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 D I C T I O N A R Y.

BABINGTON (GERVASE), was born in Nottingham-Biog. Brit. shire, and educated at Trinity college in Cambridge, of which he became fellow: he took a doctor's degree in divinity, and was appointed domestic chaplain to Henry earl of Pembroke president of the council in the Marches of Wales. By his interest he became treasurer of the church of Landaff, prebendary of Wellington in the cathedral of Hereford; and, in 1591, was advanced to the bishopric of Landaff. In 1594, he was translated to the see of Exeter; and, in 1597, to that of Worcester: he was likewise made one of the queen's council for the marches of Wales. To the library of his cathedral at Worcester he was ^{Ibid.} a very great benefactor, not only repairing the edifice, but also bequeathing to it all his books, a gift of considerable value. He died of the jaundice, May 17, 1610 [A].

[A] His writings were printed at first in quarto, then, with additions, in folio, in 1615, and again in 1637, under this title, "The Works of the right reverend Father in God, Gervase Babington, late Bishop of Worcester, containing Comfortable Notes upon the five Books of Moses, viz. Genfis, Exodus, Leviticus, Numbers, Deuteronomy. As also an Exposition upon the Creed, the Commandments, the Lord's Prayer; with a Conference betwixt Man's Frailty and Faith. And three Sermons. With alphabetical Tables of the principal matters of each several Work." Biogr. Brit.

VOL. II.

B

BACCIO

BACCIO (ANDREAS), a celebrated physician, who flourished at the end of the sixteenth century. He was born near Ancona, became professor of medicine at Rome, and was first physician to pope Sixtus V. He was the author of some very curious and very learned works, printed at Rome : as, 1. "De Venenis et Antidotis." 2. "De Gemmis ac Lapidibus pretiosis." 3. "De naturali Vinorum Historia." 4. "De Thermis." We know not when he died.

Biog. Brit. BACON (ROGER), a learned monk of the Franciscan order, was descended of an ancient family, and born near Ilchester in Somersetshire, in the year 1214. He received the first tincture of learning at Oxford, from whence he went to the university of Paris, at that time much frequented by the English. Having been admitted to the degree of doctor, he came back to England, and took the habit of the Franciscan order in 1240, when he was about twenty-six years of age; but according to others he became a monk before he left France. After his return he was considered as a most able and indefatigable enquirer after knowledge by the greatest men of that university, who generously contributed to defray the expences of advancing science by experiments, the method which he had determined to follow. His discoveries were little understood by the generality of mankind; and because by the help of mathematical knowledge he performed things above common understandings, he was suspected of magic. He was persecuted particularly by his own fraternity, so that they would not receive his works into their library, and at last had interest enough (says Dr. Freind) with the general of their order to get him imprisoned; so that, as he confesses himself, he had reason to repent of his having taken such pains in the arts and sciences. Bacon was possessed with the notion of judiciary astrology. He imagined, that the stars had a great influence upon human affairs; and that by their means future things might be foretold. This, according to Dr. Jebb, making the friars of his order to consider him as a person engaged in unlawful arts, occasioned his imprisonment [A]. At the particular desire

Hist. of
Physic,
p. 243.

[A] The ingenious author of Bacon's life in the Biogr. Brit. thinks there is great reason to believe, that though his application to the occult sciences was pretended, yet the true cause of his ill-usage was the freedom with which he had treated the clergy in his writings;

in which he spared neither their ignorance, nor their want of morals (Epist. ad Clement. IV.) Besides, his intimacy with bishop Groshead, who had gone so far as to reprove Pope Innocent IV. by letter, and was said to have made no scruple of declaring to those with

desire of pope Clement IV. Bacon collected together and enlarged his several pieces, and sent them to him in 1267. This collection, which is the same that himself intituled, "Opus majus," or his Great Work, is still extant [B]. Biog. Brit. Dr. Jebb, the learned editor thereof, tells us, that Bacon seems to have proposed two things principally in it, either by laying down a good scheme of philosophy to excite the pope to reform the errors that had crept into the church; or if he could not effect this, to propose such expedients as would break the power of Antichrist, and retard his progress. For he appears to have been firmly persuaded that the church would soon be reformed, either by means of the pope himself, who was a man of integrity, or because the exorbitant dominion of Antichrist would become obnoxious to mankind, and so fall to destruction.

When Bacon had been ten years in prison, Jerom d'Ascoli, general of his order, who had condemned his doctrine, was chosen pope, and assumed the name of Nicholas IV. As he was reputed a person of great abilities, and one who had turned his thoughts to philosophical studies, Bacon resolved to apply to him for his discharge; and in order to shew both the innocence and the usefulness of his studies, addressed to him a treatise "On the means of avoiding the infirmities of old age [c]." What effect this treatise had on the pope does not appear: but, towards the latter end of his reign, Bacon, by the interposition of some noblemen, obtained his release, gives us this date in his preface. Biog. Brit. and returned to Oxford; where he spent the remainder of his days in peace, and died in the college of his order on the 11th of June 1294. "He was," says Dr. Peter Shaw, Boerhaave's Chemistry, vol. i. p. 28. in the note. "beyond all comparison, the greatest man of his time; and

with whom he was intimate, that in his judgement the pope was Anti-Christ, (Mat. Paris, Hist. Angl. p. 875.) must naturally bring upon him the hatred of a great part of the clergy; more especially since his zeal led him to follow the practice, as well as the opinion, of his patron, by writing freely to the pope about the necessity of a reformation. (Ms. Cotton. Tiber. C. 5. fol. 3.)

[B] In a beautiful folio, neatly and accurately printed by Mr Bowyer, in 1733, under the title of "Fratris Rogeri Bacon ordinis minorum Opus majus ad Clementem quartum pontificem Romanum: ex Ms. codice Dublinensi, cum aliis quibusdam collato."

[c] Dr. Richard Browne, who esteemed it one of the best performances that ever was written, translated it into English, under the title of "The cure of old age and preservation of youth; shewing how to cure and keep off the accidents of old age, and how to preserve the youth, strength, and beauty of the body, and the senses, and all the faculties of both body and mind: by that great mathematician and physician Roger Bacon, a Franciscan friar." Lond. 1683, octavo. He added notes upon every chapter of this work, and explains therein the phrases by which our author concealed his secret medicines.

“ might perhaps stand in competition with the greatest that
 “ have appeared since. It is wonderful, considering the ig-
 “ norant age wherein he lived, how he came by such a depth
 “ of knowledge on all subjects. His writings are composed
 “ with that elegance, conciseness, and strength, and adorned
 “ with such just and exquisite observations on nature, that,
 “ among all the chemists, we do not know his equal. He writ
 “ many treatises, some of which are lost or locked up in pri-
 “ vate libraries. What relate to chemistry, are chiefly two
 “ small pieces wrote at Oxford, which are now in print, and
 “ the manuscripts to be seen in the public library of Leyden,
 “ having been carried thither among Vossius’s manuscripts
 “ from England. In these he attempts to shew how im-
 “ perfect metals may be ripened into perfect ones. He
 “ adopts Geber’s notion, that mercury is the common basis
 “ of all metals, and sulphur the cement; and shews that it
 “ is by a gradual depuration of the mercurial matter, and
 “ the accession of a subtle sulphur, that nature produces
 “ gold; and that if, during the process, any other third
 “ matter happens to intervene beside the mercury and sul-
 “ phur, some other baser metal will arise: so that if we
 “ could but imitate nature’s method, we might change other
 “ metals into gold. Having compared (says the same in-
 “ genious writer) several of friar Bacon’s operations with
 “ the modern experiments of Mr. Homberg, made by di-
 “ rection of that curious prince the duke of Orleans, we
 “ judge that Bacon has described some of the very things,
 “ which Homberg publishes as new discoveries. Thus,
 “ for instance, Bacon teaches expressly, that if a pure sulphur
 “ be united with mercury, it will produce gold: on which
 “ very principle Mr. Homberg has made many experiments
 “ for the production of gold, described in the “ *Memoires*
 “ *de l’Academie des Sciences*, an. 1705.” His other phy-
 “ sical writings shew no less genius and force of mind. In
 “ his treatise “ *Of the secret works of art and nature*,” he
 “ shews that a person who was perfectly acquainted with
 “ the manner which nature observes in her operations,
 “ would not only be able to rival, but surpass her. In
 “ another piece, “ *Of the nullity of magic*,” he shews with
 “ great sagacity and penetration, whence the notion sprung,
 “ and how weak all pretences to it are. From a repeated
 “ perusal of his works (adds the same skilful chemist) we find
 “ our friar was no stranger to many of the capital discove-
 “ ries of the present and past ages. Gunpowder he cer-
 “ tainly knew: thunder and lightening, he tells us, may
 “ be

“ be produced by art; for that sulphur, nitre, and charcoal,
 “ which when separate have no sensible effect, yet when
 “ mixed together in due proportion, and closely confined and
 “ fired, they yield a loud report. A more precise descrip-
 “ tion of gunpowder cannot be given in words; and yet a
 “ jesuit, Barthol Schwartz, some ages after, has had the
 “ glory of the discovery. He likewise mentions a sort of
 “ inextinguishable fire prepared by art; which shews he was
 “ not unacquainted with phosphorus: and that he had a no-
 “ tion of the rarefaction of the air, and the structure of an
 “ air-pump, is past contradiction.” Dr. Freind ascribes the Hist. of
 honour of introducing chemistry into Europe to Bacon, who, Physic,
 he observes, speaks in some part or other of his works, of al- P. 234.
 most every operation now used in chemistry, and describes
 the method of making tinctures and elixirs. “ He was the
 “ miracle,” says Freind, “ of the age he lived in, and the
 “ greatest genius perhaps for mechanical knowledge, which
 “ ever appeared in the world since Archimedes: he appears
 “ likewise to have been master of the whole science of op-
 “ tics.” He has very accurately described the uses of read- Biog. Brit.
 ing-glasses, and shewn the way of making them. Dr. Freind
 remarks, that he also describes the camera obscura, and all
 sorts of glasses which magnify or diminish any object, bring
 it nearer to the eye, or remove it farther off. Bacon tells
 us himself, that he had great numbers of burning-glasses;
 and that there were none ever in use among the Latins, till
 his friend Peter de Maharn Curia applied himself to the mak-
 ing of them. That the telescope was not unknown to him,
 is evident from a passage wherein he says, that he was able
 to form glasses in such a manner, with respect to our sight
 and the objects, that the rays shall be refracted and reflected
 wherever we please, so that we may see a thing under what
 angle we think proper, either near or at a distance, and be
 able to read the smallest letters at an incredible distance, and
 to count the dust and sand, on account of the greatness of
 the angle under which we see the objects; and also that we
 shall scarce see the greatest bodies near us, on account of the
 smallness of the angle under which we view them. His Pref. to the
 skill in astronomy was amazing: he discovered that error Opus majus.
 which occasioned the reformation of the calendar; one of
 the greatest efforts, according to Dr. Jebb, of human in-
 dustry: and his plan for correcting it was followed by pope
 Gregory XIII. with this variation, that Bacon would have
 had the correction to begin from the birth of our Saviour,

whereas Gregory's amendment reaches no higher than the Nicene council.

English Ba-
ronetage,
vol. i. p. 2.

Strype's
Annals.

Dr. Birch's
Mem. of Q-
Elizabeth,
vol. i.
p. 10.

Burnet's
Hist. of the
Reformat.
vol. i. p. 269.
Biogr. Brit.
art. BACON.

BACON (sir NICHOLAS), lord keeper of the great seal in the reign of queen Elizabeth, was descended of an ancient family in Suffolk, and born in the year 1510. He was educated at Corpus Christi or Bene't college in Cambridge, where he afterwards founded six scholarships (appropriating three of them to the school which he built at Botetdale) and gave two hundred pounds towards erecting a new chapel. After leaving college, he travelled to France, and at his return applied to the study of the law in Gray's Inn. In 1537, he was appointed solicitor of the court of augmentation. He presented to Henry VIII. a scheme for a seminary of statesmen, by founding a college for the study of the civil law, and the teaching of the Latin and French languages in their purity. Young gentlemen of distinguished parts, after being sufficiently instructed in these things, were to be sent abroad with ambassadors; whilst others were to write the history of all embassies, treaties, and other foreign transactions, and of all arraignments and public trials at home. This plan was never carried into execution; but at the dissolution of the monasteries, the king gave its author a grant of several manors in Suffolk, to be held in capite by knight's service; and, in 1546, made him attorney of the court of wards.

Upon the accession of queen Elizabeth he was knighted; and Dr. Heath, archbishop of York and chancellor of England, refusing to concur with the queen's measures, the great seal was taken from him and delivered to sir Nicholas Bacon, with the title of lord keeper, and all the powers of a chancellor: these no former lord keeper ever had, being only empowered to put the seal to such writs or patents as passed of course, and not to hear causes, or preside in the house of lords. His known dislike to popery, and his favouring for this reason the title of the house of Suffolk to the crown, rather than that of the queen of Scots, drew upon him a suspicion of being concerned in a tract written by one Mr. John Hales, in favour of the Suffolk title; and, in consequence thereof, an order from the queen not to appear at court, or intermeddle in any other public business than that of chancery: even the seal would, at the instigation of the earl of Leicester, have been taken from him, and given to sir Anthony Brown, who had been lord chief justice of the common pleas in queen Mary's time, if this gentleman's religion,

gion, which was that of the church of Rome, would have permitted his accepting of it. By the interest of sir William Cecil, who by some is thought to have been also privy to Hales's book, sir Nicholas was restored to the queen's good opinion, and died lamented by her and the nation on the 20th of February 1578-9. He was interred in the cathedral of St. Paul's, where a monument was erected to him, which was destroyed by the fire of London, in 1666. His son, the great Francis Bacon, says, that his father the lord keeper was "a man plain, direct, and constant, without all Works, vol. i. p. 533.
 " finess and doubleness; and one that was of the mind
 " that a man in his private proceedings and estate, and in
 " the proceedings of state, should rest upon the soundness
 " and strength of his own courses, and not upon practice to
 " circumvent others, according to the sentence of Solomon,
 " *Vir prudens advertit ad gressus suos; stultus autem divertit ad*
 " *dolos*:" insomuch, that the bishop of Ross [the Scotch
 " ambassador, who made the complaint against him in the
 " affair of Hales's book], a subtile and observing man, said
 " of him, that he could fasten no words upon him, and
 " that it was impossible to come within him, because he
 " offered no play: and the queen-mother of France, a very
 " politic princess, said of him, that he should have been of
 " the council of Spain, because he despised the occurrents,
 " and rested upon the first plot." He was twice married;
 and by his first wife, Jane, daughter of William Ferneley,
 of West-Creting in Suffolk, esq. he had issue, 1. sir Nicholas Bacon, his eldest son; 2. Nathanael Bacon, of Stiffkey in Norfolk, esq. 3. Edward Bacon, of Shrubland-hall in Suffolk, esq. and three daughters. By his second wife, Anne, one of the daughters of sir Anthony Cook tutor to king Edward VI. he had two sons, Anthony and Francis.

BACON (FRANCIS), viscount St. Alban's and lord high chancellor of England, one of the greatest and most universal geniuses that any age or country hath produced, was son of sir Nicholas Bacon lord keeper of the great seal, and born at York-house in the Strand, on the 22d of January, 1561. Being thus descended, he was early initiated in a court-life; and, as himself expresses it, both by family and education, tinged with civil affairs. His extraordinary parts, even when Works, vol. iii. p. 516.
 a child, were so conspicuous at court, that the queen would edit. 1753.
 often delight to talk with him, and was wont to term him Lloyd's
 her young lord keeper: one saying of his she was particularly State Wor-
 pleased with; having asked him his age, when he was yet a thics, p. 829.
 boy,

Rawley's
Life of Lord
Bacon.

Rawley's
Life of Ba-
con, p. 5.
Tenison's
Baconiana,
p. 18.

Rawley.
Dupdale.
See his letter
to father
Fulgencio,
Works,
vol. iii.
p. 748.
Ibid. p. 516.

Rawley.

Bacon's
Works.
vol. i. p. 606.

boy, he answered her readily, that he was two years younger than her majesty's happy reign. On the 16th of June, 1573, being then in his twelfth year, he was entered of Trinity college, Cambridge, under Dr. John Whitgift, afterwards archbishop of Canterbury. Before he was full sixteen, he not only understood Aristotle's philosophy, but was even then come to a dislike of it, upon finding it rather contentious than useful. At this early age his father called him from the university to attend into France the queen's ambassador, sir Amyas Pawlet, whose esteem and confidence he gained to such a degree, that he was soon after charged by him with a commission to the queen, which he executed with great approbation, and returned again to France to finish his travels. During his stay in that kingdom his father died without making that separate provision for him he had intended: which obliging him to think of some profession for a subsistence, he applied himself, more through necessity than choice, to the study of the common law, and for that purpose seated himself in Gray's Inn. At the age of twenty-eight he was chosen by that honourable society for their lent-reader, and afterwards their double-reader. At this time he appears to have drawn the first out-lines of his grand instauration of the sciences, in a treatise entitled "Temporis partus masculus," which is lost. He now bent his endeavours to obtain some honourable post in the government, with a view, as himself declares, to procure the greater assistance to his capacity and industry in perfecting his philosophical designs: and lord Burleigh interested himself so far in his behalf as to obtain for him, not without opposition, the reversion of the office of register to the star-chamber, worth about 1600l. a year; but it did not fall to him till near twenty years afterwards. The court and ministry of queen Elizabeth were, through her whole reign, divided into two factions; at the head of one were the two Cecils; and at the head of the other, first the earl of Leicester, and afterwards the earl of Essex. The coldness which the Cecils shewed to Bacon, and the early friendship he contracted with Essex, educated at the same college, were probably the first cause of his attachment to this nobleman, whom he considered, not as the likeliest person to procure his own advancement, but as the fittest person to do good to the state. Sir Robert Cecil in particular, who bore a mortal hatred to Essex, and entertained a secret jealousy of Bacon on account of his superior talents, threw insurmountable obstacles in his way to preferment, suggesting to the queen, that he was a speculative man, whose head

was

was filled with philosophical notions, and therefore more likely to perplex than to forward public business: hence, the utmost interest of Essex, who, with all the warmth of an affectionate friend, had long solicited his preferment, could not procure for him the place of attorney or that of solicitor-general to her majesty. His anxiety on account of the narrowness of his circumstances, being increased by this failure of his expectations of preferment, had a very bad effect upon his constitution of body, which was naturally not firm, and weakened still more by the intemperance of his night-studies: his disappointment even sunk so deep into his spirit, that he was upon the point of hiding his grief and resentment in some foreign country. He was diverted from his purpose by his friends; and frequently considering that he was not performing his duty whilst he left those studies unprospered by which he might do service to mankind, and followed those that depended upon the will of others, he laid aside, for a time, all further thoughts of rising in life, and more vigorously prosecuted the design of his Instauration.

Works,
vol. ii.
p. 435.
edit. 1753.

Dr. Birch's
Mem. of Q.
Elizabeth.

In 1597, he published his "Essays" or "Counsels" [A], a work, which, by displaying his uncommon skill in all the offices of civil life, proved of great service to his character.

Upon the death of queen Elizabeth, and the accession of king James, his former views returned; and he made, though not without difficulty, considerable advances in dignity and preferment. On the 23d of July 1603, he received the honour of knighthood; and on the 25th of August 1604, was constituted by patent one of the king's learned counsel, with a fee of forty pounds a year: he had also on the same day a pension of sixty pounds a year assigned him for life, in consideration of the special services received by the king from him and his brother Mr. Anthony Bacon.

Dugdale,
vol. ii.
p. 438.
Rymer,
vol. xv.
p. 596.

In 1605, he published a preparative or introduction to his great work, in a treatise, "Of the Advancement and proficiency of Learning." The general design of this book was to give a summary account of that stock of knowledge whereof mankind were possessed; to lay down this knowledge under such natural branches, or scientific divisions, as might most commodiously admit of its farther improvement; to point out its deficiencies, or desiderata; and, lastly, to shew, by examples, the direct ways of supplying these de-

Shaw's
Abridgment
of Lord Bacon's Works
vol. i.
p. lxviii.

[A] The reason why Mr. Bacon published these Essays at this time, he tells us in the dedication of them to his brother Mr. Anthony Bacon, was, that many of them had stolen abroad in writing, and were very likely to come into the world in print with more imperfections than the author thought it just to take upon himself.

iciencies.

Work*,
vol. i. p. 732.

sciences. He, after his retirement, very much enlarged and corrected the original; and, with the assistance of some friends, turned the whole into Latin. This is the edition of 1623, and stands as the first part to his grand "Institution of the Sciences."

Vol. ii.
P. 469.

Dr. Shaw's
Preface to
Abridgment
of Bacon's
Works,
vol. i. p. 541.

Sir Robert Cecil, now earl of Salisbury, who had opposed Bacon's preferment under Elizabeth, seems to have observed the same conduct in this reign; and joined with himself sir Edward Coke, the king's attorney-general, who was jealous of Bacon's reputation in many parts of knowledge, and envied and feared his abilities as a statesman. It was not therefore till after many services rendered to the king, and repeated solicitations made to his ministers, that sir Francis Bacon obtained, in 1607, the place he had so long expected of solicitor-general. This year he sent his treatise, intituled "Cogitata et visa," which was the foundation of his "Novum Organum," to Dr. Andrews bishop of Ely, desiring his opinion of it. In 1610, he published, in Latin, another treatise, intituled "De sapientiâ veterum." This piece, a very ingenious writer observes, appears like a rich cabinet of antiques opened and set to view. The happy talent which the author in his physical works employs to interpret nature; is here employed to interpret the dark oracles of men: and to say the truth, he seems to have used the like artifice in both, proceeding according to the inductive method delivered in the second part of the "Novum Organum," without which, or something of the kind, it would not be easy to derive such depths of knowledge from the enigmas or dark parables of antiquity. What the author is forced on many occasions to stifle, or at most to speak only by halves, for fear of offending, is openly avowed here in a manner that is scarce liable to exception: he appears indeed to have chosen the present subject the rather, because the course and nature of decyphering the mythology of the ancients would give him an opportunity of freely, or less offensively, expressing his sentiments for the improvement of arts and sciences, and the general advantage of mankind.

Dugdale's
Baronage,
vol. ii.
p. 438.

In 1611, he was constituted judge of the marshal's court jointly with sir Thomas Vavasor then knight-marshal. In 1613, he succeeded sir Henry Hobart, advanced to the place of chief justice of the common pleas, as attorney-general. The next year, an objection was started in the house of commons, that a seat there was incompatible with the office of attorney-general, which required his frequent attendance in the

the upper house ; but the commons, from their particular regard for Bacon, over-ruled it.

When sir George Villiers became possessed of king James's confidence, Bacon, conscious that none could serve the new favourite, and through him his country, more nobly or usefully than himself, entered into a strict friendship with Villiers, and gave an admirable proof of the sincerity thereof on his part, in that letter of advice how to discharge every part of the difficult office of prime minister, which is still extant among his works. June 9, 1616, he was raised to the dignity of a privy counsellor; whilst he was still in the office of attorney-general : and as he had now more leisure from private causes, he was desirous to dedicate more time to public service ; and therefore made an offer to the king of a new Digest of the laws of England. Camdena

March 7, 1617, upon the chancellor's voluntary resignation of the seals, they were given to sir Francis Bacon, with the title of lord keeper.

The king went soon after to Scotland, and in his absence Works, the prince of Wales's marriage with the Infanta of Spain was vol. ii. brought upon the carpet. The lord keeper foresaw the difficulties P. 544. and inconveniences that would attend this measure, and honestly represented them both to his majesty and to Villiers. Whilst the king was in Scotland, another affair happened, which gave Bacon no small uneasiness : secretary Winwood, out of dislike to the lord keeper, was desirous of bringing sir Edward Coke into favour, and with this view prevailed with sir Edward to consent to his daughter's marrying sir John Villiers, brother to the favourite. which alliance he had before rejected not without marks of disrespect. Bacon, apprehensive that if Coke should be brought again into the council, all his great designs for the nation's welfare, the executing whereof was his principal motive for soliciting the office of keeper, would be thwarted, and his power greatly lessened by the loss of Villiers' favour, remonstrated against the projected marriage, both to that lord and to the king. Nevertheless, as the lady was a great fortune, Villiers highly approved of the match, and both he and the king took offence at Bacon's opposition to it. Their resentment of his See Bacon's conduct on this occasion appears, however, to have been of Works, short continuance ; for January 4, 1618, he was constituted vol. ii. lord high chancellor of England, and on the 11th of July P. 555. following created baron of Verulam in Hertfordshire. Pat. 15 Jac. I.

The desire of introducing and establishing his new and better philosophy, one capital end of which was to discover P. 4. methods

methods of procuring remedies for all human evils, seems to have been his ruling passion through life: in 1620, amidst all the variety of weighty business in which his high office necessarily involved him, he published the most finished and important, though the least read, of all his philosophical tracts, the "*Novum organum scientiarum*." The design of this piece was to execute the second part of the Instauration, by laying down a more perfect method of using the rational faculty than men were before acquainted with; in order to raise and improve the understanding as far as its present imperfect state admits, and enable it to conquer and interpret the difficulties and obscurities of nature. The next year he was accused of bribery and corruption. The king found it impossible to save both his chancellor, who was openly accused of corruption, and Buckingham, his favourite, who was secretly and therefore more dangerously attacked as the encourager of whatever was deemed most illegal and oppressive: he therefore forced the former to abandon his defence, giving him positive advice to submit himself to his peers, and promising, upon his princely word, to screen him in the last determination, or if that could not be, to reward him afterwards with ample retribution of favour [B]. The chancellor, though he foresaw his approaching ruin, if he did not plead for himself, resolved to obey, and took leave of his majesty with these words, "Those that will strike at your chancellor, it is much to be feared, will strike at your crown;" and wished, as he was the first, so he might be the last of sacrifices. The house of peers, on the 3d of May, 1621, gave judgment against him, "That he should be fined 40,000*l.* and remain prisoner in the Tower during the king's pleasure: that he should for ever be incapable of any office, place, or employment in the state or commonwealth; and that he should never sit in parliament, or come within the verge of the court." But he was soon restored to his liberty, had his fine remitted, and was summoned to the first parliament of king Charles [C].

After

[B] The author of the "*Essay on Spirit* (Dr. Clayton bishop of Clogher) in his *Defence* of that *Essay*, p. 34. says, that lord Bacon had too much learning and too much honesty to be a favourite with the clergy of those days; and that to their influence with king James he probably owed his disgrace, and was pitched upon as a scape-goat to save the head of Buckingham.

[C] The greatest blame is generally laid on his servants; and there is no doubt that some of them were guilty, and that their lord had this opinion of them: one day, during his trial, passing through a room where several of his domestics were sitting, upon their rising up to salute him, he said, "Sit down, my masters, your rise hath been my fall." Stephens, p. liv. And we are

After this sentence, he retired from civil affairs, and for five years gave himself wholly up to philosophy and writing; so that during this time he executed several portions of his grand Instauration, but did not live to finish the whole, according to his plan. Though he enjoyed, after his fall, 1800 l. a year out of the broad-seal and alienation-office, and his lands brought him about a third more; yet his great liberality when in place, and his expence in procuring and making experiments, reduced him to straits, which forced him to make such applications to King James, as prove his great address and perfect knowledge of that prince's disposition. He died April 9, 1626, at the earl of Arundel's house at Highgate, of a fever, attended with a defluxion upon his breast; and lies buried in St. Michael's church at St. Alban's, where a monument was erected for him by sir Thomas Meautys, once his secretary, and afterwards clerk of the council. He was of a middling stature: his forehead spacious and open, early impressed with the marks of age; his eye lively and penetrating; his whole appearance venerably pleasing. He continued single till after forty, and then took to wife a daughter of alderman Barnham of London, with whom he received a plentiful fortune, but had by her no children: and she outlived him upwards of twenty years. His works, collected into five volumes 4to, were beautifully and accurately printed, by Mr. Bowyer and Mr. Strahan, in 1765.

are told by Rushworth, in his Historical Collections, "That he treasured up
" nothing for himself or family, but
" was over-indulgent to his servants,
" and connived at their takings, and
" their ways betrayed him to that error: they were profuse and expen
" sive, and had at their command what
" ever he was master of. The gifts
" taken were for the most part for interlocutory orders; his decrees were
" generally made with so much equity,

" that though gifts rendered him suspected for injustice, yet never any
" decree made by him was reversed as
" unjust." It was peculiar to this great man (says the author of the Biogr. Brit.) to have nothing narrow and selfish in his composition; he gave away without concern whatever he possessed, and, believing other men of the same mould, he received with as little consideration.

BAGFORD (JOHN), the antiquary and great collector of ^{Anecdotes} old English books, prints, &c. was born in London. He ^{of Bowyer,} had been in his younger days a shoe-maker, afterwards a ^{by Nichols,} bookseller; and lastly, for the many curiosities wherewith he ^{p. 500.} enriched the famous library of Dr. John Moore, bishop of Ely, his lordship got him admitted into the Charter House. He was several times in Holland, and in other foreign parts, where he procured many valuable old books, prints, &c. some of which he disposed of to the late earl of Oxford, who, after his

his death, purchased all his collections, papers, &c. for his library. In 1707, were published, in the Philosophical Transactions, his proposals for a General History of Printing. He died at Islington, a little before six in the morning, May 15, 1716, aged 65 years; and was buried the Monday following in the cemetery belonging to the Charter-House. In 1728, a print was engraved of him, from a painting of Mr. Howard, by George Vertue. See an account of his entries, which were designed for a General History of Printing, in the Catalogue of the Harleian Collection of MSS. vol. II. fol. London, 1759, from No. 5892 to No. 5910. His MSS. may be of use to such as will take pains to extract good matter from a bad hand and worse orthography. This may be easily forgiven to his education, far from learned, and all his improvements owing to the strength of genius, seconded by unusual diligence and industry. A number of his letters to Humphry Wanley may be seen in the British Museum; and a large part of his collections is in the Public Library at Cambridge, where they are locked up in a large cubical deal box, and probably have never been opened since they were there.

Anecdotes
of Bowyer,
by Nichols,
p. 506.

BAGLIVI (GEORGE), a most illustrious physician of Italy, was a native of Apulia, and born about the year 1668. He studied at Padua, where he became doctor; and then went to Rome, where he was chosen professor of anatomy. He was a man of most uncommon force of understanding, of which he gave ample proofs in many curious and accurate productions, philosophical as well as medicinal. He died at Rome, 1706, in the very flower of his age, and when he was no more than eight-and-thirty. A collection of his works were printed first in 1710, quarto; and have since been reprinted, in the same size, at various places. His "Praxis Medica," and "De Fibra Matricis," are the principal pieces. He wrote a Dissertation upon the Anatomy, Bite, and Effects of the Tarantula, which is the production of his country; and gave a particular account of the earthquake at Rome, and the adjacent cities, in 1703. His works are all in Latin.

Margeti
Biblioth.
Medic.
Genev.
1731

BAILLET (ADRIAN), a learned French author, born June 13, 1649, at Neuville, a village near Beauvais in Picardy. His father was very poor, and could not afford to give him a proper education; but there being a convent not far from Neuville, young Baillet used to go thither frequently:

ly: in the morning he assisted the priests at mass, and the rest of the day used to do all the little offices in his power to the sexton, and the other fathers of the house. The sexton was so pleased with his behaviour, that he conceived an affection for him, and taught him to read and write. He was afterwards recommended to the bishop of Beauvais, who sent him into the little seminary of Beauvais, where he studied Greek and Latin, and afterwards applied himself to philosophy, history, chronology, and geography. In 1670, he went into the great seminary, where he studied divinity. In 1672, he was appointed to teach the fifth form in the college of Beauvais; and the fourth two years after: this employment, besides his board, brought him in about 60*l.* per annum, part of which he gave towards the support of his poor relations, and the rest he spent in books.

Niceron's
Memoirs,
tom. iii.
p. 26.

In 1676, he entered into holy orders, and the bishop of Beauvais presented him to the vicarage of Lardieres, which, though only worth about 30*l.* per annum, yet so temperate was Mr. Baillet in his way of living, that he maintained his brother and himself with this allowance, gave some charity to the poor, and went once a year to buy books at Paris. In 1680, being appointed library-keeper to Mr. de Lamoignon, advocate-general to the parliament of Paris, he applied himself with great assiduity to draw up an index of all the subjects treated of in this gentleman's library, and finished it in August 1682. The additions he continued to make increased it at length to such a degree, that it contains thirty-five folio volumes, all written in M. Baillet's own hand. He wrote a Latin preface, which was published: in this he promises another index, or catalogue, of all the authors in M. de Lamoignon's library. If you knew the subject treated of, but not the name of the author, you find it in the first index; if you knew the author's name, and not the subject he wrote upon, this was to be looked for in the second index. When he had finished this laborious undertaking, he applied himself to his "*Jugemens des Savans*;" and having completed the first four volumes, he gave them to the bookseller, demanding nothing for them, except a few copies for his friends. The bookseller printed a vast number of them, which were sold off in a very short time. Mr. Baillet had written a plan of his design, but the first four volumes were printed without it [A]. Mr. Bayle gave a very favourable account of the

Abrege de
la Vie de
Baillet, in
the 2d vol.
of the *Jugemens des Savans*.

Repub.
Lett. Dec.
1685.

[A] They were printed at Paris in 12mo, in the year 1685, with the following title, "*sur les principaux ouvrages des auteurs.*" Vie de Baillet.

work :

work: but, notwithstanding the usefulness thereof, and though the author seldom speaks his own opinion, relating chiefly the judgment of others, yet the liberty he takes, in giving not only what is favourable to authors, but what had been censured in them, raised him many enemies. The friends of M. Menage, of whom M. Baillet had spoken in a ludicrous manner, made a great clamour. Father Commire wrote a short poem in Latin, entitled "Asinus in Parnasso," in defence of M. Menage. There were others who wrote also against him; nevertheless he went on with great assiduity to finish the remainder of the work, and his five volumes on the poets were accordingly published in 1686.

Soon after the publication of these last volumes, M. Menage published his "Anti-Baillet." Some other author wrote also four letters, wherein he attacks with great severity the style and manner of M. Baillet. Father le Tellier the Jesuit, according to Niceron, was the author of them; and Mr. Bayle says, it may be easily perceived that they came from the Jesuits, who were provoked against M. Baillet, because he had shewn himself somewhat partial to the gentlemen of the Port Royal, and had spoken in a disrespectful manner of the Jesuits.

In 1688, M. Baillet published his work concerning children famous for their learning and writings [B]. It gave him uneasiness to find, that many persons of quality were led away by a notion, that study was hurtful to the health and wit of children. This induced him to shew the contrary by several examples, ancient and modern. He designed this piece only as a dedication, to be prefixed to a larger work; but finding the subject to grow under his pen, he published it by itself, and addressed it to young M. de Lamoignon.

When M. Menage's "Anti-Baillet" was published, our author took occasion from thence to write a book concerning such satires, in which a man's name was annexed to the word Anti [C]. He afterwards applied himself to a very large work, wherein he intended to discover the true names of those authors, who had concealed themselves under fictitious ones; but though his materials were ready, yet being mostly Latin, he did not care to publish them in that language, and

[B] Les enfans devenus celebres par leurs etudes et par leurs ecrits.

[C] He published it in 1689, with this title, "Des satyres personnelles,

" traité historique et critique des celles, qui portent le titre d'Anti." Paris, 2 vols. in 12mo.

printed only a preliminary treatise to his great work [D]. In 1691, he published in French the life of Des Cartes, in two volumes 4to, which he afterwards abridged to one volume 12mo. At the desire of his friends he wrote also the Life of Edmund Richer, doctor of the Sorbonne, but never published it [E]. In 1693, he published a History of Holland, from 1609 to the peace of Nimeguen in 1679 [F]. The next year he wrote a piece concerning the worship due to the holy Virgin [G], which, though approved by four doctors of the Sorbonne, and licenced by the chancellor, yet was attacked from two different quarters. He wrote also several theological works. He had formed a design of writing a complete system of divinity, upon the points of the Christian faith, upon morality, and upon the church discipline; and all this supported by the authority of holy Scripture, by the records of ecclesiastical history, by the fathers of the church, and by the examples of the saints. He proposed to have drawn up this work in an alphabetical order, under the title of "An Universal Ecclesiastical Dictionary." It was to have consisted of three volumes in folio: but his death, which happened, after a lingering illness, the 21st of January, 1706, put an end to all his designs.

[D] Nothing of this work has been published except the preliminary treatise, which is intitled, "Auteurs de guisez sous des noms étrangers, empruntés, supposés, feints à plaisir, abrégés, chiffrés, renversés, retournés, ou changés d'une langue en un autre, tome I. contenant le traité préliminaire sur le changement et la supposition des noms parmi les auteurs." Paris, 1690, 18mo.

[E] It was printed, several years af-

ter his death, at Liege in 1714, in 12mo. Nicéron, p. 35.

[F] It was intended as a continuation of that of Grotius, and contains four volumes in 12mo. The author assumes in the title the name of Balthasar d'Hezenail de la Neuville in Hez. Vie de Baillet.

[G] It is intitled, "De la devotion à la sainte Vierge, et du culte qui lui est du."

BAINBRIDGE (JOHN), an eminent physician and astronomer, born in 1582, at Aishby de la Zouch, Leicestershire, was educated at the public school of that town; and from thence went to Emanuel college in Cambridge, under the tuition of Dr. Joseph Hall, afterwards bishop of Norwich. When he had taken his degrees of bachelor and master of arts, he went back to Leicestershire, where he taught a grammar-school for some years, and at the same time practised physic. He employed his leisure hours in the mathematics, especially astronomy, which had been his favourite study from his earliest years. By the advice of his friends, who thought his abilities too great for the obscurity of a country

Wood's
Ath. Oxon.
vol. ii.
col. 34.
Tho. Smith
Commenta-
riolus de vita
J. Bain-
bridge, p. 3.

country life, he removed to London, where he was admitted a fellow of the college of physicians. His description of the comet, which appeared in 1618, greatly raised his character. It was by this means he got acquainted with sir Henry Savile, who, in 1619, appointed him his first professor of astronomy at Oxford. Upon this he removed to that university, and Wood, *ibid.* was entered a maffer commoner of Merton college; the master and fellows whereof appointed him junior reader of Smith, p. 6. Linacer's lecture in 1631, and superior reader in 1635. As he resolved to publish correct editions of the ancient astronomers, agreeably to the statutes of the founder of his professorship; in order to make himself acquainted with the discoveries of the Arabian astronomers, he began the study of the Arabic language when he was above forty years of age.—Some time before his death, he removed to a house opposite Merton college, where he died in 1643. His body was conveyed to the public schools, where an oration was pronounced in his praise by the university orator; and was carried from thence to Merton college church, where it was deposited near the altar. He left several works, but many of them have never been published [A].

[A] The three following works are all that were published:

1. "An astronomical Description of the late Comet, from the 18th of November, 1618, to the 16th of December following, London, 1619," quarto. This piece was only a specimen of a larger work, which the author intended to publish in Latin, under the title of "Cometographia." Th. Smit, *Commentar.* p. 5.

2. "Procli sphaera. Ptolomæi de hypothefibus planetarum liber fingularis." To which he added Ptolemy's Canon regnorum. He collated these pieces with ancient manuscripts, and has given a Latin version of them, illustrated with figures. Printed in 1620, in quarto.

3. "Canicularia. A treatise, concerning the dog-star and the canicular days." Published at Oxford in 1648, by Mr. Greaves, together with a demonstration of the heliacal rising of Sirius, or the dog-star, for the parallel of Lower Egypt. Dr. Bainbridge undertook this work at the request of archbishop Usher, but left it imperfect; being prevented by the breaking out of the civil war, or by death, Smith, p. 14.

There were several dissertations of his prepared for and committed to the press the year after his death, but the edition of them was never completed. The titles of them are as follow:

1. "Antiprognofticon, in quo *μαστίχα* astrologia, cœlestium domorum, et triplicitatum commentis, magnisque Saturni et Jovis (cujusmodi anno 1623, et 1643, contigerunt, et vicefimo fere quoque deinceps anno, ratis naturæ legibus, recurrent) conjunctionibus innixæ, vanitas breviter detegitur."

2. "De meridianorum five longitudinum differentiiis inveniendis differtatio."

3. "De stella Veneris distributa."

There were also some celestial observations of his, which may be seen in Ismael Bullialdus's *Astronomia Philolaica*, published at Paris in 1645.

Besides what we have mentioned, there are several other tracts which were never published, but left by his will to archbishop Usher; among whose manuscripts they are preserved in the library of the college of Dublin. Amongst others are the following: 1. "A Theory of the Sun." 2. "A Theory of the Moon." 3. "A Discourse

* Discourse concerning the Quantity of
"the Year." 4. Two volumes of
"Astronomical Observations." 5.
Nine or ten volumes of miscellaneous
papers relating to the mathematics.
Sibth, p. 15.

He undertook likewise a description
of the British monarchy, in order to
shew the advantages of the union of
England and Scotland under one mo-
narch; but this treatise was either lost
or suppressed by him. Ibid.

BAKER (Sir RICHARD), author of the "Chronicle of
"the Kings of England," born at Sissingherst in Kent, about
1568. In 1584, he was entered a commoner at Hart-hall in Wood's
Oxford, where he remained three years, which he spent chiefly Athen.
in the study of logic and philosophy. From thence he re- Oxon.
moved to one of the inns of court in London, and afterwards
travelled abroad, in order to complete his education. In See his
1594, he was created master of arts at Oxford; and in May Chronicle.
1603, received the honour of knighthood from James I. at
Theobalds. In 1620, he was high-sheriff of Oxfordshire,
having the manor of Middle-Aston and other estates in that
county. He married a daughter of sir George Manwaring,
of Ightfield in Shropshire, knight, and having become surety
for some of that family's debts, was thereby reduced to po-
verty, and thrown into the Fleet prison, where he died Feb.
18, 1644-5, and was buried in St. Bride's church, Fleet-
street. He was a person tall and comely (says Mr. Wood),
of a good disposition and admirable discourse, religious, and
well-read in various faculties, especially in divinity and his-
tory, as appears from the books he composed [A].

[A] Besides his Chronicle, he has
left the following works :

1. "Cato variegatus, or Cato's Mo-
ral Distichs varied in verse. 1636."

2. "Meditations and Disquisitions
on the Lord's Prayer. 1637," 4to.

3. "Meditations and Disquisitions
on certain Psalms of David." Printed
at different times.

4. "Meditations and Prayers upon
the seven Days of the Week. 1640,"
4to.

5. "Apology for Laymen writing on
Divinity. 1641," 12mo.

6. "Short Meditations on the Fall

of Lucifer, printed with the Apolo-
gy."

7. "A Soliloquy of the Soul, or a
Pillar of Thoughts. 1641," 12mo.

8. "Theatrum redivivum, or the
Theatre vindicated; in answer to
Prynne's Histrio-matrix. 1662," 8vo.

9. "Theatrum triumphans, or a
Discourse of Plays. 1670."

We have also a translation of his,
from Italian into English, of "Mal-
vezzi's Discourses on Tacitus. 1642,"
folio: and from French into English,
the three first parts of the "Letters of
Monsieur Balzac. 1633," 8vo.

BAKER (THOMAS), an eminent mathematician, born at Wood's
Ilton in Somersetshire, in 1625. In 1640, he was entered at Athen.
Magdalen-hall, Oxford; and in 1645, was elected scholar of Oxon.
Wadham college. He took his degree of bachelor of arts,
1647, and soon after left the university. He afterwards be-
came vicar of Bishops-Nymmet in Devonshire, where he lived

a studious and retired life for many years. He chiefly applied himself to the mathematics; and he gave a proof of his great knowledge in this branch of learning, in the book he published, intituled, "The geometrical key, &c." [A] of which performance there is an account in the "Philosophical Transactions." A little before his death, the Royal Society sent him some queries, to which he returned such satisfactory answers, that they gave him a medal, with an inscription full of honour and respect. He died at Bishops-Nymmet, 1690, and was buried in his own church.

Vol. xiv.
No. 157.
P. 591.

[A] The title of the book at full length is, "The geometrical key; or the gate of equations unlocked; or, a new discovery of the construction of all equations, howsoever affected, not exceeding the fourth degree, viz. of linears, quadratics, cubics, biquadratics, and the finding of all their

"roots, as well false as true, without the use of mesolabe, trisection of angles, without reduction, depression, or any other previous preparations of equations by a circle, and any (and that one only) parabole, &c." 1684, 4to. in Latin and English.

Anecdotes
of Bowyer,
by Nichols,
p. 613.

BAKER (THOMAS), a very ingenious and learned antiquary, was descended from a family ancient and well esteemed, distinguished by its loyalty and affection for the crown. His grandfather Sir George Baker, knt. almost ruined his family by his exertions for Charles I. Being recorder of Newcastle, he kept that town, 1639, against the Scots [A] (as they themselves wrote to the parliament) with "a noble opposition." He borrowed large sums upon his own credit, and sent the money to the king, or laid it out in his service. His father was George Baker, esq; of Crook, in the parish of Lanchester, in the county of Durham, who married Margaret daughter of Thomas Forster of Edderston, in the county of Northumberland, esq. Mr. Baker was born at Crook, September 14, 1656 [B]. He was educated at the free-school at Durham, under Mr. Batterby, many years master, and thence removed with his elder brother George to St. John's college, Cambridge, and admitted, the former as pensioner, the latter as fellow-commoner, under the tuition of

[A] Mr. Thomas Baker erected a monument to him at his own expence in the great church at Hull, with an epitaph, after he had lain there disfigured 40 years. See the epitaph in Le Neve's Mon. Angl. from 1615 to 1679, p. 123.

[B] Heath's Chron. p. 68. Rushworth's Collections, p. iii. vol. II. p. 647. Register of Births in Lanchester church, there being at that time no register of baptisms.

Mr.

Mr. Sanderson, July 9, 1674 [c]. He proceeded B. A. 1677; M. A. 1681; was elected fellow March 1679-80; ordained deacon by bishop Compton of London, December 20, 1685; priest by bishop Barlow of Lincoln, December 19, 1686. Dr. Watson, tutor of the college, who was nominated, but not yet consecrated, bishop of St. David's, offered to take him for his chaplain, which he declined, probably on the prospect of a like offer from lord Crew bishop of Durham, which he soon after accepted. His lordship collated him to the rectory of Long-Newton in his diocese, and the same county, June 1687; and, as Dr. Grey was informed by some of the bishop's family, intended to have given him that of Sedgefield, worth 6 or 700 l. a year, with a golden prebend, had he not incurred his displeasure, and left his family, for refusing to read king James II's declaration for liberty of conscience. The bishop, who disgraced him for this refusal, and was excepted out of king William's pardon, took the oaths to that king, and kept his bishopric till his death. Mr. Baker resigned Long-Newton August 1, 1690, refusing to take the oaths; and retired to his fellowship at St. John's, in which he was protected till January 20, 1716-17, when, with one-and-twenty others, he was dispossessed of it. This hurt him most of all, not for the profit he received from it, but that some whom he thought his sincerest friends came so readily into the new measures, particularly Dr. Robert Jenkin the master, who wrote a defence of the profession of Dr. Lake, bishop of Chichester, concerning the new oaths and passive obedience, and resigned his precentorship of Chichester, and vicarage of Waterbeach, in the county of Cambridge. Mr. Baker could not persuade himself but he might have shewn the same indulgence to his scruples on that occasion, as he had done before while himself was of that way of thinking. Of all his sufferings none therefore gave him so much uneasiness. In a letter from Dr. Jenkin, addressed to Mr. Baker, fellow of St. John's, he made the following remark on the superscription: "I was so then; I little thought it should be by him that I am now no fellow: but God is just, and I am a sinner." After the passing the Registering Act,

[c] Mr. Thomas Baker's admission is entered in the College Register, June 13, 1674, ætat. 16. But if the parish register may be depended on, he must at that time have been near 18; and he has been heard to say, that coming up

at the same time with his elder brother George, who was two years older, that it might not be known how late he was admitted, their true ages were concealed.

1723, he was desired to register his annuity of 40 l. which the last act required before it was amended and explained. Though this annuity, left him by his father for his fortune, with 20 l. per annum out of his collieries by his elder brother from the day of his death, August 1699, for the remaining part of the lease, which determined at Whitsuntide 1723, was now his whole subsistence, he could not be prevailed on to secure himself against the act, but wrote thus in answer to his friend: "I thank you for your kind concern for me; " and yet I was very well apprised of the late act, but do not " think it worth while at this age, and under these infirmities, to give myself and friends so much trouble about it. " I do not think that any living besides myself knows surely " that my annuity is charged upon any part of my cousin " Baker's estate; or if they do, I can hardly believe that any " one, for so poor and uncertain a reward, will turn informer; or if any one be found so poorly mean and base, " I am so much acquainted with the hardships of the world, " that I can bear it. I doubt not I shall live under the severest treatment of my enemies; or, if I cannot live, I am " sure I shall die, and that's comfort enough to me. If a " conveyance will secure us against the act, I am willing to " make such a conveyance to them, not fraudulent or in " trust, but in as full and absolute a manner as words can " make it; and if that shall be thought good security, I desire you will have such a conveyance drawn and sent to " me by the post, and I'll sign it and leave it with any friend " you shall appoint till it can be sent to you." He retained a lively resentment of his deprivations; and wrote himself in all his books, as well as in those which he gave to the college library, "*socius ejectus*," and in some "*ejectus rector*." He continued to reside in the college as commener-master till his death, which happened July 2, 1740, of a paralytic stroke, being found on the floor of his chamber. In the afternoon of June 29, being alone in his chamber, he was struck with a slight apoplectic fit, which abating a little, he recovered his senses, and knew all about him, who were his nephew Burton, Drs. Bedford and Heberden. He seemed perfectly satisfied and resigned; and when Dr. Bedford desired him to take some medicine then ordered, he declined it, saying, he would only take his usual sustenance, which his bedmaker knew the times and quantities of giving: he was thankful for the affection and care his friends shewed him, but, hoping the time of his dissolution was at hand, would
by

by no means endeavour to retard it. His disorder increased, and the third day from this seizure he departed. He was buried in St. John's outer chapel, near the monument of Mr. Ashton, who founded his fellowship. No memorial has yet been erected over him, he having forbidden it in his will. Being appointed one of the executors of his eldest brother's will, by which a large sum was bequeathed to pious uses, he prevailed on the other two executors, who were his other brother Francis and the hon. Charles Montague, to lay out 1310 l. of the money upon an estate to be settled upon St. John's college for six exhibit oners. He likewise gave the college 100 l. for the consideration of 6 l. a year (then only legal interest) for his life; and to the library several choice books, both printed and MS. medals, and coins; besides what he left to it by his will; which were "all such books, printed and MS. as he had, and were wanting there." All that Mr. Baker printed was, 1. "Reflections on Learning [D], shewing the insufficiency thereof in its several particulars, in order to evince the usefulness and necessity of Revelation, London, 1709-10," (which went through eight editions; and Mr. Boswell, in his "Method of Study," ranks it among the English classics for purity of style); and, 2. "The Preface to Bishop Fisher's Funeral Sermon for Margaret Countess of Richmond and Derby, 1708;" both without his name. Dr. Grey had the original MS. of both in his own hands. The latter piece is a sufficient specimen of the editor's skill in antiquities to make us regret that he did not live to publish his "History of St. John's college, from the foundation of old St. John's house to the present time; with some occasional and incidental account

[D] This piece is written with much ingenuity and learning, and points out in an agreeable, but yet in a very general and superficial manner, the defects and errors in the various branches of literature and science; and it is remarkable, that too close an attachment to his point has made the author overlook some real and capital acquisitions, that have been made in the field of knowledge. For proof of this, we need only observe, that though he hath one chapter upon metaphysics, and another upon natural philosophy, yet he hath not mentioned either Locke or Newton. He does indeed allude to Newton, in his chapter upon natural philosophy;

but it is only to observe, that his principle of attraction is rather pious than philosophical, and in truth no better than an occult quality. Though the author doubtless intended this little work for the benefit of revelation, as he professeth, yet many have not perceived the consequences, which were so striking to him; nor, who revelation is the more necessary and useful, because Nature has prescribed bounds and limits to the powers of the human understanding. His book, however, which was printed about the year 1700, has gone through eight or ten editions; the fifth was printed in 1714.

“ of the affairs of the university, and of such private col-
 “ leges as held communication or intercourse with the old
 “ house or college: collected principally from MSS. and
 “ carried on through a succession of masters to the end of
 “ Bishop Gunning’s mastership, 1670.” The original, fit
 for the press, is among the Harleian MSS. No. 7c28. His
 MS. collections relative to the History and Antiquities of
 the University of Cambridge, amounting to 39 volumes in
 folio, and 3 in quarto, are divided between the British Mu-
 seum and the public library at Cambridge; the former pos-
 sesses 23 volumes, which he bequeathed to the earl of Ox-
 ford, his friend and patron; the latter 16 in folio, and 3 in
 quarto, which he bequeathed to the university. Dr. Knight
 styles him “ the greatest master of the antiquities of this our
 “ university;” and Hearne says, “ Optandum est ut sua quo-
 “ que collectanea de antiquitatibus Cantabrigienfibus juris
 “ faciat publici Cl. Bakerus, quippe qui eruditione summâ
 “ judicioque acri & subactio polleat.” Mr. Baker intended
 something like an “ *Athenæ Cantabrigienfes*” on the plan of
 the “ *Athenæ Oxonienses*.” Had he lived to have com-
 pleted his design, it would have far exceeded that work, not-
 withstanding the reflection, as unjust as severe, with which
 the writer of Anthony Wood’s article, in the first edition of
 the “ *Biographia Britannica*,” insults Cambridge, by saying,
 “ that Mr. Baker’s feeble attempt of the like kind un-
 “ doubtedly reflects the highest honour on Mr. Wood’s per-
 “ formance.” With the application and industry of Mr.
 Wood Mr. Baker united a penetrating judgement and a
 great correctness of style; and these improvements of the
 mind were crowned with those amiable qualities of the heart,
 candour and integrity [E]. Among his contemporaries who

[E] Dr. Grey collected materials for
 a life of him, which were given by his
 widow to Mr. Masters, who thought
 them hardly sufficient to make a work
 by themselves, but would have prefixed
 them to Mr. Baker’s history of St.
 John’s college, and applied to Dr.
 Powell, the late master, for the use of
 the transcript taken, at his predecessor
 Dr. Newcome’s expence, from the ori-
 ginal in the British Museum. But this
 was declined, as the history, though
 containing several curious matters, is
 written under the influence of partiality
 and resentment. It is probable, how-

ever, that Mr. Baker’s collections will
 some time or other be laid before the
 public.—In an unpublished letter of
 bishop Warburton, written towards the
 close of Mr. Baker’s life, he says,
 “ Good old Mr. Baker of St. John’s
 “ has indeed been very obliging. The
 “ people of St. John’s almost adore the
 “ man; for, as there is much in him
 “ to esteem, much to pity, and nothing
 “ (but his virtue and learning) to envy;
 “ he has all the justice at present done
 “ him that few people of merit have
 “ till they are dead.”

distinguished

distinguished themselves in the same walk with himself, and derived assistance from him, may be reckoned Mr. Hearne, Dr. Knight, Dr. John Smith, Hilkiab Bedford, Browne Willis, Mr. Strype, Mr. Peck, Mr. Ames, Dr. Middleton, and Professor Ward. Two large volumes of his letters to the first of these antiquaries are in the Bodleian library. There is an indifferent print of him by Simon from a memoirer picture; but a very good likeness of him by C. Bridges. Vertue was privately engaged to draw his picture by stealth. Dr. Grey had his picture, of which Mr. Burton had a copy by Mr. Ritz. The Society of Antiquaries have another portrait of him. It was his custom in every book he had, or read, to write observations and an account of the author. Of these a considerable number are at St. John's college, and several in the Bodleian library, among Dr. Rawlinson's bequests. A fair transcript of his select MS. observations on Dr. Drake's edition of Archbishop Parker, 1729, is in the hands of Mr. Nichols. Dr. John Bedford of Durham had his copy of the "Hereditary Right" greatly enriched by Mr. Baker. Dr. Grey, who was advised with about the disposal of the books, had his copy of Spelman's Glossary. Mr. Crow married a sister of Mr. Baker's nephew Burton; and, on Burton's death intestate in the autumn after his uncle, became possessed of every thing. What few papers of Mr. Baker's were among them, he let Mr. Smith of Burnhall see; and they being thought of no account were destroyed, except the deed concerning the exhibitions at St. John's, his own copy of the history of the college, notes on the foun- dress's funeral sermon, and the deed drawn for creating him chaplain to Bishop Crew in the month and year of the revolution, the day left blank, and the deed unsubscribed by the Bishop, as if rejected by him.

BAKER (HENRY), an ingenious and diligent Naturalist, Anecdotes of Bowyer, by Nichols, p. 413. was born in Fleet-Street, London, either near the end of the last, or very early in the beginning of the present century. His father's profession is not known; but his mother was, in her time, a midwife of great practice. He was brought up, under an eminent bookseller who preceded the elder Doddsley, to the business of a bookseller, in which, however, he appears not to have engaged at all after his apprenticeship; or, if he did, it was soon relinquished by him: for though it was in his power to have drawn away all his master's best customers, he would

would not set up against him. Mr. Baker being of a philosophical turn of mind, and having diligently attended to the methods which might be practicable and useful in the cure of stammering, and especially in teaching deaf and dumb persons to speak, he made this the employment of his life [A]. In the prosecution of so valuable and difficult an undertaking, he was very successful; and several of his pupils, who are still living, bear testimony to the ability and good effect of his instructions. He married Sophia, youngest daughter of the famous Daniel Defoe, who brought him two sons, both of whom he survived. On the 29th of January, 1740, Mr. Baker was elected a fellow of the Society of Antiquaries; and, on the 12th of March following, the same honour was conferred upon him by the Royal Society. In 1744, Sir Godfrey Copley's gold medal was bestowed upon him, for having, by his microscopical experiments on the crystallizations and configurations of saline particles, produced the most extraordinary discovery during that year. This medal was presented to him by sir Hans Sloane, late President of the Royal Society, and only surviving trustee of sir Godfrey Copley's donation, at the recommendation of sir Hans's worthy successor, Martin Folkes, esq; and of the council of the said society. Having led a very useful and honourable life, he died, at his apartments in the Strand, on the 25th of Nov. 1774, being then above seventy years of age. His wife had been dead some time before; and he only left one grandson, William Baker, who was born Feb. 17, 1763, and to whom, on his living to the age of twenty-one, he bequeathed the bulk of his fortune, which he had acquired by his profession of teaching deaf and dumb persons to speak. It is much to be regretted, that Mr. Baker should suffer his art to die with him, which we are assured was the case, and all his patients were

[A] Mr. Baker was early introduced into the family of Mr. Foster, an eminent attorney (father of the late serjeant Foster), who had two daughters and a younger son born deaf and dumb. Mr. Baker's happy method of instruction (for which, if we are not mis-informed, he received 100l. a year), succeeded so well, that the young ladies were qualified in all the parts of female education; and, besides the advantage of good persons, possessed understandings as improved as could possibly be under the want of two such essential faculties,

and the talent of elegant letter-writing, and every domestic accomplishment. Mr. Baker taught them also astronomy and geography; and they were so capable of the politest instructions, that they appeared with advantage in public assemblies. They are still, we believe, living at Peterborough. Whether their younger brother came under Mr. Baker's tuition, does not appear. Their elder brother was bred to the church. The serjeant died, leaving, by a daughter of the late sir John Strange master of the rolls, one daughter, who survives him.

enjoined

enjoined to secrecy [B]. He gave also, by his will, a hundred pounds to the Royal Society, the interest of which was to be applied in paying for an annual oration on natural history or experimental philosophy. He gave to each of his two executors one hundred pounds [c]; and his wife's gold watch and trinkets in trust to his daughter-in-law Mary Baker for her life, and to be afterwards given to the future wife of his grandson. To Mrs. Baker he gave also an annuity of fifty pounds. His furniture, printed books (but not MSS.), curiosities, and collections of every sort, he directed should be sold, which was accordingly done. His fine collection of native and foreign fossils, petrifications, shells, corals, vegetables, ores, &c. with some antiquities and other curiosities, were sold by auction, March 13, 1775, and the nine following days. He was buried, as he desired, in an unexpensive manner, in the church-yard of St. Mary-le-Strand; within which church, on the South-wall, he ordered a small tablet to be erected to his memory. "An inscription for it," he said, "would probably be found among his papers; if not, he hoped some learned friend would write one agreeably to truth." This friendly office, however, remains as yet to be performed. Mr. Baker was a constant and useful attendant at the meetings of the Royal and Antiquarian Societies, and in both was frequently chosen one of the council. He was peculiarly attentive to all the new improvements which were made in natural science, and very solicitous for the prosecution of them. Though he was so respectable a member of the Royal Society, he did not escape the strictures of Dr. Hill, in the Doctor's review of the works of that illustrious body. Several of his communications are printed in the Philosophical Transactions; and, besides the papers written by himself, he was the means, by his extensive correspondence, of conveying to the Society the intelligence and observations of other inquisitive and philosophical men. His correspondence was not confined to his own country. To him we are obliged for a true history of the *Coccus Polonicus*, transmitted by Dr. Wolfe. It is to Mr. Baker's communications that we owe the larger Alpine

[B] At the end of his instruction he took a bond for 100*l.* of each scholar not to divulge his method; and he is said to have stood a suit for it with a son of the late earl of Buchan.

[c] In case the grandson should not

attain the age of twenty-one, Mr. Baker gave to each of his executors 50*l.*; to Mrs. Baker 100*l.* a year; to the Royal Society 50*l.*; to the Society of Antiquaries, 300*l.*; and several other legacies.

Strawberry, of late so much cultivated, and approved of, in England. The seeds of it were sent in a letter from Professor Bruns of Turin, to our philosopher, who gave them to several of his friends, by whose care they furnished an abundant increase. The seeds, likewise of the true rhubarb, or Rheum Palmatum, now to be met with in almost every garden in this country, were first transmitted to Mr. Baker by Dr. Mounsey, physician to the Empress of Russia. These, like the former, were distributed to his various acquaintance, and some of the seeds vegetated very kindly. It is apprehended that all the plants of the rhubarb now in Great Britain were propagated from this source. Two or three of Mr. Baker's papers, which relate to antiquities, may be found in the "Philosophical Transactions." The Society for the encouragement of arts, manufactures, and commerce, is under singular obligations to our worthy naturalist. As he was one of the earliest members of it, so he contributed in no small degree to its rise and establishment. At its first institution, he officiated for some time, gratis, as secretary. He was many years chairman of the committee of accounts; and he took an active part in the general deliberations of the Society. In his attendance he was almost unfailing, and there were few questions of any moment upon which he did not deliver his opinion. Though, from the lowness of his voice, his manner of speaking was not powerful, it was clear, sensible, and convincing; what he said, being usually much to the purpose, and always proceeding from the best intentions, had often the good effect of contributing to bring the Society to rational determinations, when many of the members seemed to have lost themselves in the intricacies of debate. He drew up a short account of the original of this Society, and of the concern he himself had in forming it; which was read before the Society of Antiquaries, and would be a pleasing present to the public. Mr. Baker was a poetical writer in the early part of his life. His "Invocation of Health" got abroad without his knowledge; but was reprinted by himself in his "Original Poems, serious and humorous," Part the first, 8vo. 1725. The second part came out in 1726. Among these poems are some tales as witty and as loose as Prior's. He was the author, likewise, of "The Universe, a Poem, intended to restrain the Pride of Man," which has been several times reprinted. His account of the water polype, which was originally published in the "Philosophical Transactions," was afterwards enlarged into a separate treatise,

treatise, and hath gone through several editions. But his principal publications are, "The Microscope made Easy," and "Employment for the Microscope." The first of these, which was originally published in 1742, or 1743, hath gone through six editions. The second edition of the other, which, to say the least of it, is equally pleasing and instructive, appeared in 1764. These treatises, and especially the latter, contain the most curious and important of the observations and experiments which Mr. Baker either laid before the Royal Society, or published separately. It has been said of Mr. Baker, that "he was a philosopher in little things." If it was intended by this language to lessen his reputation, there is no propriety in the stricture. He was an intelligent, upright and benevolent man, much respected by those who knew him best. His friends were the friends of science and virtue: and it will always be remembered by his contemporaries, that no one was more ready than himself to assist those with whom he was conversant in their various researches and endeavours for the advancement of knowledge and the benefit of society. This tranquil good man was unhappy in his children. His eldest son, David Erskine Baker, was a young man of genius and learning. Having been adopted by an uncle, who was a silk-throwster in Spital-fields, he succeeded him in the business; but wanted the prudence and attention which are necessary to secure prosperity in trade. He married the daughter of Mr. Clendon, a reverend empiric. Like his father, he was both a philosopher and a poet; and wrote several occasional poems in the periodical collections, some of which were much admired at the time, but so violent was his turn for dramatic performance, that he repeatedly engaged with the lowest strolling companies, in spite of every effort of his father to reclaim him. The public was indebted to him for "The Companion to the Playhouse," in two volumes, 1764, 12mo; a work which, though imperfect, had considerable merit, and shewed that he possessed a very extensive knowledge of our dramatic authors; and which has since (under the title of "Biographia Dramatica") been considerably improved by the attention of a gentleman in every respect well qualified for the undertaking. Mr. Baker's other son Henry followed the profession of a lawyer, but in no creditable line; and left one son, William, who has been already mentioned as the grandfather's heir.

BALAMIO (FERDINAND,) of Sicily, was physician to pope Leo X. ; who greatly regarded him. He was no less skilled in the belles lettres than in medicine ; and he cultivated poetry and the Greek learning with much success. He translated, from the Greek into Latin, several pieces of Galen ; which were first printed separately, and afterwards inserted in the works of that ancient physician, published at Venice, 1586, in folio. He flourished at Rome about the year 1555.

BALDINUCCI (PHILIP), of Florence, was born in 1624. Having acquired great knowledge in painting and sculpture, and made many discoveries by studying the works of the best masters, he was qualified to gratify Cardinal Leopold of Tuscany, who desired to have a complete history of painters. Baldinucci remounted as far as to Cimabue, the restorer of painting among the moderns ; and he designed to come down to the painters of the last age inclusive. He only lived to execute part of his plan, dying in 1696 ; but what he wrote is in a very pure style, and there is great exactness in what regards the painters of his country. He was of the academy of la Crusca.

Fuller's
Worthies,
Suffolk,
p. 60.

BALE (JOHN), bishop of Ossory in Ireland, born at Cove, a small village in Suffolk. His parents being poor, and encumbered with a large family, he was entered at twelve years of age in the monastery of Carmelites at Norwich, and from thence removed to Jesus college, Cambridge. He was bred up in the Romish religion, but became afterwards a Protestant. He himself tells us, " that he was involved in the utmost ignorance and darkness of mind both at Norwich and Cambridge, till the word of God shining forth, the churches began to return to the true fountains of divinity. That the instrument of his conversion was not a priest or a monk, but the most noble earl of Wentworth." His conversion however greatly exposed him to the persecution of the Romish clergy, and he must have felt their resentment had he not been protected by lord Cromwell ; but, upon the death of this nobleman, he was obliged to fly to Holland, where he remained six years, and during this time wrote several pieces in the English language. He was recalled into England by

Baleus de
seipso, apud
Script. Brit.
cent. 8.
cap. ult.

Edward

Edward VI. and presented to the living of Bishops-Stoke, in the county of Southampton. The 15th of August, 1532, he was nominated to the see of Ossory, and, upon his arrival in Ireland, used his utmost endeavours to reform the manners of his diocese, to correct the vices of the priests, to abolish the mass, and to establish the use of the new Book of Common Prayer set forth in England; but all his schemes of this kind having proved abortive by the death of king Edward, and accession of queen Mary, he became greatly exposed to the outrages of the papists in Ireland. Once, in particular, we are told, that five of his domestics were murdered, whilst they were making hay in a meadow near his house; and having received intimations that the priests were plotting his death, he retired from his see to Dublin. He afterwards made his escape in a small vessel from that port, but was taken by the captain of a Dutch man of war, who stripped him of all his money and effects, and when he arrived in Holland, obliged him to pay thirty pounds before he could procure his liberty. From Holland he retired to Basil in Switzerland, where he continued during the reign of queen Mary. On the accession of queen Elizabeth, he returned from exile, but did not chuse to go again to Ireland, being satisfied with a prebend of Canterbury, in which city he died Nov. 1563, aged 67, and was buried in the cathedral of that place.

Vocacyon of
Johan Bale
to the bi-
shopric of
Ossory,
Rom. 1553.
fol. 16.

Waræus de
Script. Hib.
lib. ii. cap. 5.

This prelate has left a celebrated Latin work, containing the lives of the most eminent writers of Great Britain. It was not at first published complete: when it made its appearance, it was intituled "Summarium illustrium majoris Brytanniæ," quarto, Wesel, 1549. It was addressed to king Edward VI. and contained only five centuries of writers. He afterwards added four more, and made several additions and corrections throughout the whole. The title of the book, thus enlarged, is as follows: "Scriptorum illustrium majoris Brytanniæ, quam nunc Angliam et Scotiam vocant, Catalogus a Japheto per 3618 annos usque ad annum hunc Domini 1557, ex Beroso, Gennadio, Beda, Honorio, Bostone Buriensi, Frumentario, Capgravo, Bostio, Burello, Triffa, Tritemio, Gesnero, Joanne Lelando, atque aliis authoribus collectus, et ix. centurias continens." A catalogue of his other works may be seen in Fuller.

BALES (PETER), a very extraordinary person in his way, and fit to be recorded in a work of this nature. He was a
most

most famous master in the art of penmanship, or fair writing ; and one of the first inventors (for there seems to have been more than one) of short-hand writers. He was born in 1547, and is styled by Anthony Wood “ a most dextrous person in his profession, to the great wonder of scholars and others :” who adds, that “ he spent several years in sciences among the Oxonians, particularly as it seems in Gloucester-hall : but that study, which he used for a diversion only, proved at length an employment of profit.” He is recorded for his skill in micrography, or miniature-writing, in Hollinshed’s Chronicle, anno 1575; and Mr. Evelyn also hath celebrated his wonderful skill in this delicate operation of the hand. Hadrian Junius speaking as a miracle of somebody, who wrote the Apostle’s Creed, and the beginning of St. John’s Gospel, within the compass of a farthing ; what would he have said,” says Mr. Evelyn, “ of our famous Peter Bales ; who, in the year 1575, wrote the Lord’s Prayer, the Creed, Decalogue, with two short prayers in Latin, his own name, motto, day of month, year of the Lord, and reign of the Queen, to whom he presented it at Hampton Court, all of it written within the circle of a single penny, incased in a ring and borders of gold ; and covered with a chrystal so accurately wrought, as to be very plainly legible, to the great admiration of her majesty, the whole privy council, and several ambassadors then at court ?” He was farther very dextrous in imitating hand-writing, and, about 1586, was employed by Secretary Walsingham in certain political manœuvres. We find him at the head of a school, near the Old Bailey, London, in 1590; in which year he published his “ Writing Schoolmaster, in three parts: the first teaching swift writing, the second, true writing, the third, fair writing.” In 1595, he had a great trial of skill in the Black-friars with one Daniel Johnson, for a golden pen of 20 l. value, and won it; and a contemporary author farther relates, that he had also the arms of Calligraphy given him, which are Azure, a Pen, Or, as a prize, at a trial of skill in this art among the best penmen in London. In 1597, he republished his “ Writing Schoolmaster,” which was in such high reputation, that no less than eighteen copies of commendatory verses, composed by learned and ingenious men of that time, were printed before it. Wood says, that he was engaged in Essex’s treasons in 1600; but Wood was mistaken: he was only engaged, and very innocently so, in serving the treacherous purposes of one of that earl’s mercenary

See Article
BALES,
Note E, in
Biog. Brit.
where there
is a curious
account of
the con-
trivers and
promoters
of this art.

Athen.
Oxon.
vol. i. p. 287.

Numisma-
ta, p. 286.

Ruc’s Third
University,
printed at
the end of
Stowe’s
Annals.

Brit. Biog.
Note I.

nary

nary dependents. We know little more of this curious person, but that he seems to have died about the year 1510.

BALLANDEN, or BALLENDEN (sir JOHN), an elegant Scottish writer of the sixteenth century. In his youth he was in great favour with James V. of Scotland, as he himself informs us; owing perhaps to his excellent talent for poetry, of which this prince was a great admirer, and had himself made considerable proficiency therein. After he had gone through a proper course of study, he entered into orders, and was made canon of Ross and archdeacon of Murray. He likewise obtained the office of clerk-register to the court of chancery, which his father had enjoyed before him; but this he held only during the minority of the king, having lost it afterwards through the factions of the times. By his majesty's command, he translated into the Scots language Hector Boetius's History [A], which was extremely well received both in Scotland and England. He was restored to his office of clerk-register in the succeeding reign, and was also made one of the lords of session. He was a most zealous Romanist, and joined his endeavours to those of Dr. Laing, in order to check the progress of the Reformation; and it is not improbable that the disputes he was drawn into on this account, proved at length so uneasy to him as to make him leave his native country. He died at Rome, A. D. 1550. He wrote several pieces in verse as well as prose [B].

See his
proem to
his Cosmo-
graphy.

Ibid.

We shall here just add the title-page of another historian, as it is a work of great scarcity and much curiosity: "Guilielmi Ballendeni Scoti Magistri Supplicum Libellorum Augusti Regis Magnæ Britanniae. De tribus Luminibus Romanorum, Libri sexdecim. Parisiis, 1633," folio.

[A] It was printed in folio at Edinburgh, A. D. 1536, under this title, "The history and chronicles of Scotland compilat, and newly correctit and amendit, be the reverend and noble clerk Mr. Hector Boeis, channon of Aberdene, translated lately be Mr. John Ballenden, archdene of Murray and chanon of Rosse, at command of James the syfte, king of Scottis, imprintet in Edenburgh be Thomas Davidson, dwelling forrenes the Fryere wynde."

[B] He translated also Boetius's "Description of Scotland," and is said to have written a description of his own under the title of "A description of Albany." He wrote Epistles, addressed to king James; which, it is likely, were once published, but are not at present extant: and many other pieces, which are now sunk in oblivion, such as visions, miscellanies, proems to his prose works. In the large Collection of Scots poems by Mr. Carmichael, there were some of our author's on various subjects.

Anecdotes
of Bowyer,
by Nichols,
p. 500.

BALLARD (GEORGE), one of those singular compositions which shoot forth without culture, was born at Campden in Gloucestershire. Being of a weakly constitution, his parents put him to a habit-maker; and in this situation he mastered the Saxon language. The time he employed in learning it was stolen from sleep, after the labour of the day was over. Lord Chedworth, and the gentlemen of his hunt, who used to spend about a month of the season at Campden, heard of his fame, and generously offered him an annuity of 100*l.*; but he modestly told them, that 60*l.* were fully sufficient to satisfy both his wants and his wishes. Upon this he retired to Oxford, for the benefit of the Bodleian library; and Dr. Jenner, president, made him one of the eight clerks of Magdalen college. He was afterwards one of the university beadles, but died in June 1755, rather young; which is supposed to have been owing to too intense application. He left large collections behind him, but published only “*Memoirs of British Ladies, who have been celebrated for their writings or skill in the learned languages, arts, and sciences, 1752,*” 4to. He drew up an account of Campden Church, which was read at the Society of Antiquaries, Nov. 21, 1771. There is a letter of Mr. Thomas Hearne to Mr. Baker, dated Oxford, July 3, 1735, from which the author of the “*Anecdotes*” has produced the following curly extract: “*I know not what additions Mr. George Ballard can make to Mr. Stowe’s Life; this I know, that being a taylor himself, he is a great admirer of that plain honest antiquary,*”——who was also a taylor.

Niceron,
Memoirs,
&c. tom. i.

BALUZE (STEPHEN), a French writer, born 1631, at Tullés, in the province of Guienne. He received the rudiments of his education at Tullés, and went to finish it at Toulouse, where he obtained a scholarship in the college of St. Martial. In 1656, Peter de Marca, archbishop of Toulouse, invited him to Paris, which invitation he accepted, and in a little time gained the esteem and entire confidence of this prelate. But upon the death of the archbishop, which happened in June 1662, Baluze found himself under a necessity of looking out for another patron. He was agreeably prevented by M. Tellier, afterwards chancellor of France, who having an intention to engage him in the service of Abbé le Tellier his son, afterwards archbishop of Rheims, made him
several

several considerable presents. Some obstacles, however, having happened to prevent the success of this affair, and Mr. Colbert having offered to make Baluze his library-keeper, he accepted of this office, but not till he obtained the consent of M. le Tellier for that purpose. He continued in this employment till some time after the death of M. Colbert; when, not finding things so agreeable under the archbishop of Rouen, he declined being any longer librarian. It must be observed, however, that the excellent collection of manuscripts, and many other books, which are to be found in that library, are owing to his care and advice.

In 1670, he was appointed professor of canon-law in the royal college, with this mark of respect, that the professorship was instituted by the king on his account. In 1668, the Abbé Faget had published several works of de Marca; and having in his life prefixed thereto asserted, that the archbishop, at his death, had ordered Baluze to give up all his papers in his possession to the president de Marca his son; this raised the resentment of Baluze, who vindicated himself in several severe letters, which he wrote against the Abbé Faget. In 1693, he published his "Lives of the popes of Avignon;" with which the king was so much pleased, that he gave him a pension, and appointed him director of the royal college. But he soon felt the uncertainty of favours from a court; for, having attached himself to the cardinal Bouillon, who had engaged him to write the history of his family, he became involved in his disgrace, and received a lettre de cachet, ordering him to retire to Lyons. The only favour he could obtain, was not to be removed to such a distance: he was sent first to Roan, then to Tours, and afterwards to Orleans. He was recalled upon the peace, but never employed again as a professor or director of the royal college, nor could he recover his pension. He lived now at a considerable distance from Paris, and was above eighty years of age, yet still continued his application to his studies: he was engaged in publishing St. Cyprian's works, when he was carried off by death, on the 28th of July, 1718.

Baluze has left the world little of his own composition; yet it is allowed there are few writers who have done greater service to the public, by collecting from all parts the ancient manuscripts, and illustrating them with notes. He was extremely versed in this kind of knowledge, and was perfectly acquainted with profane as well as ecclesiastical history, and the canon law, both ancient and modern. He kept a correspondence

correspondence with all the men of learning in France, and other countries. His conversation was easy and agreeable, and even in his old age he retained great vivacity. He shewed somewhat of caprice in his last will, by appointing a woman, no way related to him, his sole legatee, and leaving nothing to his family and servants.

Niceron.
p. 194.

Niceron.
tom. xxiii.

BALZAC (JOHN LEWIS GUEZ DE) a French writer, born in 1594, at Angoulême. About seventeen years of age he went to Holland, where he composed a discourse on the state of the United Provinces. He accompanied also the Duke d'Epéron to several places. In 1621, he was taken into the service of the cardinal de la Valette, with whom he spent eighteen months at Rome. Upon his return from thence, he retired to his estate at Balzac, where he remained for several years, till he was drawn from thence by the hopes he had conceived of raising his fortune under cardinal Richelieu, who had formerly courted his friendship; but being in a few years tired of the slavish and dependent state of a court-life, he went again to his country retirement: all he obtained from the court was a pension of two thousand livres, with the addition of the titles of counsellor of state and historiographer of France, which he used to call magnificent trifles. He was much esteemed as a writer, especially for his Letters, which went through several editions. Voltaire allows him the merit of having given numbers and harmony to the French prose, but censures his style as somewhat bombast. There were in his own time also some critics who started up against him: the chief of these was a young Feuillant, named Don André de St. Denis, who wrote a piece intituled, "The conformity of M. de Balzac's eloquence, with that of the greatest men in the past and present times." Although this piece was not printed, yet it passed from hand to hand as much as if it had been printed. This made Balzac wish to have it publicly refuted, which was accordingly done by prior Ogier, in 1627. Father Goulou, general of the Feuillants, undertook the cause of brother André, and, under the title of Phyllarchus, wrote two volumes of letters against Balzac. Several other pieces were also written against him, but he did not think proper then to answer his adversaries: he did indeed write an apology for himself, but this was never made public till it appeared with some other pieces of his in the

Age of
Lewis XIV.
vol. ii. cap.
29.

year 1645 [A]. The death of his chief adversary father Goulu having happened in 1629, put an end to all his disputes, and restored him to a state of tranquillity; for Don Andre de St. Denis, who had been the first aggressor, became heartily reconciled, and went to pay him a visit at Balzac.

Balzac had but an infirm constitution, inasmuch that, Niceron, when he was only thirty years of age, he used to say he was P. 317. older than his father, and that he was as much decayed as a ship after her third voyage to the Indies; nevertheless, he lived till he was sixty, when he died Feb. 18, 1654, and Ibid. p. 318. was interred in the hospital of Notre Dame des Anges. He bequeathed twelve thousand livres to this hospital, and left an estate of an hundred franks per annum, to be employed every two years for a prize to him who, in the judgment of the French academy, should compose the best discourse on some moral subject. The prize is a golden medal, representing on one side St. Lewis, and on the other a crown of laurel, with Ibid. p. 319. this motto, A L'IMMORTALITE, which is the device of the academy.

[A] The following is a list of his works: 1. "Lettres. 1624," 8vo. 2. "Le Prince. 1631," 4to. 3. "Discours sur une tragedie, Herodes Infanticida. 1636." 4. "Discours politique sur l'état des Provinces Unies. Leyde, 1638." 5. "Oeuvres diverses. 1644," 4to. 6. "Le Barbon. 1648," 8vo. 7. "Carminum libri iii. ejusdem epistolæ selectæ. Paris. 1650." 8. "Socrate Chretienne, et autres ouures. 1652." 9. "Lettres familiares à M. Chapelain. 1656." 10. "Encretiens. 1657." 11. "Aristippe. 1658," 4to. All the above works were collected, and printed at Paris in 1665, with a preface by Abbé de Castaignes.

BANIER (ANTHONY), licentiate in laws, member of the academy of inscriptions and belles lettres, and an ecclesiastic in the diocese of Clermont, in Auvergne, where he applied himself to his several studies, except philosophy, to pursue which, he went to Paris, was born in 1673. His parents being too poor to maintain him in this city, commanded him to return home; but the friendships which he had contracted, and the pleasure which they gave him, were more irresistible than the authority of his relations; for he told them, that he was determined to remain where he was, and seek, in the exertion of his abilities, for those resources which, from their indigence, he had not any reason to expect. He was very shortly afterwards received into the family of Monsieur du Metz,

president of the chamber of accounts, who intrusted to him the education of his sons, who always honoured him with their patronage and esteem. The exercises which he had set for these young gentlemen gave birth to his "Historical Explanation of Fables," and, in some measure, determined the author to make mythology the principal object of his studies during the remainder of his life.

This work appeared at first only in two volumes 12mo; but the uncommon taste and erudition discovered through the whole were the causes of his obtaining, in the year 1714, an admission into the academy of inscriptions and belles lettres, as one of their scholars. In 1716, this order was suppressed, and that of the associates augmented to ten, of which number was Banier. In 1729, he was elected one of their pensioners. In 1715 he published a new edition of his "Explanation of Fables," in dialogues, to which he annexed a third volume; so great was the difference between this edition and the former, that it became justly entitled to all the merits of a new performance. Besides the five dialogues, which he has added here, on subjects either not treated of in his former undertaking, or else very slightly mentioned, there is scarcely a single article which has not been retouched, and enriched by new conjectures; or rendered more valuable by the multitude of proofs which are advanced in its support. "Until that time," says the Abbé du Fresnoy, in his catalogue of historians, "the origin of ancient fables had never been explained with such knowledge and discernment: mythology is sought after at its first source, profane history. Here are no endeavours to mark out its affinity to the sacred writings: and it is more than probable that the ill success which Huet bishop of Avranches, Bouchart, and many others met with in their attempts of this kind, was the chief reason to induce Banier to drop so fruitless an undertaking. This however is a work in which the author, without losing himself in the labyrinth of a science which is but too often less replete with use than ostentation, has not only unravelled all the notions which the ancients, even of the remotest times, had entertained of their deities, but traced out with equal judgment and precision, the progress of their religious worship in the succeeding ages of the world."

The turn which Banier had for researches of this nature, perpetually incited him to carry them to their utmost stretch: his knowledge of the learned languages made him, perhaps, of all others, the most equal to the task; nor can there be
more

more convincing instances of his excellence as a writer, than his historical explanation, and the thirty dissertations before the academy of belles-lettres, which are now printed in the memoirs of that body, either entire or by extracts. The lists may be seen in the third volume of the panegyrics upon their deceased members, printed in 12mo, at Paris, 1740. There are also to be found the titles of many other essays, on subjects different from mythology, and which prove in how extensive a circle the abilities of Banier were capable of moving. In 1725, he gave new life to "The treatises on History and "Literature," under the fictitious name of Vigneul-Marville, but whose real author was Bonaventure d'Argonne, a Carthusian friar. Three editions of this work had been already published, and in the third volume of the third edition, which was an appendix to the whole, scarce any thing appeared but articles relating to the former part of it, and an index referring to the pages in which the principal matters were contained. Banier added those articles to their proper subjects in the two first volumes, which were injudiciously designed to have been read as detached pieces in the third. And in return for having stripped this last volume, and making it of such poor consequence, the able editor has replaced it by a new one; which is filled with tracts of history, anecdotes of literature, critical remarks, comparisons, extracts from scarce and valuable books, sentiments on various authors, refutations of errors and ridiculous customs; together with memorable sayings and lively repartees.

Of equal service was Banier to the third voyage of Paul Lucas into Egypt; and that of Cornelius Bruyn, or Le Brun. That of Paul Lucas appeared in 1719, at Rouen, in three vols. 12mo. With regard to Corn. Le Brun, his voyage to the Levant was published 1714, at Amsterdam, in folio: and his voyage to the East Indies came also out in folio, at the same place, 1718. Some booksellers at Rouen, chusing to reprint them both, intrusted the revising of them to Banier, who made several alterations, and added some remarks. This edition appeared in 1725, in five vols. 4to. but the Dutch one is the best. His engagements with this work were however unable to prevent his application to mythology, his favourite study, the fruits of which appeared during the last ten years of his life; in his translation of "The Metamorphoses of "Ovid, with historical remarks and explanations," published 1732, at Amsterdam, in folio, finely ornamented with copper plates, by Picart, and reprinted at Paris 1738, in two

vols. 4to: and in his "Mythology, or Fables explained by " history," a work full of the most important matter, printed at Paris, 1740, in two different forms, the one in three vols. 4to. and the other in several 12mo. The eighth volume of this extensive work treats of those public and solemn ceremonies of the Greeks, which composed a part of the religion of the ancients, and which were instituted in their age of heroes.

The abbé already began to perceive the attacks of a distemper, which seemed to be conducting him insensibly to the grave, when some booksellers at Paris prevailed upon him to superintend the new edition, which they designed to give, of "A general history of the ceremonies, manners, and religious customs of all the nations in the world;" a magnificent edition of which had made its appearance, about twenty years before that time, in Holland. Banier embarked in this attempt, with l'Abbé le Mâsier, a Jesuit, who had assisted in the French translation from Thuanus. This new edition, which was finished in 1741, in seven volumes folio, is much more valuable than the Dutch one; as there are in it numberless corrections, a large quantity of articles, and several new dissertations, which are written by these ingenious compilers. The Dutch author, particularly where he mentions the customs and ceremonies of the Roman church, is more occupied in attempting to make his readers laugh, than solidly to instruct them. The new editors, whilst they retained these passages, were also careful to amend them. The Abbé Banier died on Nov. 19, 1741, in the 69th year of his age. An English translation of his "Mythology and Fables " of the Ancients," was published in London, 1741, in four vols. 8vo.

Wood's
Ath. Oxon. BANISTER (JOHN), an eminent physician of the 16th century. He studied philosophy for some time at Oxford, and afterwards having entered upon the physic line, applied himself entirely to that faculty and surgery. In July, 1573, he took the degree of bachelor in physic, and was admitted to practise. He removed from Oxford to Nottingham, where he lived many years, and was in high esteem for his skill in physic and surgery. He has left several works on this subject [A].

- [A] 1. "A needfull, new, and necessary treatise of chirurgery, briefly comprehending the general and particular curation of ulcers, 1575," 8vo.
2. "Certain experiments of his own invention, &c."

3. "History

3. "History of man, sucked from the sap of the most approved anatomists, &c. in nine books, 1578."
4. "Compendious chirurgery, gathered and translated especially out of Wecker, &c. 1589," 8vo.
5. "Antidotary chirurgical, containing variety of all sorts of medicines, &c. 1589," 8vo.

Several years after his death, in 1633, his works were published at London in 4to, in six books. The first three books, "Of tumours, wounds, and ulcers in general and particular. 4. Of fractures and luxations. 5. Of the curation of ulcers. And, 6. The antidotary, above-mentioned."

BANKS (JOHN), was bred an attorney at law, and belonged to the society of New-Inn. The dry study of the law however not being so suitable to his natural disposition as the more elevated flights of poetical imagination, he quitted the pursuit of riches in the Inns of Court, for the paying his attendance on those ragged jades the Muses in the theatre: Here however he found his rewards by no means adequate to his deserts. His emoluments at the best were precarious, and the various successes of his pieces too feelingly convinced him of the error in his choice. This however did not prevent him from pursuing with cheerfulness the path he had taken; his thirst of fame, and warmth of poetic enthusiasm, alleviating to his imagination many disagreeable circumstances, which indigence, the too frequent attendant on poetical pursuits, often threw him into. His turn was entirely to Tragedy; his merit in which is of a peculiar kind. For at the same time that his language must be confessed to be extremely unpoetical, and his numbers uncouth and inharmonious; nay, even his characters very far from being strongly marked or distinguished, and his episodes extremely irregular; yet it is impossible to avoid being deeply affected at the representation, and even at the reading of his tragic pieces. This is owing in the general to an happy choice of his subjects, which are all borrowed from history, either real or romantic, and indeed the most of them from circumstances in the annals of our own country, which, not only from their being familiar to our continual recollection, but even from their having some degree of relation to ourselves, we are apt to receive with a kind of partial pre-possession, and a pre-determination to be pleased. He has constantly chosen as the basis of his plays such tales as were in themselves and their well-known catastrophes most truly adapted to the purposes of the drama. He has indeed but little varied from the strictness of historical facts, yet he seems to have made it his constant rule to keep the scene perpetually alive, and never suffer his characters to droop. His verse is not poetry, but prose run mad.

Biograph.
Dramat.

mad. Yet will the false gem sometimes approach so near in glitter to the true one, at least in the eyes of all but the real connoisseurs (and how small a part of an audience are to be ranked in this class will need no ghost to inform us), that bombast will frequently pass for the true sublime, and where it is rendered the vehicle of incidents in themselves affecting, and in which the heart is apt to interest itself, it will perhaps be found to have a stronger power on the human passions than even that property to which it is in reality no more than a bare *succedaneum*. And from these principles it is that we must account for Mr. Banks's writings having in the general drawn more tears from, and excited more terror in, even judicious audiences, than those of much more correct and more truly poetical authors. The tragedies he has left behind him are seven in number, yet few of them have been performed for some years past, excepting "The Unhappy Favourite, or Earl of Essex," which continued till very lately a stock tragedy at both theatres. The writers on dramatic subjects have not ascertained either the year of the birth or that of the death of this author. His last remains however lie interred in the church of St. James, Westminster.

Formey's account of him, in Works of the Learned for Oct.

1743.—and also another account of him, printed at London, 1744.

BARATIER (JOHN PHILIP), a prodigy of his kind, and whom Baillet, if he had lived in his time, would have placed at the head of his "Enfans Celebres," was born at Schwoback, in the Margravate of Brandenburg Anspach, the 19th of January 1720-21. His father Francis had quitted France, for the sake of professing the religion of Calvin; and was then pastor of the Calvinist church of Schwoback. He took upon himself the care of his son's education, and taught him languages without study, and almost without his perceiving that he was learning them, by only introducing words of different languages as it were casually into conversation with him. By this means, when he was but four years old, he spoke every day French to his mother, Latin to his father, and High Dutch to the maid; without the least perplexity to himself, or the least confusion of one language with another.

The other languages of which he was master, he learnt by a method yet more uncommon; which was, by only using the Bible, in the language he then proposed to learn, accompanied with a translation. Thus he understood Greek at six, and Hebrew at eight years of age; insomuch that he could, upon the opening of the book, and without a moment's hesitation, translate the Hebrew Bible into Latin or French.

French. He was now very desirous of reading the Rabbins ; and prevailed with his father to buy him the great Rabbinical Bible, published at Amsterdam, 1728, in four vols. folio : which he read with great accuracy and attention, as appears from his account of it, inserted in the 26th volume of the “ *Bibliothèque Germanique*.” In his 11th year, he published the “ *Travels of Rabbi Benjamin*,” translated from Hebrew into French ; which he illustrated with notes, and accompanied with dissertations, that would have done honour to an adept in letters.

He afterwards applied himself to the study of the Fathers and the councils, of philosophy, mathematics, and above all of astronomy. This boy, as he really was, formed schemes for finding the longitude, which he sent in January 1735 to the Royal Society at London ; and, though these schemes had been already tried and found insufficient, yet they exhibited such a specimen of his capacity for mathematical learning, that the Royal Society of Berlin admitted him, the same year, as one of their members. Notwithstanding these avocations and amusements, he published the very same year a most learned theological work, intitled “ *Anti Artemonius* :” it was written against Samuel Crellius, who had assumed the name of Artemonius, and the subject is the text at the beginning of St. John’s gospel. In 1735 too, he went with his father to Hall ; at which university he was offered the degree of master of arts, or (as they call it) doctor in philosophy. Baratier drew up that night fourteen theses in philosophy and the mathematics, which he sent immediately to the press ; and defended the next day so very ably, that all who heard him were delighted and amazed : he was then admitted to his degree. He went also to Berlin, and was presented to the king of Prussia, as a prodigy of erudition ; who shewed him great kindness, and conferred upon him great honours : but, not being very fond of men of letters, treated him, as some write, with a small tincture of severity. He asked him, for instance, by way of mortifying him, whether he knew the public law of the empire ? which being obliged to confess that he did not, “ *Go*,” says the king, “ and study it, before you pretend to be learned.” Baratier applied himself instantly to it, and with such success, that at the end of five months he publicly maintained a thesis in it.

He continued to add new acquisitions to his learning, and to increase his reputation by new performances : he was now, in his 19th year, collecting materials for a very large work “ *Concerning the Egyptian Antiquities* :” but his constitution,

*Nouv. Dict.
Historique-
Portatif.
Amst. 1774.
art. BARA-
TIER.*

stitution, naturally weak and delicate, and now impaired by intense application, began to give way, and his health to decline. Cough, spitting of blood, fever on the spirits, head-ach, pains at the stomach, oppressions at the breast, frequent vomitings, all contributed to destroy him; and he died at his father's at Hall the 5th of October, 1740, in the 20th year of his age. He was naturally gay, lively, and facetious; and he neither lost his gaiety, nor neglected his studies, till his distemper, ten days before his death, deprived him of the use of his limbs. He was a wonderful proof, how much in a short time may be performed by indefatigable diligence; and yet it is remarkable, that he passed twelve hours in bed till he was ten years old, and ten hours from thence to the time of his death; so that he spent nearly half his life in sleeping.

He was not only master of many languages, but skilled almost in every science, and capable of distinguishing himself in every profession, except that of physic: towards which, having been discouraged by the diversity of opinions among those who consulted upon his disorders, and also by the inefficacy of their applications, he had conceived a dislike, and even an aversion. His learning, however vast, had not depressed or overburthened his natural faculties, for his genius appeared always predominant; and when he inquired into the various opinions of the writers of all ages, he reasoned and determined for himself, having a mind at once comprehensive and delicate, active and attentive. He was able to reason with the metaphysicians on the most abstruse questions, or to enliven the most unpleasing subjects by the gaiety of his fancy. He wrote with great elegance and dignity of style. He was no imitator, but struck out new tracts, and formed original systems: He had a quickness of apprehension and firmness of memory, which enabled him to read with incredible rapidity, and at the same time to retain what he had read, so as to be able to recollect and apply it. He turned over volumes in an instant; but seldom made extracts, being always able to find at once what he wanted. He read over in one winter twenty vast folios; and the catalogue of the books which he had borrowed comprised forty-one pages in 4to, the writing close, and the titles abridged. He was a constant reader of literary journals.

With regard to common life he had some peculiarities: he could not bear music; and, if ever he was engaged at play, could not attend to it. He neither loved wine, nor entertainments, nor dancing, nor the sports of the field; nor re-

lieved

lived his studies with any other diversion, than that of walking and conversation. He eat little flesh, and lived almost wholly upon milk, tea, bread, fruits, and sweetmeats. He had great vivacity in his imagination, and ardour in his desires; yet was always reserved and silent except among his favourites, which were few: and the delicacy of his habit, together with his constant application, suppressed those passions, which often betray others of his age to irregularities in conduct.

Upon the whole, Baratier was a most extraordinary person; and, in an uncivilized and ignorant age, might either have been worshiped as a missionary, or burnt as a forcerer.

BARBARUS, or BARBARO (HERMOL^AUS), a man of great learning, born at Venice, 1454. In the early part of his life he was intrusted with many honourable employments: he was sent by the Venetians to the emperor Frederic, and to his son Maximilian king of the Romans. The speech which he made to these two princes at Bruges, in 1486, was afterwards published, and dedicated to Carondelet secretary to Maximilian. He was ambassador from the republic of Venice to pope Innocent VIII. when the patriarch of Aquileia died: his holiness conferred the patriarchate upon Hermolaus, who was so imprudent as to accept of it, notwithstanding he knew that the republic of Venice had made an express law forbidding all the ministers they sent to Rome to accept of any benefice. Hermolaus excused himself, by saying that the pope forced him to accept of the prelacy; but this availed nothing with the council of ten, who signified to him that he must renounce the patriarchate, and if he refused to comply, that Zachary Barbarus his father should be degraded from all his dignities, and his estate confiscated. Zachary was a man pretty much advanced in years, and filled one of the chief posts in the commonwealth. He employed all the interest in his power to gain the consent of the republic to his son's being patriarch; but all his endeavours having proved ineffectual, he died of grief.

Hermolaus was esteemed a good writer. At the request of Theodoric Flus, physician of Nuis, he composed a treatise on the agreement of astronomy with physic. He was very well skilled in Greek, of which he gave a proof in his "Themistius," in his paraphrase on Aristotle, and his translation of Dioscorides, to which is added a very large commentary. He is said likewise to have translated two treatises of Plutarch.

He

Gesner.
Biblioth.
fol. 246. ex
Trithemio.

He had also formed a design to translate all the works of Aristotle, but nothing of this kind ever appeared, except the "Rhetoric," which was published after his death. He was also esteemed a good poet, and amongst other poetical pieces was one of six hundred verses, intitled "De re uxoriâ;" his grandfather had wrote a piece in prose with the same title. Of all his works, as a commentator, that upon Pliny gained him the most reputation; he is said to have corrected above a thousand passages in this author, and to have restored above three hundred in Pomponius Mela. Hermolaus died at Rome, 1493, Mr. Bayle is of opinion that he was cut off by the plague.

Dictionnaire
des beaux
arts.

BARBERINI (FRANCIS), an excellent poet, born at Barberino in Tuscany, 1264. The greatest part of his works are lost, but his poem, intituled, "The precepts of love," having been preserved, is sufficient to shew the genius of Barberini for poetry. If we judge of this piece by its title, we may be apt to imagine it of the same kind with that of "Ovid De arte amandi;" but in this we should be much mistaken, for there is nothing more moral and instructive than this poem of Barberini. It was published at Rome, adorned with beautiful figures, in 1640, by Frederic Ubaldini: he prefixed the author's life; and, as there are in the poem many words which are grown obsolete, he added a glossary to explain them, which illustrates the sense by the authority of contemporary poets.

BARBEYRAC (JOHN), born the 15th of March, 1674, at Barriers, a city of Lower Languedoc, in France. He went to Lausanne, in 1686, with his father; and, in 1697, was at Berlin, where he taught philosophy at the French college. At the desire of his father, he applied himself at first to divinity, but afterwards quitted it, and gave himself up to the study of the law, especially that of nature and nations. In 1710, he was invited to Lausanne, to accept of the new professorship of law and history, which the magistrates of Bern had instituted, and he enjoyed it for seven years, during which time he was thrice rector. In 1713, he was elected a member of the Royal Society of Sciences at Berlin; and in 1717, chosen professor of public and private law at Groningen. He translated into French the two celebrated works of "Pufendorf," his "Law of nature and nations," and his "Duties of a man and citizen:" he wrote excellent notes to both these performances, and to the former he gives an introductory

introductory preface. He translated also the two discourses of Mr. Noodt, "Concerning the power of a Sovereign and "Liberty of conscience," and several of Tillotson's sermons. The piece entitled "Traité de jeu," printed at Amsterdam, in 1709, is also of his composition; besides several critical and literary remarks, inserted in different journals, and some academical discourses published at Geneva, Lausanne, and Amsterdam. He published also in 1724, a translation into French of Grotius's treatise "De jure belli ac pacis," with large and excellent notes [A]. He died in 1729.

[A] Besides what we have mentioned above, we have also of his,

1. "Traité sur la morale des peres. 1728." 4to. This was written against Mr. Ceillier, who had attacked what Barbeyrac had said upon that subject in his Preface to Pufendorf.

2. "A translation, with notes, of a treatise of M. Bynckerhoek, 1723."

3. "La defence du droit de la compagnie Hollandoise des Indes Orientales, contre les nouvelles pretensions des habitans des Pais Bas Autrichiens, &c. 1725."

BARCLAY, BARCLEY, BARKLAY, or DE BARKLAY (ALEXANDER), an elegant writer of the sixteenth century, born in Scotland according to Dr. Mackenzie, but Mr. Pitts and Mr. Wood make him a native of England; the latter affirming that he was born in Somersetshire, at a village called Barclay. The time of his birth is not ascertained, nor is it known where he received the first part of his education. We are only told that he was entered at Oriel college, Oxford, when Thomas Cornish, afterwards bishop of Tyne, was provost of that house. After he had studied some time at Oxford, he went over to Holland, and from thence to Germany, Italy, and France, the languages of which countries he studied with great assiduity, and read all their best authors, wherein he made a most surprising proficiency, as appeared by many excellent translations, which he published. Upon his return to England, the provost of Oriel, who had been his patron at college, having been preferred to the bishopric of Tyne, made him his chaplain, and afterwards appointed him one of the priests of the college: but bishop Cornish dying soon after, he entered into the order of St. Benedict, and afterwards, as some say, became a Franciscan: we are told also that he was a monk of Ely; and that, upon the dissolution of this monastery, he had the vicarage of St. Matthew at Wokey in Worcestershire, bestowed upon him. He was also presented to the living of Much Baddow, or Baddow Magna, in the county of Essex; and these, according to Mr. Wood, were all the preferments he ever enjoyed; but another

Newcourt's
Repertor.
vol. ii.
p. 254.

other writer tells us, that the dean and chapter of London conferred upon him the rectorship of Allhallows Lombard-street, but that he did not enjoy it above six weeks.

He lived to an advanced age, and died at Croydon. He was esteemed a very polite writer, and a great refiner of the English tongue [A].

[A] His writings are very numerous, but no perfect catalogue of them is any where to be found; the principal, as mentioned by Bayle and Pits, are as follow:

1. "Eclogues on the miseries of courtiers," &c. They were printed at London, in quarto, without date, under this title: "Here begynneth the eglogues of Alexander Barclay, Prest, whereof the first three containeth the myseryes of courtiers and courtes of all princes in generall: the matter whereof was translated into Englyshe by the said Alexander, in fourme of dialoges, out of a book in Latin, named *Miserie curialium*, compiled by Æneas Sylvius poete and orator, which after was pope of Rome and named Pius. This volume contains five dialogues; the fourth is, Of the behaviour of riche men anenst poetes; and the fifth is, Of the citizen and uplandish man."

2. "The lives of several saints, translated from Latin into English, par-

ticularly those of St. George, St. Catharine, St. Margaret, and St. Ethelreda."

3. "Five eclogues, from the Latin of Mantuan."

4. "Of the French pronunciation."

5. "The Bucolic of Codrus."

6. "The castle of labour, translated from French into English."

7. "A treatise of virtues, written originally by D. Mancini."

8. "The figure of our mother holy church oppressed by the French king."

9. "Navis stultifera, or the ship of fools." This consists partly of several verses of his own composition, partly translations from the Latin, French, and Dutch; but it is chiefly a kind of version of a book written by Sebastian Brantius. It is adorned with great variety of pictures, printed from wooden cuts.

10. "The history of the Jugurthine war, translated from the Latin of Sallust."

BARCLAY (WILLIAM), a learned civilian, born at Aberdeen in Scotland, was much in favour with queen Mary Stuart, and had great reason therefore to expect preferment; but the misfortunes of this princess having disappointed all his expectations, he went to France in 1573; and, though he was then thirty years of age, began to study law at Bourges. Afterwards he took his doctor's degree there; and, as he was a man of quick parts and great assiduity, he soon became able to teach the law. About this time the duke of Lorrain having founded the university of Pontamousson, gave him the first professorship, and appointed him counsellor in his councils, and master of the requests of his palace. In 1581, Barclay married a young lady of Lorrain, by whom he had a son, who became afterwards the cause of animosity betwixt his father and the Jesuits: the youth being endowed with a fine genius, they used their utmost endeavours to engage him in their society, and had very nigh succeeded when the father discovered their intentions. He was greatly dis-

pleased

Niceron,
tom. xviii.
p. 277.

Ibid. p. 278.

pleased at the Jesuits, who resented it as highly on their part, and did him so many ill offices with the duke, that he was obliged to leave Lorrain. He went to London, expecting king James would give him some employment; his majesty accordingly offered him a place in his council, with a considerable allowance, with this condition however, that he should embrace the religion of the church of England, but this he declined from his attachment to the Romish religion. He returned to France in 1604, and accepted of a professorship in civil law, which was offered him by the university of Angers. He read lectures there with great applause till his death, which happened about 1605, when he was buried in the Franciscan church. He published several books upon the powers of kings and popes.

BARCLAY (JOHN), son of the preceding, born in France, 1582, at Pontamousson, where his father was professor. He studied under the Jesuits, who, as we have mentioned above, became so fond of him on account of his capacity and genius, that they used their utmost endeavours to engage him in their society, which was the reason of his father's breaking with Niceron, them, and of his retiring with his son to England. tom. vii. Soon after his arrival in England, John Barclay wrote a Latin poem on the coronation of king James; and, in 1603, dedicated the first part of his "Euphormio" to his majesty. The king was highly pleased with these two pieces, and would have been glad to have retained young Barclay in England; but his father, not finding things answer his expectations, took a resolution of returning to France, and being afraid of his son's becoming a Protestant, he insisted on his going along with him. John continued at Angers till the death of his father, when he removed to Paris, where he married, and soon after went to London. After ten years residence in London, he went to Paris again. The year following he went to Rome, being invited thither by pope Paul V. from whom he received many civilities, as he did likewise from cardinal Bellarmine. He died at Rome, 1621, and was buried in the church of St. Onuphrius upon the Janiculus. His son erected a monument of marble to him, in the church of St. Lawrence, upon the way to Tivoli. He has left many learned and elegant works [A].

[A] The following is a list of them as given by Niceron:

E

1. "Notæ in Statii Thebaidem.
"Mussiponti, 1601," octavo.
2. "Euphormio."

2. "Euphormionis Lunnini satyri-
"con." This satire consists of two
parts, the first was published at London
in 1603, 12mo. He wrote the second
part whilst he resided at Angers, and
published it at Paris along with the first,
in 1605, 12mo.

3. "Series patefacti divinitus patri-
"cidii in maximum regem regnumque
"Britanniæ cogitatie et instructi. Amst.
"1605," 12mo.

4. "Apologia Euphormionis. Lond.
"1610," 12mo.

5. Joannis Barclaii pietas, seu pub-
"licæ pro regibus ac principibus, et
"privatæ pro Guilielmo Barclaiio pa-
"rente vindiciæ adversus Robertum
"Bellarminum in tractatu de po-
"testate summi pontificis in tem-

"poralibus. Paris. 1612," 4to.

6. "Icon animorum. Lond. 1614,"
12mo.

7. "Poëmatum libri duo. Lond.
1615," 4to.

8. "Parænesis ad sectarios hujus
"temporis de vera ecclesia, fide, et
"religione. Romæ, 1617," 12mo.

9. "Argenis, Paris. 1621," octavo.

This is the first edition of that cele-
brated work. It has since gone through
a great number of editions, and has
been translated into most languages.
M. de Peiresc, who had the care of the
first edition, caused the effigies of the
author to be placed before the book;
and the following distich, written by
Grotius, was put under it:

Gente Caledonius, Gallus natalibus, hic est
Romam Romano qui docet ore loqui.

BARCLAY (ROBERT), an eminent writer amongst the
Quakers, born at Edinburgh, 1648. The troubles in Scot-
land induced his father, colonel Barclay, to send him, while
a youth, to Paris, under the care of his uncle, principal of
the Scots college; who, taking advantage of the tender age
of his nephew, drew him over to the Romish religion. His
father being informed of this, sent for him in 1664. Robert,
though now only sixteen, had gained a perfect knowledge
of the French and Latin tongues, and had also improved him-
self in most other parts of knowledge. Several writers
amongst the Quakers have asserted that colonel Barclay had
embraced their doctrine before his son's return from France,
but Robert himself has fixed it to the year 1666. Our au-
thor soon after became also a profelyte to that sect, and in a
short time distinguished himself greatly by his zeal for their
doctrines. His first treatise in defence of them appeared at
Aberdeen, 1670 [A]. It was written in so sensible a man-
ner, that it greatly raised the credit of the Quakers, who be-

Hist. des
trembleurs,
p. 76.

See his te-
stimony
concerning
his father,
at the end of
his Works.

[A] The title runs thus: "Truth
"cleared of calumnies, wherein a book
"intituled, A dialogue between a Qua-
"ker and a stable Christian (printed at
"Aberdeen, and, upon good ground,
"judged to be writ by William Mit-
"chel, a preacher near by it, or at
"least that he had the chief hand in it)
"is examined, and the disingenuity of
"the author in his representing the
"Quakers is discovered; here is also
"their case truly stated, cleared, de-

"monstrated, and the objections of
"their opposers answered according to
"truth, scripture, and right reason;
"to which are subjoined queries to the
"inhabitants of Aberdeen, which
"might (as far as the title tells us)
"also be of use to such as are of the
"same mind with them elsewhere in
"the nation." The preface to this
performance is dated from the author's
house at Ury, the 19th of the second
month, 1670.

gan now to be better treated by the government than ever before. In a piece he published in 1672, he tells us that he had been commanded by God to pass through the streets of Aberdeen in sackcloth and ashes, and to preach the necessity of faith and repentance to the inhabitants; he accordingly performed it, being, as he declared, in the greatest agonies of mind till he had fulfilled this command. In 1675, he published a regular and systematical discourse, explaining the tenets of the Quakers, which was universally well received [B]: Many of those who opposed the religion of the Quakers, having endeavoured to confound them with another sect, called the Ranters, our author, in order to shew the difference betwixt those of his persuasion and this other sect, wrote a very sensible and instructive work [C]. In 1676, his famous "Apology for the Quakers" was published in Latin at Amsterdam, 4to. His "Theses theologicæ," which are the foundation of this work, had been published some time before. He translated his "Apology" into English, and published it in 1678 [D]. This work is addressed to Charles II. and the manner in which he expresses himself to

See his Works, p. 105; 105.

[B] The title thereof is as follows: "A catechism and confession of faith, approved of and agreed unto by the general assembly of the patriarchs; prophets, and apostles, Christ himself chief speaker in and among them; which containeth a true and faithful account of the principles and doctrines which are most surely believed by the churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers, yet are found in true faith with the primitive church and saints, as is most clearly demonstrated by some plain scripture testimonies (without consequences and commentaries) which are here collected and inserted by way of answer to a few weighty, yet easy and familiar questions, fitted as well for the wisest and largest, as for the weakest and lowest capacities, to which is added an expostulation, with an appeal to all other professors, by R. E. a servant of the church of Christ."

[C] This work is intitled: "The anarchy of the Ranters and other libertines, the hierarchy of the Romanists, and other pretended churches, equally refused and refuted, in a twofold apology for the church and

"people of God; called in derision Quakers, wherein they are vindicated from those who accuse them of disorder and confusion on the one hand; and from such as calumniate them with tyranny and imposition on the other; shewing, that as the true and pure principles of the gospel are restored by their testimony, so is also the ancient apostolic order of the church of Christ re-established among them, and settled upon its right basis and foundation."

[D] The title in the English edition runs thus: "An apology for the true Christian divinity as the same is held forth and preached by the people called in scorn Quakers; being a full explanation and vindication for their principles and doctrines, by many arguments deduced from scripture and right reason, and the testimonies of famous authors both ancient and modern, with a full answer to the strongest objections usually made against them; presented to the king: written and published in Latin for the information of strangers, by Robert Barclay, and now put into our own language for the benefit of his countrymen."

his majesty is very remarkable. Amongst many other extraordinary passages, we meet with the following: "There is
 " no king in the world, who can so experimentally testify
 " of God's providence and goodness, neither is there any
 " who rules so many free people, so many true Christians,
 " which thing renders thy government more honourable,
 " thyself more considerable, than the accession of many na-
 " tions filled with slavish and superstitious souls. Thou hast
 " tasted of prosperity and adversity; thou knowest what it is
 " to be banished thy native country, to be over-ruled as well
 " as to rule and sit upon the throne; and being oppressed,
 " thou hast reason to know how hateful the oppressor is both
 " to God and man: if, after all those warnings and adver-
 " tisements, thou dost not turn unto the Lord with all thy
 " heart, but forget him who remembered thee in thy distress,
 " and give up thyself to follow lust and vanity, surely, great
 " will be thy condemnation." These pieces of his, though
 they greatly raised his reputation amongst persons of sense
 and learning, yet they brought him into various disputes, and
 one particularly with some considerable members of the uni-
 versity of Aberdeen, an account of which was afterwards
 published [E]. - In 1677, he wrote a large treatise on univer-
 sal love [F]. Nor were his talents entirely confined to this
 abstracted kind of writing, as appears from his letter to the
 public ministers of Nimeguen [G]. In 1679, a treatise of
 his

[E] It was printed under the fol-
 lowing title: "A true and faithful ac-
 " count of the most material passages
 " of a dispute between some students of
 " divinity (so called) of the university
 " of Aberdeen, and the people called
 " Quakers, held in Aberdeen in Scot-
 " land, in Alexander Harper his close
 " (or yard) before some hundred of
 " witnesses, upon the 14th day of the
 " second month, called April, 1675,
 " there being John Lesly, Alexander
 " Sherreff, and Paul Gellie master of
 " arts, opponents; and defendants up-
 " on the Quakers part, Robert Barclay
 " and George Keith: præses for moder-
 " rating the meeting, chosen by them,
 " Andrew Thompion advocate; and
 " by the Quakers, Alexander Skein,
 " some time a magistrate of the city:
 " published for preventing misreports
 " by Alexander Skein, John Skein,
 " Alexander Harper, Thomas Merfer,
 " and John Cowie; to which is added
 " Robert Barclay's offer to the preachers

" of Aberdeen, renewed and rein-
 " forced."

[F] This treatise was written in the
 beginning of 1677, and published soon
 after, under the following title, "Uni-
 " versal love considered and established
 " upon its right foundation, being a
 " serious enquiry how far charity may
 " and ought to extend towards persons
 " of different judgments in matters of
 " religion; and whose principles,
 " amongst the several sects of Christians,
 " do most naturally lead to that due
 " moderation required; writ in the
 " spirit of love and meekness, for the
 " removing of stumbling-blocks out of
 " the way of the simple, by a lover of
 " the souls of all men, R. B."

[G] The congress at Nimeguen began
 in 1675. The plenipotentiaries ap-
 pointed by king Charles were sir Wil-
 liam Temple and sir Leoline Jenkins;
 all the ambassadors present were looked
 upon as the ablest statesmen of their
 age: to them Mr. Barclay addresses his
 epistle

his was published in answer to John Brown: he wrote also the same year a vindication of his "Anarchy of the Ranters." His last tract was published in 1686, and intitled "The possibility and necessity of the inward and immediate revelation of the spirit of God towards the foundation and ground of true faith, proved in a letter written in Latin to a person of quality in Holland, and now also put into English." He did great service to his sect by his writings over all Europe. He travelled also with the famous Mr. Penn through the greatest part of England, Holland, and Germany, and was every where received with great respect. When he returned to his native country, he spent the remainder of his life in a quiet and retired manner. He died at his own house at Ury, on the 3d of October, 1690, in the forty-second year of his age.

epistle in these words, "To the ambassadors and deputies of the Christian princes and states met at Nimeguen, to consult the peace of Christendom, R. B. a servant of Jesus Christ, and hearty well-wisher to the Christian

world, wishes increase of grace and peace, and the spirit of sound judgment, with hearts inclined and willing to receive and obey the counsel of God."

BARKHAM (Dr. JOHN), a learned divine and antiquary, born at Exeter about 1572, bred at Oxford, possessed successively of several preferments, and dying at Bocking in Essex, of which he was rector and dean, 1642. Though not very distinguished, he was yet a very accomplished man; an exact historian, a good herald, a great antiquary, and had an excellent collection of coins and medals, which he gave to archbishop Laud, and which Laud gave to the university of Oxford. He was concerned in several works, though he never published his name. The historian Speed, at the conclusion of his work, makes his acknowledgments for the assistance he had from Barkham; whom he styles "a gentleman, composed of learning, virtue and courtesy." The reigns of John and Henry II. are reckoned to be chiefly of his writing. He had also the chief hand in "Guillim's Display of Heraldry," published in 1610, folio: nay, some have fancied that it was intirely his own work; but that, thinking it too light a production for the gravity of a divine, he gave it to the herald, under whose name it has passed ever since.

BARLÆUS (GASPARDUS), an excellent Latin poet, born at Antwerp, 1584, studied eight years at Leyden.

tius, the sub-principal of his college, having been appointed principal, recommended Barlæus to be his successor, who was accordingly named sub-principal, and some time after made professor of logic in the university of Leyden; but he interested himself so much in the disputes of the Arminians, that he lost his professorship as soon as the opposite party prevailed in the synod of Dort. He now applied himself to physic, and in two years took a doctor's degree at Caen, but scarce ever practised. In 1631, the magistrates of Amsterdam having erected a seminary, offered him the professorship of philosophy, which he accepted, and discharged with great honour. He published several sharp controversial pieces against the adversaries of Arminius; and being looked upon as a favourer of that sect, many people murmured against the magistrates of Amsterdam for entertaining such a professor. He was continued however in his professorship till his death, which happened in 1638. We have a volume of orations of his, which he pronounced on different occasions; they are admired for their style and wit, but his poetical compositions are what chiefly raised his reputation. His letters were published after his death in two volumes. His history or relation of what passed in Brazil, during the government of count Maurice of Nassau, was published in 1647.

He had a brother, Lambert Barlæus, professor of Greek at Leyden, which language he spoke, it is said, as readily as his native tongue. He died in 1655, leaving some useful notes upon the "Timon" of Lucian, and a good commentary upon the "Theogony" of Hesiod.

Wood's
Athen. Ox.
tom. ii.

BARLOWE (THOMAS), a very learned English bishop, born at Langhill in Westmoreland, 1607. He was educated at the free-school at Appleby, and sent from thence in 1624 to Queen's college Oxford, where he took his degree of master of arts in 1633, and the same year was chosen fellow of his college. In 1635, he was appointed metaphysic reader in the university; and his lectures being much approved, they were published for the use of the students. When the garrison of Oxford surrendered to the parliament in 1646, he submitted to those in power, and found means to preserve his fellowship; yet we find that he wrote a very ludicrous account of the parliamentary visitation [A]. In 1652, he was

[A] This was an anonymous pamphlet, dated Oxford April 18, 1648, and intitled, "Pegasus, or the flying horse from Oxford, bringing the proceed-

ings of the visitors and other bedlamites there, by command of the earl of Montgomery: printed at Montgomery, heretofore called Oxford."

electd

ejected head-keeper of the Bodleian library. In 1657, he took the degree of bachelor in divinity; and the same year was chosen provost of his college. After the restoration of Charles II. he was chosen one of the commissioners for restoring the members ejected in 1648. In 1660, he was created doctor in divinity, and chosen Margaret professor of divinity; and this same year he wrote "The case of a toleration in matters of religion, addressed to the famous Robert Boyle, Esq." In 1661, he was appointed archdeacon of Oxford.

As Barlowe was a person eminent for his skill in the civil and canon law, he was often applied to in cases of conscience about marriage. It was upon such an occasion that, in 1671, he wrote Mr. Cottington's case of divorce. Upon the death of Dr. W. Fuller bishop of Lincoln, which happened April 22, 1675, he obtained a grant of that bishopric, and the 27th of June following was consecrated at Ely-house chapel. After the popish plot was discovered in Sept. 1678, he published several pieces against the Roman catholic religion [B]. He distinguished himself also for his zeal against popery in the house of lords. When the examination relating to the plot was going on, a bill was brought into the house of commons, requiring all members, and all such as might come into the king's court or presence, to take a test against Popery. In this, transubstantiation was renounced, and the worship of the virgin Mary and the saints, as practised in the church of Rome, was declared idolatrous. It passed in the house of commons without any difficulty; but in the house of lords, Dr. Peter Gunning bishop of Ely maintained that the church of Rome was not idolatrous. He was answered by bishop

Wood's
Athen. Ox.
tom. ii.

See his Ge-
nuine Re-
mains,
p. 351.

Burnet's
Hist. of his
own Times,
vol. i.
p. 435.

[B] The principal are as follow:

1. "The gun-powder treason, with a discourse of the manner of its discovery, and a perfect relation of the proceedings against those horrid conspirators: now reprinted, with a preface by Thomas lord bishop of Lincoln: and, by way of appendix, several papers or letters of Mr. Everard Digby, never before printed. 1679," 8vo.
2. "Brutum fulmen, or the bull of pope Pius Sixtus concerning the damnation, excommunication, and deposition of queen Elizabeth; with some observations and animadversions upon it. 1681," quarto.
3. "A discourse concerning the laws ecclesiastical and civil made against heretics, by popes, emperors, and

"kings, provincial and general councils, approved by the church of Rome. 1682," 4to.

4. "Directions to a young divine for his study of divinity and choice of books."

5. "The rights of the bishops to judge in capital cases in parliament cleared, &c. 1680."

6. After his decease, Mr. Peter Pett published, in 1692, "Several miscellaneous and weighty cases of conscience, learnedly and judiciously resolved;" and, in 1693, 7. "Genuine Remains, containing diverse discourses theological, philosophical, historical, &c. in letters to several persons of honour and quality." Both by him, and in 8vo.

Barlowe. Mr. Wood charges him on this occasion with inconsistency in his conduct, and tells us, that though he had before been a seeming friend to the Papists, he became then a bitter enemy to them and the duke of York; but that when the duke was proclaimed king, he took all opportunities of expressing his affection towards him. However that be, after the revolution he was one of those who voted that the king had abdicated his kingdoms, and was very keen for excluding from their benefices those of the clergy who refused the oaths.

Bishop Barlowe was somewhat particular in regard to some of his notions, being entirely addicted to the Aristotelian philosophy, and a declared enemy to the improvements made by the Royal Society, and to what he called in general the new philosophy: he was likewise a rigid Calvinist; and his great attachment to Calvin's doctrine engaged him in a public opposition to some of Mr. Bull's works. He died at Buckden in Huntingdonshire, October 8, 1691, in the eighty-fifth year of his age, and was buried the 11th of the said month, on the north side of the chancel belonging to that church. He bequeathed to the Bodleian library all such books of his own as were not in that noble collection at the time of his death; and the remainder he gave to Queen's college in Oxford: whereupon the society erected, in 1694, a noble pile of building, on the west side of their college, to receive them. All his manuscripts, of his own composition, he left to his two domestic chaplains, William Offley and Henry Brougham, prebendaries of Lincoln.

Genuine
Remains,
p. 151.

Wood's
Athen. Ox.

BARLOWE (WILLIAM), son of William Barlowe bishop of St. David's, born in Pembrokehire. In 1560, he was admitted at Baliol college Oxford, and four years after took a degree in arts. In 1573, he took orders, and was made prebendary of Winchester. In 1588, he was made prebendary of Litchfield; but he quitted it for the place of treasurer in the same church, in 1589. He afterwards became chaplain to prince Henry, and at length archdeacon of Salisbury, 1614. He is remarkable for having been the first that wrote on the nature and properties of the loadstone, twenty years before Gilbert published his book on that subject. He was the first that made the inclinatory instrument transparent, and to be used hanging, with a glass on both sides. Moreover, he suspended it in a compass-box, where, with two ounces weight, it was made fit for use at sea. It was he likewise who found out the difference between iron and steel, and

and their tempers for magnetical uses. He also discovered the right way of touching magnetical needles; and of piecing and cementing of loadstones: finally, he was the first that shewed the reasons why a loadstone, being double-capped, must take up so great a weight. He wrote some treatises on these subjects [A]. He died in 1625.

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|---|--|
| [A] "They are as follow: | "periments concerning the nature and |
| 1. "The navigator's supply, containing many things of principal importance belonging to navigation. | "properties of the loadstone, &c. 1616," 4to. |
| "1597," 4to. | 3. "A brief discovery of the idle and madversions of Mark Ridley, upon his Magnetical advertisement. |
| 2. "Magnetical advertisement, or divers pertinent observations and ex- | "1618," 4to. |

BARNARD (Sir JOHN). His first appearance on the public stage, on which he afterwards made such a distinguished figure, was in the year 1722, when he was chosen one of the representatives in parliament for the city of London; a trust, which he continued to enjoy during the six succeeding parliaments, and which he always discharged with equal integrity and ability. In 1725, he received the thanks of the common council, for opposing a bill introducing a change in the method of conducting elections in the city of London. In 1727, he was chosen alderman of Dowgate Ward; and the next year prepared and presented to the commons a bill for the better regulation and government of seamen in the merchant service.

In 1730, the court of Vienna having begun a negotiation in England for a loan of 400,000 pounds, a bill was proposed and enacted, prohibiting all his majesty's subjects from lending any sum of money to any foreign prince whatever, without licence obtained from his majesty, under his privy seal, or some greater authority. Violent opposition was made to this bill, by a great number of members; among whom Mr. John Barnard (for the dignity of knighthood he obtained afterwards by his own merit) made no inconsiderable figure. He observed, that if the bill should pass in its present form, it would, in his opinion, open a channel for the Dutch to carry on a very lucrative branch of business to the prejudice of England: that the bill ought absolutely to name the emperor as the power prohibited to borrow; for that, otherwise, all the other states of Europe would think themselves equally affected by this act, which would give it the air as if England was at war with all the world: that he was by no means for making the Exchequer a court of inquisition; he conceived

conceived it to be equally odious and unconstitutional, that subjects should be obliged to accuse themselves, and thereby incur the most severe penalties [A]; he knew, indeed, there were such precedents already, but that was so much the worse; precedents could not alter the nature of things; and he thought the liberties of his country of more consequence than any precedents whatever.

In the debate upon the famous excise scheme, projected by sir Robert Walpole in 1733, sir John shewed himself not more zealous for the trade of his country, than for the honour of those by whom it was principally conducted. While this affair was depending in parliament, the merchants of London, having been convened by circular letters, repaired to the lobby of the house of commons, in order to solicit their friends to vote against the bill. Sir Robert Walpole, piqued at the importunity of these gentlemen, threw out some reflections against the conduct of those whom he supposed to have been the means of bringing them thither; and at the same time insinuated, that the merchants themselves could be considered in no other light than that of **STURDY BEGGARS**. This expression was highly resented by all those in the opposition, and particularly by sir John Barnard, who made the following answer: "I know," said he, "of no irregular or unfair methods, that were used to call people from the city to your door. It is certain that any set of gentlemen or merchants may lawfully desire their friends: they may even write letters, and they may send those letters by whom they please, to desire the merchants of figure and character, to come down to the court of requests and to our lobby, in order to solicit their friends and acquaintance against any scheme or project, which they may think prejudicial to them. This is the undoubted right of the subject, and what has been always practised upon all occasions. The honourable gentleman talks of **STURDY BEGGARS**: I do not know what sort of people may now be at the door, because I have not lately been out of the house; but I believe they are the same sort of people that were there, when I came last into the house; and then, I can assure you, I saw none but such as deserve the name of **STURDY BEGGARS** as little as the honourable gentleman himself, or any gentleman whatever. It is well known, that the city of London was sufficiently

[A] This related to a clause in the act, ordering, that the attorney general should be empowered by English bill in the court of Exchequer, to extort discovery by exacting an oath of suspected persons.

“ apprised of what was this day to come before us : where
 “ they got their information, I know not ; but I am very
 “ certain, that they had a right notion of the scheme, which
 “ has been now opened to us ; and they were so generally
 “ and zealously bent against it, that, whatever methods may
 “ have been used to call them hither, I am sure it would
 “ have been impossible to find any legal methods to prevent
 “ their coming hither.” In a word, he made so strenuous
 an opposition to this unpopular and unconstitutional scheme,
 that, in conjunction with other members, he obliged the mi-
 nistry entirely to lay it aside.

In 1735, he moved for leave to bring in a bill to limit the
 number of play-houses, and restrain the licentiousness of
 players, which was now increased to an amazing degree ; and
 though the bill miscarried at that time, it was yet, about two
 years after, enacted into a law, which still continues in force.
 In 1736, he served, with his brother-in-law, sir Robert
 Godschall, knt. alderman of Bishopsgate-ward, the office of
 sheriff of the city of London and county of Middlesex. In
 1737, he formed a scheme for reducing the interest on the na-
 tional debt ; a project, which though it did not at that time
 succeed, was, nevertheless, afterwards carried into execu-
 tion, to the great emolument of the trading part of the na-
 tion. In 1738, he served the high office of lord-mayor of
 London ; and during his mayoralty had the misfortune to
 lose his lady, who was buried in a very grand manner at
 Clapham church. Upon the death of sir John Thomson,
 knt. in 1749, he removed pursuant to an act of common-
 council, and took upon him the office of alderman of Bridge-
 ward-without, and then became in name, as he might al-
 ready be considered in reality, the father of the city ; and in
 July 1758, to the inexpressible regret of his brother alder-
 men, and of all his fellow-citizens, he resigned his gown.

The same year, upon the motion of Sir Robert Lad-
 broke, then father of the city, the thanks of the court of
 aldermen were given to sir John Barnard, and expressed in
 the following terms : “ It is unanimously agreed and ordered,
 “ that the thanks of this court be given to sir John Bar-
 “ nard, knt. late one of the aldermen, and father of this city,
 “ for his constant attendance and salutary counsels in this
 “ court ; his wise, vigilant, and impartial administration of
 “ justice ; his unwearied zeal for the honour, safety, and
 “ prosperity of his fellow-citizens ; his inviolable attach-
 “ ment to the laws and liberties of his country ; and for the
 “ noble

“ noble example he has set of a long and uninterrupted course
 “ of virtue in private as well as in public life.”

It was likewise unanimously resolved, upon the motion of John Paterfon, Esq; “ That sir John Barnard, knt. so justly
 “ and emphatically styled the father of this city, having
 “ lately (to the great and lasting regret of this court) thought
 “ proper to resign the office of alderman, the thanks of this
 “ court be given him, for having so long and faithfully devoted himself to the service of his fellow citizens; for the
 “ honour and influence which this city has, upon many occasions, derived from the dignity of his character, and the
 “ wisdom, steadiness, and integrity of his conduct; for his
 “ firm adherence to the constitution both in church and state,
 “ his noble struggles for liberty, and his disinterested and
 “ invariable pursuit of the true glory and prosperity of his
 “ king and country, uninfluenced by power, unawed by
 “ clamour, and unbiaſſed by the prejudice of party.”

Upon his resigning the office of alderman, he retired in a great measure from public business, and continued to live chiefly in a private manner at Clapham; where, after having attained to near the age of eighty, he died the 29th of August, 1766. Never man was more universally esteemed while living, or more sincerely regretted when dead.

Register of
 Emanuel
 college.

BARNES (JOSHUA), a learned divine, professor of the Greek language at Cambridge, born in London the 10th of Jan. 1654. He received the first part of his education at Christ's Hospital, from whence he went to Cambridge, Dec. the 11th, 1671, and was admitted a servitor in Emmanuel college. He distinguished himself very early by his knowledge of the Greek, and by some poems in Latin and English, written before he went to the university. In 1675, he published at London a piece intitled “ Gerania,” or a new discovery of the little sort of people called pygmies. June the 7th, he was elected fellow of Emanuel college; and the year following he published in 8vo. his “ Poetical Paraphrase
 “ on the history of Esther.” In 1688, he published “ The
 “ life of king Edward III.” dedicated to king James II. In 1694, came out his edition of “ Euripides,” dedicated to Charles duke of Somerset. In 1700, Mrs. Mason of Hemmingsford, near St. Ives, in Huntingdonshire, a widow lady between forty and fifty, with a jointure of 200l. per annum, who had for some time been a great admirer of him, came to Cambridge: she desired leave to settle a hundred pounds a year upon him after her death; which he politely refused,

unless

unless she would likewise condescend to make him happy with her person, which was not very engaging. The lady was too obliging to refuse any thing to Joshua, "for whom," she said, "the sun stood still," and soon after married him. His "Anacreon" was printed at Cambridge in 1705, and dedicated to the duke of Marlborough. In 1710, he published his Homer.

Mr. Barnes died August 3, 1712, aged 57, was interred at Hemmingford, and had a monument raised to him by his widow. Besides the works abovementioned, there are many others, of small account indeed, which he either published or designed to publish; a list of which is subjoined to the prolegomena of his edition of Anacreon.

BARO, or BARON (PETER), a learned divine, born at Wood's Estampes in France; but being of the Protestant religion, Faith Oxon. was obliged to leave his native country in order to avoid persecution. He removed to England, where he was kindly received and generously supported by lord treasurer Burleigh, who admitted him into his family. He afterwards settled in Cambridge, upon the invitation of Dr. Pierce master of Peter house. In 1574, he was chosen the lady Margaret's professor at Cambridge, which he enjoyed for some years very quietly; but, on account of some opinions which he held, a party was at length formed against him in the university. At this time absolute predestination in the Calvinistical sense was held as the doctrine of the church of England. The chief advocates for it at Cambridge were Dr. Whitacre, Regius professor of divinity, Dr. Humphry Tindal, and most of the senior members of the university. Dr. Baro had a more moderate notion of that doctrine: and this occasioned a contest Fuller's Hist. of Cambridge, p. 145. between him and Mr. Laurence Chadderton, who attempted to confute him publicly in one of his sermons. However, after some papers had passed between them, the affair was dropped.

The next dispute he was engaged in, was of much longer continuance. Dr. Whitacre and Dr. Tindal were deputed by the heads of the university to archbishop Whitgift to complain that Pelagianism was gaining ground in the university; and, in order to stop the progress of it, they desired confirmation of some propositions they had brought along with them. These accordingly were established and approved by the archbishop, the bishop of London, the bishop elect of Bangor, and some other divines; and were afterwards known by the title of the Lambeth Articles. They were immediately

diately communicated to Dr. Baro, who, disregarding them, preached a sermon before the university, in which however he did not so much deny, as moderate those propositions: nevertheless his adversaries judging of it otherwise, the vice chancellor consulted the same day with Dr. Clayton and Mr. Chaderton, what should be done. The next day he wrote a letter to the archbishop of Canterbury; who returned for answer, that they should call Baro before them, and require a copy of his sermon, or at least cause him to set down the principal heads thereof. Baro, finding what offence was taken at his sermon, wrote to the archbishop; yet, according to his grace's directions, was cited before Dr. Goad the vice-chancellor in the consistory, when several articles were exhibited against him. At his last appearance the conclusion against him was, "That whereas Baro had promised the vicechancellor, upon his demand, a copy of his sermon, but his lawyers did advise him not to deliver the same; the vicechancellor did now, by virtue of his authority, peremptorily command him to deliver him the whole and entire sermon, as to the substance of it, in writing: which Baro promised he would do the next day, and did it accordingly. And lastly, he did peremptorily and by virtue of his authority command Baro, that he should wholly abstain from those controversies and articles, and leave them altogether untouched, as well in his lectures, sermons, and determinations, as in his disputations and other his exercises." The vicechancellor, who had proceeded thus far without the knowledge of the lord Burleigh their chancellor, thought fit to acquaint him with their proceedings, and to desire his advice. The discountenance lord Burleigh gave to this affair, stopped all farther proceedings against Baro, who continued in the university, but with much opposition and trouble: and though he had many friends and adherents in the university, he met with such uneasiness, that, for the sake of peace, he chose to retire to London, and fixed his abode in Crutched Friars, where he died and was buried in the church of St. Olave Hart-street. He left several works, chiefly in divinity.

BARONIUS (CÆSAR), born October 31st, 1538, at Sora, an episcopal town in the kingdom of Naples, received the first part of his education at Veroli, whence he went to study law at Naples: but the troubles in this country obliged his father to carry him to Rome in 1557, where he was put under the care of Philip of Neri, founder of the Oratory congregation.

Strype's
Life of
Whitgift,
p. 468.

Ibid. p. 470.

Niceron,
tom. xxvii.
p. 282.

gregation. Some time after, he became a priest, and was sent to establish this new order in the church of St. John the Baptist, where he continued till 1576, when he was sent to Santa Maria's in Vallicella. In 1573, he was appointed superior of his order, upon the resignation of the founder. Pope Clement VIII. chose him also soon after for his confessor, and, in 1576, made him a cardinal, giving him at the same time the care of the library of the holy apostolic see. Upon the death of Clement VIII. which happened in 1605, he was nigh being chosen to the pontificate, having had one-and-thirty voices; but the Spanish faction hindered his election, because, in his "Annals," he asserted the crown of Spain founded its claim to Sicily on false evidence. His application to study wasted him to such a degree, and occasioned such a weakness in his stomach, that, towards the end of his life, he could hardly digest any nourishment; and he had such a loathing at food, that it was a pain for him to sit down to table. He died the 30th of June, 1607, aged 68.

Niceton,
tom. xxvii.
p. 284.

Baronius was a man of great piety and learning, a strenuous advocate for the Romish church; and he bestowed great labour in clearing up ecclesiastical history. He has left several works [A], the most remarkable of which is his "Annales ecclesiastici, in twelve volumes." It has been abridged by several persons, particularly by Henry Spondæus, Ludovico Aurelio, and Bazovius.

[A] Besides his Annals he has left a few other works, of which the principal one is "Martyrologium Romanum re-

"stitutum Gregorii XIII. jussu editum,
"cum notationibus Cascard. Baronii.
"Roma, 1586," in folio.

BARRINGTON (JOHN SHUTE,) lord viscount, a nobleman of considerable learning, and author of several books, was the youngest son of Benjamin Shute, merchant, youngest son of Francis Shute, of Upton, in the county of Leicester, Esquire. He was born at Theobald's in Hertfordshire, in 1678 [A]; and received part of his education at Utrecht, as appears from a Latin oration which he delivered at that university, and published there in 1698, in 4to. under the following title: "Oratio de studio Philosophiæ conjungendo cum studio Juris Romani; habita in inclyta Academia Trajectina Kalendis Junii, 1698, a Johanne Shute, Anglo, Ph. D. & L. A. M." After his return to England, he applied himself to the study of the law in the Inner

[A] His mother was a daughter of the famous Mr. Caryl, author of the Commentary on Job.

Temple.

Temple. In 1701, he published, but without his name, "An Essay [B] upon the Interest of England, in respect to Protestants dissenting from the established Church, 4to." This was reprinted two years after, with considerable alterations and enlargements. Some time after this he published another piece in 4to. intituled, "The Rights of Protestant Dissenters, in two parts." During the prosecution of his studies in the law, he was applied to by Queen Anne's whig ministry, at the instigation of Lord Somers, to engage the Presbyterians in Scotland to favour the important measure, then in agitation, of an union of the two kingdoms. Flattered, at the age of twenty-four, by an application, which shewed the opinion entertained of his abilities and influence by the greatest lawyer and statesman of the age, he readily sacrificed the opening prospects of his profession, and undertook the arduous employment. The happy execution of it was rewarded in 1708 by the place of commissioner of the customs; from which he was removed by the Tory administration in 1711, for his avowed opposition to their principles and conduct. How high Mr. Shute's character stood in the estimation even of those who differed most widely from him in religious and political sentiments, appears from the testimony borne to it by Dr. Swift [c]. In the reign of Queen Anne, John Wildman, of Becker, in the county of Berks, Esq; adopted him for his son, after the Roman custom, and settled his large estate upon him, though he was no relation, and is said to have been but slightly acquainted with him. Some years after, he had another considerable estate left him by Francis Barrington, of Tofts, Esq; who had married his first cousin, and died without issue. This occasioned him to procure an act of parliament, pursuant to the deed of settlement, to assume the name, and bear the arms of Barrington. On the accession of king George, he was chosen member of parliament for the town of Berwick upon Tweed. July 5, 1717, he had a reversionary grant of the office of master of the rolls in Ireland, which he surrendered Dec. 10, 1731. King George was also pleased, by privy seal, dated

[B] This essay is mentioned by Dr. Watts, in a copy of verses addressed to the author, and printed in the "English Poets," vol. xlvi. p. 169.

[c] Dr. Swift writes thus to archbishop King, in a letter, dated London, Nov. 20, 1708. "One Mr. Shute is named for secretary to lord Wharton. He is a young man, but reckoned the shrewdest head in England; and the

"person in whom the Presbyterians chiefly confide; and if money be necessary towards the good work, it is reckoned he can command as far as 100,000l. from the body of the Dissenters here. As to his principles, he is a moderate man, frequenting the church and the meeting indifferently."

at St. James's, June 10, and by patent at Dublin, July 1, 1720, to create him baron Barrington of Newcastle, and Viscount Barrington of Ardglass. In 1722, he was again returned to parliament as member for the town of Berwick; but in 1723, the house of commons taking into consideration the affair of the Harburgh lottery, a very severe and unmerited censure of expulsion was passed upon his lordship [D], as sub-governor of the Harburgh company, under the Prince of Wales. In 1725 he published, in two volumes, 8vo, his "Miscellanea Sacra; or a new Method of considering so much of the History of the Apostles, as is contained in Scripture; in an Abstract of their History, an Abstract of that Abstract, and four critical Essays [E]." In this work the noble author has traced, with great care and judgement, the methods taken by the apostles, and first preachers of the Gospel, for propagating Christianity; and explained with great distinctness the several gifts of the Spirit, by which they were enabled to discharge that office. These he improved into an argument for the truth of the Christian religion; which is said to have staggered the infidelity of Mr. Anthony Collins. In 1725, he published, in 8vo, "An Essay on the several Dispensations of God to Mankind, in the order in which they lie in the Bible; or, a short System of the religion of Nature and Scripture," &c. He was also author of several other tracts, which will be mentioned below [F]. He sometimes spoke in parliament, but appears not to have been a frequent

[D] A vindication of Lord Barrington was published at the time, in a pamphlet which had the appearance of being written by him, or at least of being published under his directions.

[E] Reprinted in 1770, in 3 vols. 8vo. under the revision of his son, the present worthy and learned bishop of Salisbury.

[F] 1. "A Dissuasive from Jacobinism; shewing in general what the nation is to expect from a popish king; and, in particular from the Pretender." The fourth edition of this printed in 8vo, in 1713.—2. "A Letter from a Layman, in communion with the Church of England, though dissenting from her in some points, to the Right Rev. the bishop of —." With a Postscript, shewing how far the Bill to prevent the growth of schism is inconsistent with the Act of toleration, and the other laws of

"this realm." The second edition of this was printed in 1714, 4to.—3. "The Layman's Letter to the bishop of Bangor." The second edition of this was published in 1716, 4to.—4. "An Account of the late proceedings of the Dissenting-ministers at Salters-Hall; occasioned by the differences amongst their brethren in the country: with some thoughts concerning imposition of human forms for articles of faith. In a letter to the Rev. Dr. Gale, 1719." 8vo.—5. "A Discourse of Natural and Revealed Religion, and the relation they bear to each other, 1732." 8vo.—6. "Reflections on the 12th Query, contained in a paper, intituled, Reasons offered against pushing for the Repeal of the Corporation and Test-act, and on the animadversions on the answer to it, 1733," 8vo.

speaker. He died at his seat at Becket in Berkshire, after a short illness, Dec. 4, 1734, in the 66th year of his age. He generally attended divine worship among the Dissenters, and, for many years received the sacrament at Pinner's-Hall, when Dr. Jeremiah Hunt, an eminent and learned Nonconformist divine, was pastor of the congregation that assembled there. He had formerly been an attendant on Mr. Thomas Bradbury, but quitted that gentleman on account of his bigoted zeal for imposing unscriptural terms upon the article of the Trinity. His lordship was a disciple and friend of Mr. Locke, had a high value for the sacred writings, and was eminently skilled in them. As a writer in theology, he had great merit; and contributed much to the diffusing of that spirit of free scriptural criticism, which has since obtained among all denominations of Christians. As his attention was much turned to the study of divinity, he had a strong sense of the importance of free enquiry in matters of religion. In his writings, whenever he thought what he advanced was doubtful, or that his arguments were not strictly conclusive, though they might have great weight, he expressed himself with a becoming diffidence. He was remarkable for the politeness of his manners, and the gracefulness of his address, as we are assured by those who personally knew him. He married Anne, eldest daughter of sir William Daines, by whom he left six sons and three daughters. William, his eldest son, succeeded to his father's honours; was elected, soon after he came of age, member for the town of Berwick, and afterwards for Plymouth; and, in the late and present reigns, has passed through the successive offices of lord of the admiralty, master of the wardrobe, chancellor of the exchequer, treasurer of the navy, and secretary at war. Francis, the second, died young. John, the third, was a major-general in the army, commanded the land forces at the reduction of the island of Guadaloupe in 1758, and died in 1764. Daines, the fourth, king's counsel, and one of the justices of the grand session for the counties of Chester, &c. is author of, 1. "Observations upon the Ancient Statutes, 1766;" a valuable work reprinted in the same year, and again in 1769 and 1775; 2. "The Naturalist's Journal, 1767," 4to; 3. "Directions for collecting Specimens of Natural History, 1772," 4to; 4. "The Anglo-Saxon Version of Orosius, with an English Translation and Notes, 1773," 8vo; 5. "Several tracts relative to the probability of reaching the North Pole," 4to. 1775, &c. which are collected and enlarged in a volume of "Miscellanies, 1780," 4to; 6. "Proposed
Forms

“Forms of Registers for Baptisms and Burials, 1781,” 4to. He is also author of many curious papers in the “Philosophical Transactions” and “Archæologia;” some of which are likewise incorporated in the volume of “Miscellanies.” Samuel, the fifth, is vice-admiral of the White, and greatly distinguished himself in the three last wars. Shute, the sixth, had his education at Eton-school, and the university of Oxford; took orders in 1756, the degree of LL. D. in 1762, was promoted to the bishopric of Landaff in 1769, and translated to Salisbury in 1782.

BARROW (ISAAC), an eminent mathematician and divine, descended from an ancient family in Suffolk, and born in London, Oct. 1630. He was at the Charter-house school for two or three years, where he discovered more of natural courage than inclination to study, being much given to fighting, and fond of promoting it amongst his school-fellows; insomuch that his father, having so little hope of his being a scholar, often wished, if it pleased God to take away any of his children, it might be his son Isaac. But being removed to Felsted in Essex, his disposition took a different turn; and he soon made such a progress in learning, and every other valuable qualification, that his master appointed him tutor to lord Fairfax of Emely in Ireland, who was then his scholar. During his stay at Felsted, he was, upon the 15th of Dec. 1643, admitted a pensioner of Peter-house in Cambridge, where his uncle, afterwards bishop of St. Asaph, was then a fellow; but when he went to the university, Feb. 1645, he was entered at Trinity college, his uncle with some others who had written against the covenant, having the year before been ejected from Peter-house. His father having suffered much in his estate by his adherence to king Charles, Isaac's chief support was at first from the generosity of Dr. Hammond, for which he has expressed his gratitude in a Latin epigraph on his benefactor. In 1647, he was chosen a scholar of the house; and though he always continued a warm loyalist, and would not take the covenant, yet his behaviour was such, that he gained the good-will and esteem of his superiors. He afterwards subscribed the engagement; but soon after repenting of what he had done, he went back to the commissioners to declare his dissatisfaction, and got his name rased out of the list. In 1648, he took the degree of bachelor of arts, and the year following was chosen fellow of the college. After his election, finding the times not favourable to his views in the church, he turned his thoughts to the profession of physic, and

Hill's Life
of Barrow,
prefixed to
his Sermons.

Ward's
Lives of the
Gresham
Professors,
p. 157.

Opuscula,
p. 301.

Ward,
p. 158.

for some years bent his studies that way. He particularly made a great progress in anatomy, botany, and chemistry; but afterwards, upon mature deliberation, and with the advice of his uncle, he applied to the study of divinity to which he conceived himself obliged by the oath he had taken on his admission to his fellowship. While he read Scaliger on Eusebius, he perceived the dependence of chronology on astronomy, which put him upon reading Ptolemy's *Almagest*; and finding this book and the whole science of astronomy to depend upon geometry, he made himself master of Euclid's *Elements*, and from thence proceeded to the other ancient mathematicians. In 1652, he commenced master of arts, and the ensuing year was incorporated in that degree at Oxford.

Mill's Life
of Barrow.

Ibid.

When Dr. Duport resigned the chair of Greek professor, he recommended his pupil Mr. Barrow for his successor, who, in his probation exercise, shewed himself equal to the character given him by this gentleman; but being suspected to be a favourer of Arminianism, he obtained it not. This disappointment, it is thought, helped to forward his desire of seeing foreign countries; and in order to execute his design, he was obliged to sell his book. He left England June 1655, and went for Paris, where he found his father; and out of his small stock he afforded him a seasonable supply. He gave his college an account of his journey thither in a poem, together with some curious and political observations in a letter, both written in Latin. The ensuing spring he went to Leghorn, with an intention to proceed to Rome; but stopped at Florence, where he had the advantage of perusing several books in the great duke's library, and of conversing with Mr. Filton the librarian. Here the straitness of his circumstances must have put an end to his travels, had it not been for Mr. James Stock, a young merchant of London, who generously furnished him with money. He was extremely desirous to see Rome; but the plague then raging at that city, he took ship at Leghorn, Nov. 6, 1656, for Smyrna. In this voyage the ship was attacked by an Algerine pirate; and, though he had never seen any thing of a sea-fight, he stood to the gun appointed him with great courage, being, as he said himself, not so much afraid of death as slavery. The corsair perceiving the stout defence the ship made, sheered off. At Smyrna he met with a most kind reception from Mr. Bretton, the English consul, upon whose death he afterwards wrote a Latin elegy. From thence he proceeded to Constantinople, where he received the like civilities from sir Thomas Bendish
the

Opuscula,
P. 351.

Hill and
Ward, *ibid.*

Opuscula,
P. 362.

the English ambassador, and sir Jonathan Dawes, with whom he afterwards preserved an intimate friendship. At Constantinople he read over the works of St. Chrysostom, once bishop of that see, whom he preferred to all the other fathers. When he had been in Turkey somewhat more than a year, he returned to Venice. From thence he came home in 1649, through Germany and Holland. Soon after his return to England, the time being now somewhat elapsed when the fellows of Trinity college are obliged to take orders, or to quit the college, Mr. Barrow was episcopally ordained by bishop Brownrig. At the restoration of Charles II. his friends expected, as he had suffered and merited so much, he would be immediately preferred, but their expectations came to nothing; which made him complain in two Latin verses, that no person more sincerely wished for his majesty's return, and none felt less the effects thereof. However, he wrote an ode on the occasion, wherein he introduces Britannia congratulating the king on his return. In 1660, he was chosen to the Greek professorship at Cambridge. When he entered upon this province, he intended to have read upon the Tragedies of Sophocles, but he altered his intention, and made choice of Aristotle's Rhetoric. These lectures having been lent to a friend, who never returned them, are irrecoverably lost. July the 16th, 1662, he was elected professor of geometry in Gresham college, by the recommendation of Ward, Dr. Wilkins, master of Trinity college, and afterwards bishop of Chester. His Latin inaugural oration is extant, in the fourth volume of his works. This same year he wrote an epithalamium on the marriage of king Charles and queen Catharine, in Greek verse. Upon the 20th of May, 1663, he was elected a fellow of the Royal Society, in the first choice made by the council after their charter. The same year the executors of Mr. Lucas having, according to his appointment, founded a mathematical lecture at Cambridge, they fixed upon him for the first professor; and though the two professorships were not inconsistent with each other, he chose to resign that of Gresham college, which he did May the 20th, 1664.

Hill's
Opuscula,
p. 160.

p. 190, et
seq.

Ward,
p. 161.

In 1669, he resigned his mathematical chair to his learned friend, Mr. Isaac Newton, being now determined to give up the study of mathematics for that of divinity. Upon quitting his professorship, he was only a fellow of Trinity college, till his uncle gave him a small sinecure in Wales, and Dr. Seth Ward, bishop of Salisbury, conferred upon him a prebend in his church. In 1670, he was created doctor in

divinity by mandate; and, upon the promotion of Dr. Pearson, master of Trinity college, to the see of Chester, appointed to succeed him by the king's patent, bearing date the 13th of February, 1672. When the king advanced him to this dignity, he was pleased to say, "He had given it to the best scholar in England." His majesty did not speak from report, but from his own knowledge; the doctor being then his chaplain, he used often to converse with him, and, in his humourous way, to call him an "unfair preacher," because he exhausted every subject, and left nothing for others to say after him. In 1675, he was chosen vice chancellor of the university.

Ward,
p. 162.

This great and learned divine died of a fever the 4th of May, 1677, and was buried in Westminster abbey, where a monument was erected to him by the contribution of his friends, and an epitaph in Latin by his friend Dr. Mapletost. He left his manuscripts to the care of Dr. John Tillotson and Mr. Abraham Hill, with a power to print such of them as they thought proper [A].

[A] The following works were published during his life: 1. "Euclidis Elementa. Cant. 1655." 8vo. 2. "Euclidis Data. Cant. 1657." 8vo. 3. "Lectiones opticae xviii. Lond. 1669." 4to. 4. "Lectiones geometricae xiii. Lond. 1670." 4to. 5. "Archimedis opera. Apollonii conicorum libri iv. Theod. sili sphaerica methedo nova illustrata, et succincte demonstrata. Lond. 1675." 4to. These which follow were published after his decease: 1. "Lectio, in qua theorematum Archimedis de sphaera et cylindro, per methodum indivisibilium investigata, ac breviter demonstrata, exhibentur. Lond. 1678." 12mo. 2. "Mathematicae lectiones habitae in scholis publicis academiae Cantabrigiae. an 1654, 5, 6, &c. Lond. 1683." 8vo. These have been

translated into English by the Rev. Mr. John Kirkby of Egremont in Cumberland, and published 1734 in 2vo.; together with his "Oratorical Preface," spoken before the university on his election to the Lucian professorship, translated also into English. 3. All his English works in three volumes. Lond. 1683. folio. These were published by Dr. John Tillotson. 4. "Isaaci Barrow Opuscula, viz. determinationes conciones ad clerum, orationes, praemata, &c. volumen quatum. Lond. 1687." folio. Dr. Barrow has left also several curious papers on mathematical subjects, written in his own hand, which were communicated by Mr. Jones to the author of "The Lives of the Gresham professors."

Niceron,
tom. vii.
p. 14.

BARTHIUS (CASPAR), a very learned writer, born at Custrin in Brandenburg, 1587. His father was professor of civil law at Francfort upon the Oder, counsellor to the elector of Brandenburg, and his chancellor at Custrin. Having discovered in his son very early marks of genius, he provided him with proper masters; but he enjoyed only a little time the pleasure of seeing the fruits of his care, for he died in 1597. Mr. Baillet has inserted Casper in his "Enfance celebres," where he tells us, that, at twelve years of age, he translated

p. 260.

translated David's Psalms into Latin verse of every measure, and published several Latin poems. Upon the death of his father he was sent to Gotha, then to Eisenach, and afterwards, according to custom, went through all the different universities in Germany. When he had finished his studies, he began his travels; he visited Italy, France, Spain, England, and Holland, improving himself by the conversation and works of the learned in every country. He studied the modern as well as ancient languages, and his translations from the Spanish and French shew that he was not content with a superficial knowledge. Upon his return to Germany, he took up his residence at Leipsic, where he led a retired life, his passion for study having made him renounce all sort of employment; so that as he devoted his whole time to books, we need be the less surprized at the vast number which he published.

Niceron,
tom. vii.
p. 15.

Barthius formed early a resolution of disengaging himself entirely from worldly affairs and profane studies, in order to apply himself wholly to the great business of salvation: he did not however put this design in execution till towards the latter end of his life, as appears from his "Soliloquies," published in 1654. He died Sept. 1658, aged 71. His principal works are his "Adversaria," in folio; and his "Commentaries upon Statius and Claudian," in 4to.

BARTHOLIN (CASPAR), born 1585, at Malmoe, a town in the province of Schonen, which belonged then to Denmark. At three years of age he gave a proof of his capacity, for in fourteen days he learned to read perfectly. At thirteen he composed Greek and Latin orations, and pronounced them in public: and at eighteen, he went to study in the university of Copenhagen. In 1603, he removed to Rostock, and thence to Wirtemberg. He continued three years in this last place, where he applied himself to philosophy and divinity with so much assiduity, that he rose always before break of day, and went to bed very late. When he had finished his studies, he took his degree of master of arts in 1607.

Niceron,
tom. vi.
p. 121.

Ibid. p. 122.

Bartholin now began his travels, and after having gone through part of Germany, Flanders, and Holland, he passed over to England, whence he returned to Germany, in order to proceed to Italy. After his departure from Wirtemberg, he had made physic his principal study, and he neglected nothing to improve himself in the different universities through which he passed. He received every where marks of respect;

at Naples particularly they solicited him to be anatomical professor, but he declined it. In France he was offered the Greek professorship at Sedan, which he also refused. After he had travelled as far as the frontiers of Spain, he returned to Italy, in order to perfect himself in the practice of medicine. He went from thence to Padua, where he applied with great care to anatomy and dissection. After some stay in this place he removed to Basil, where he had studied physic some time before; and here he received his doctor's degree in physic, in 1610. From thence he went to Wirtemberg and Holland, and intended to have extended his travels still farther, had he not been appointed professor of the Latin tongue at Copenhagen; but he did not enjoy this long, for, at the end of six months, in 1613, he was chosen professor of medicine, which was much more adapted to his qualities and disposition. He held his professorship eleven years, when he fell into an illness, which made him despair of life: in this extremity he made a vow and promise to Heaven, if he was restored to health, that he would apply himself to no other study than that of divinity. He recovered, and kept his promise. Conrad Aslach, the professor of divinity, dying some years after, Caspar was appointed his successor, the 12th of March, 1624; the king also gave him the canonry of Roschild. He died of a violent colic, the 13th of July, 1629, at Sora, whither he had gone to conduct his eldest son. He left several small works, chiefly on metaphysics, logic, and rhetoric.

Niceron,
tom. vi.
p. 124.

BARTHOLIN (THOMAS), son of Caspar, a famous physician, born at Copenhagen the 20th of Oct. 1616. After some years study in his own country, he went to Leyden in 1637, where he studied physic for three years. He travelled next to France, where he resided two years at Paris and Montpellier, in order to improve himself under the famous physicians of these two universities. He went from thence to Italy, and continued three years at Padua, where he was treated with great honour and respect, and was made a member of the Incogniti by John Francis Loredan. After having visited most parts of Italy, he went to Malta. From thence he returned to Padua, and next to Basil, where he received his doctor's degree in physic, the 14th of Oct. 1645. The year following he returned to his native country, where he did not remain long without employment; for, upon the death of Christopher Longomontan, the professor of mathematics at Copenhagen, he was appointed his successor in 1647. In 1648, he was named to the anatomical chair, an
 employ-

Niceron, ib.
p. 131.

employment more suited to his genius and inclination, which he discharged with great assiduity for thirteen years. His intense application having rendered his constitution very in-^{Niceron, tom. vi.}firm, he resigned his chair in 1661, and the king of Denmark^{p. 133.} allowed him the title of honorary professor. He retired to a little estate he had purchased at Hagested, near Copenhagen, where he intended to spend the remainder of his days in peace and tranquillity. An unlucky accident however disturbed him in his retreat: this house took fire in 1670, and his library was destroyed, with all his books and manuscripts. In consideration of this loss, the king appointed him his physician, with a handsome salary, and exempted his land from all taxes. The university of Copenhagen were likewise touched with his misfortune, and appointed him their librarian; and in 1675, the king honoured him still farther, by giving him a seat in the grand council of Denmark. He died the 4th of Dec. 1680. He has left several works [A].

- [A] 1. "Anatomia Caspari Bartholini parentis novis observationibus primum locupletata. L. Bat. 1641." 8vo. 2. "De unicornu observationes novæ. Accefferunt de aureo cornu Olai Wormii eruditorum judicia. Patavii, 1645." 8vo. 3. "De menstribus in natura et medicina. Basil. 1645," 4to. 4. "An-

tiquitatum veteris puerperii synopsis, operi magno ad eruditos premissa. Hafniæ, 1646," 8vo. 5. "De luce animalium libri tres, admirandis historiis rationibusque novis referti. L. Bat. 1647," 3vo. 6. "De armillis veterum, præsertim Danorum Schedion, Hafniæ, 1648," 8vo.

BARTON (ELIZABETH), commonly called "The holy Maid of Kent," was a religious impostor in the reign of Henry VIII. whose history may be very edifying. She was a servant at Aldington in Kent, and had long been troubled with convulsions, which distorted her limbs and countenance in the strangest manner, and threw her body into the most violent agitations; and the effect of the disorder was such, that, even after she recovered, she could counterfeit the same appearance. Masters, the minister of Aldington, with other ecclesiastics, thinking her a proper instrument for their purpose, persuaded her to pretend, that what she said and did was by a supernatural impulse; and taught her to act her part in the most perfect manner. Thus she would lie as it were in a trance for some time: then, coming to herself, after many strange contortions, would break out into pious ejaculations, hymns, and prayers; sometimes delivering herself in set speeches, sometimes in uncouth monkish rhymes. She pretended to be honoured with visions and revelations, to hear heavenly voices, and the most ravishing melody. She declaimed against the wickedness of the times, against heresy and

See all the
Histories of
England.

and innovations; exhorting the people to frequent the church, to hear masses, to use frequent confessions, and to pray to our lady and all the saints. All this artful management, together with great exterior piety, virtue, and austerity of life, not only deceived the vulgar, but many far above the vulgar, such as sir Thomas More, bishop Fisher, archbishop Warkam; the last of whom appointed commissioners to examine her. She was now instructed to say, in her counterfeited trances, that the blessed Virgin had appeared to her, and assured her that she should never recover, till she went to visit her image, in a chapel dedicated to her in the parish of Aldington. Thither she accordingly repaired, processionally and in pilgrimage as it were, attended by above three thousand people and many persons of quality of both sexes. There she fell into one of her trances, and uttered many things in honour of the saints and the Popish religion: for herself she said, that, by the inspiration of God, she was called to be a nun, and that Dr. Bocking was to be her ghostly father. Dr. Bocking was a canon of Christ church in Canterbury, and an associate in carrying on the imposture. Meanwhile, the archbishop was so satisfied with the reports made to him about her, as to order her to be put into the nunnery of St. Sepulchre, Canterbury; where she pretended to have frequent inspirations and visions, and also to work miracles for all such as would make a profitable vow to our lady at the aforesaid chapel in the parish of Aldington. Her visions and revelations were also carefully collected and inserted in a book, by a monk called Deering.

The priests, her managers, having thus succeeded in the imposture, now proceeded to the great object of it; and Elizabeth Barton was directed publicly to announce, how God had revealed to her, that, “in case the king should divorce queen Catherine of Arragon, and take another wife during her life, his royalty would not be of a month’s duration, but he should die the death of a villain.” Bishop Fisher, and others, in the interest of the queen, and of the Romish religion, hearing of this, held frequent meetings with the nun and her accomplices; and, at the same time, seduced many persons from their allegiance, particularly the fathers and nuns of Sion, the Charter-house and Sheen, and some of the observants of Richmond, Greenwich, and Canterbury. One Peto, preaching before the king at Greenwich, denounced heavy judgements upon him to his face; telling him, that “he had been deceived by many lying prophets, while himself, as a true Micajah, warned him,

“that

“ that the dogs should lick his blood, as they had licked the blood of Anab.” Henry bore this outrageous insult with a moderation, very remarkable for him: but, to undeceive the people, he appointed Dr. Curwin to preach before him the Sunday following, who justified the king’s proceedings, and branded Peto with the epithets of “ rebel, slanderer, dog, and traitor.” Curwin, however, was interrupted by a friar, and called “ a lying prophet, who sought to establish the succession to the crown upon adultery ;” and proceeded with such virulence, that the king was obliged to interpose, and command him to be silent: yet, though Peto and the friar were afterwards summoned before the council, they were only reprimanded for their insolence.

Encouraged by this lenity of the government, the ecclesiastics in this conspiracy resolved to publish the revelations of the nun, in their sermons, throughout the kingdom: they had communicated them to the pope’s ambassadors, to whom also they introduced the maid of Kent; and they exhorted queen Catharine to persist in her resolutions. At length this confederacy began to be a very serious affair, and Henry ordered the maid and her accomplices to be examined in the star-chamber. Here they confessed all the particulars of the imposture, and afterwards appeared upon a scaffold erected at St. Paul’s Cross, where the articles of their confession were publicly read in their hearing. Thence they were conveyed to the Tower, until the meeting of parliament; who, having considered the affair, pronounced it a conspiracy against the king’s life and crown. The nun, with her confederates, masters Bocking, Deering, &c. were attainted of high treason, and executed at Tyburn, April 20, 1534; where she confessed the imposture, laying the blame on her accomplices the priests, and craving pardon of God and the king.

It is remarkable, that the historian Sanders, in his Latin work upon certain martyrs for popery, under Henry VIII. and Elizabeth, would willingly reckon this nun and her people among them, though their own confessions justified their condemnation: such is oftentimes the effrontery of religious zeal!

BASIL (St.) bishop of Cæsarea in Cappadocia, where he was born in the year 326. He received the first part of his education under his father. He went afterwards and studied under the famous Libanius at Antiochia and Constantinople, and from thence to Athens, where finishing his studies, he returned to his native country in 355, and taught rhetoric.

Some

Some time after he travelled into Syria, Ægypt, and Libya, to visit the monasteries of these countries; and the monastic life so much suited his disposition, that upon his return home he resolved to follow it, and became the first institutor thereof in Pontus and Cappadocia. Eusebius bishop of Cæsarea conferred the order of priesthood upon Basil, who soon after retired into his solitude, having had some misunderstanding with his bishop; however, he came to a reconciliation with him about three years after, and his reputation was at length so great, that, upon the death of Eusebius, in 370, he was chosen his successor. It was with some difficulty that he accepted of this dignity; and no sooner was he raised to it, than the emperor Valens began to persecute him because he refused to embrace the doctrine of the Arians. Valens came twice to Cæsarea, and finding he was not able to influence Basil, resolved to banish him from Cæsarea. He ceased at length, however, to molest Basil, who now began to use his utmost endeavours to bring about a re-union betwixt the eastern and western churches, then much divided about some points of faith, and in regard to Meletius and Paulinus, two bishops of Antiochia. The western churches acknowledged Paulinus for the lawful bishop, and would have no communion with Meletius, who was supported by the eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. Basil was likewise engaged in some contests relating to the division the emperor had made of Cappadocia into two provinces. Anthimus, bishop of Tayane, the metropolis of the new province, was desirous to extend his limits, which Basil opposed: They contested chiefly about a little village named Zazime. Basil, in order to preserve it in his jurisdiction, erected a bishopric, and gave it to his friend Gregory de Nazianzen, but Anthimus took possession before him, and Gregory, who loved peace, retired from thence. Basil had also some disputes with Eustathius, and wrote several letters against him: he wrote likewise against Apollinaris, and had a share in all the disputes which happened in his time in the east concerning the doctrine of the church. He died the 1st of January, 379.

There have been several editions of St. Basil's works in Greek and Latin. The first was that of Venice, 1535, in Greek: the last and best is that of Paris, in 1721, 1722, and 1730, by the Benedictine monks, in three volumes folio, Greek and Latin.

BASNAGE (JAMES), pastor of the Walloon church at the Hague, born at Roan in Normandy, the 8th of August, 1653. His father, Henry Basnage, one of the ablest advocates in the parliament of Normandy, finding him of a promising genius, sent him very young to Saumur, where he studied under the celebrated Tanaquil Faber, who endeavoured, but in vain, to dissuade him from engaging in the ministry. At seventeen years of age, after he had made himself master of the Greek and Latin authors, as well as the English, Spanish, and Italian languages, he went to Geneva, where he began his divinity studies under Mestrezat, Turretin, and Tronchin; and finished them at Sedan, under the professors Jurieu and Le Blanc de Beaulieu. When he had completed his studies, he returned to Roan, where he was received as minister in 1676, in which capacity he remained till 1685, when the exercise of the protestant religion being suppressed at Roan, he obtained leave of the king to retire to Holland. He settled at Rotterdam, and was a minister pensionary there till 1691, when he was chosen pastor of the Walloon church of that city. He had some disputes with M. Jurieu, which somewhat disturbed his repose, though they did not interrupt his studies or labours: M. Jurieu approved of the revolt of Cevennois, which M. Basnage condemned.

In 1709, pensionary Heinsius got him chosen one of the pastors of the Walloon church at the Hague, intending to employ him not only in religious but in state affairs. He was employed in a secret negociation with marshal d'Uxelles, plenipotentiary of France at the congress of Utrecht; and he executed it with so much success, that he was afterwards entrusted with several important commissions, all which he discharged in such a manner as to gain a great character for abilities and address: upon which a celebrated writer has said of him, that he was fitter to be a minister of state than of a parish. Cardinal Bouillon, who was then in Holland, communicated to him all his concerns with the States. The Abbé du Bois, who was at the Hague in 1716, as ambassador plenipotentiary from his most christian majesty, to negotiate a defensive alliance between France, England, and the States General, was ordered by the Duke of Orleans, regent of France, to apply himself to M. Basnage, and to follow his advice: they accordingly acted in concert, and the alliance was concluded in January 1717. As a reward for his service, he obtained the restitution of all his estate and effects in France. M. Basnage kept an epistolary correspondence with

Niceron,
tom. iv.
p. 296.

See Voltaire
in his Catalogue of
Writers in
the Age of
Lewis XIV.

Niceron.
ib. p. 297.

with several princes, noblemen of high rank, and ministers of state, both catholic and protestant, and with a great many learned men in France, Italy, Germany, and England. The catholics esteemed him no less than the protestants.

Niceron,
tom. x.
p. 147.

His constitution, which had been hitherto very firm, began to give way in 1722, and a complication of distempers carried him off the 22d of December, 1723. He was a man of the utmost sincerity and candour, even in the minutest affairs, which shine forth no less than his erudition in the numerous works he has left.

Ib. tom. ii.
p. 207.

BASNAGE (HENRY), sieur de Beauval, second son to Henry, and brother to James, applied himself to the study of the law, and was admitted advocate in the parliament of Roan, 1679. He did not attend the bar immediately upon his admission, but went to Valencia, where he studied under M. de Marville. Upon his return he practised with great reputation till 1687, when the revocation of the edict of Nantz obliged him to fly to Holland, where he composed the greatest part of his works, and died March 29, 1710.

Dictionnaire
des beaux
arts.

BASSAN (JAMES DU PONT), a painter, born 1510, in the village of Bassano, situated in the republic of Venice. His father Francis instructed him in the first principles of his art; and the works of Titian and Parmesan, but above all a careful study of nature, enabled him to improve and display those happy talents he had for painting. He lived chiefly in the country, where he gave himself mostly to painting of landscapes and animals. He had made himself well acquainted with history, and having likewise a good deal of knowledge in polite literature, this furnished him with excellent subjects. He had great success in landscape and portraiture. He has also drawn several night-pieces; but it is said he found great difficulty in representing feet and hands, and for this reason these parts are generally hid in his pictures. Anibal Carrache, when he went to see Bassan, was so far deceived by the representation of a book drawn upon the wall, that he went to lay hold of it. Bassan was also a great lover of music, and used to amuse himself with gardening; and amongst the plants which he reared, we are told that he would often intermingle the figures of serpents and other animals, drawn so much to the life, that one could hardly miss being deceived. The pieces of this painter are spread over Europe: Titian purchased many of them: there are several also in the French king's cabinet in the royal palace, and in the hotel de Toulouse. He died at Venice in 1592.

BASTWICK

BASTWICK (Dr. JOHN), an English physician of the last century, who, however, was more distinguished by the punishment he suffered for writing, than for what he had written. He was born at Writtle in Essex, 1593, and of Emanuel college, Cambridge; but, leaving the university without a degree, he travelled for nine years, and was made doctor of physic at Padua. He printed at Leyden, 1624, a small piece, intituled, “Elenchus Religionis Papisticæ, in quo probatur neque Apostolicam, neque Catholicam, imò neque Romanam esse.” 24to. Afterwards, in England, he published “Flagellum Pontificis et Episcoporum Latialium:” and though he declared, in the preface, that he intended nothing against such bishops as acknowledged their authority from kings and emperors; yet our English prelates, imagining that some things in his book were levelled at them, he was cited before the high commission court, fined 1000l. and sentenced to be excommunicated, to be debarred the practice of physic, to have his book burnt, to pay costs of suit, and to remain in prison till he made a recantation. Accordingly, he was confined two years in the Gate-house, where he wrote “Apologeticus ad Præsules Anglicanos,” &c. and a book called “The New Litany;” in which he taxed the bishops with an inclination to popery, and exclaimed against the severity and injustice of the high-commission’s proceedings against him. For this he was sentenced to pay a fine of 5000l. to stand in the pillory in Palace Yard, Westminster, and there lose his ears, and to suffer perpetual imprisonment in a remote part of the kingdom. The same sentence was, the same year, 1637, passed and executed upon Prynne and Burton. Bastwick was conveyed to Launceston castle in Cornwall, and thence removed to St. Mary’s castle in the Isle of Scilly, where nobody, not even his wife, was permitted to visit him. The house of commons, however, in 1640, ordered him, as well as the others, to be brought back to London; and they were attended all the way thither by vast multitudes of people, with loud acclamations of joy. The several proceedings against them were voted illegal, unjust and against the liberty of the subject; their sentence reversed; their fine remitted; and a reparation of 5000l. each, to be made them out of the estates of the Archbishop of Canterbury, the high-commissioners, and other lords, who had voted against them in the star-chamber.

Bastwick was alive in 1648: when he died is uncertain.

Wood's
Athen.
Oxon.

BATE (GEORGE), an eminent physician, born at Maid's Morton, near Buckingham, 1608. At fourteen years of age he became one of the clerks of New college in Oxford: from whence he was removed to Queen's college, and afterwards to St. Edmund's hall. When he had taken the degrees of bachelor and master of arts, he entered on the physic line; and having taken a degree in that faculty in 1629, he obtained a licence, and for some years practised in and about Oxford: his practice was chiefly amongst the puritans, who at that time considered him as one of their party. In 1637, he took his degree of doctor in physic, and became very eminent in his profession, so that when king Charles kept his court at Oxford, he was his principal physician. When the king's affairs declined, Dr. Bate removed to London, where he accommodated himself so well to the times, that he became physician to the Charter-house, fellow of the college of physicians, and afterwards principal physician to Oliver Cromwell. Nevertheless, upon the restoration he got into favour with the royal party, was made principal physician to the king, and fellow of the Royal Society; and this, we are told, was owing to a report raised on purpose by his friends, according to Mr Wood, that he gave the protector a dose which hastened his death. Dr. Bate wrote in Latin an account of the late commotions in England, and some other pieces. He died at his house in Hatton-garden, 1669, and was buried at Kingston upon Thames.

[A] His Latin work is intitled "Elenchus motuum nuperrorum in Anglia, simul ac juris regii et parliamentarii brevis narratio." It was printed at Paris in 1649, and at Frankfurt in 1650. A second part of this work was printed at London in 1661: in this he was assisted by some papers lent him by chancellor Hyde. A third part was composed and published in 1676, by Dr. Skinner doctor of physic.

He wrote also the three following pieces:

1. "The royal apology, or the decla-

mation of the commons in parliament, February 11, 1647." Printed 1648, in 4to.

2. "De rachitide, sive morbo puerili, qui vulgo Rickets dicitur." 1650, 8vo.

3. After his death there came out a Dispensatory by Mr. James Ship-ton apothecary, intitled "Pharmacopœia Batiana, in qua octoginta circiter pharmaca, pleraque omnia e praxi Georgii Batei regi Carolo II. protomedici excerpta. Lond. 1688."

Anecdotes
of Bowyer,
by Nichols,
p. 595.

BATE (JULIUS), was an intimate friend of the celebrated Hutchinson (as we learn from Mr. Spearman's life of that remarkable author); by whose recommendation he obtained from Charles duke of Somerset a presentation to the living of Sutton in Suffex, near his Grace's seat at Petworth. His publications were, 1. "An Essay towards explaining
" the

“ the First Chapter of Genesis, in Answer to Mr. Warburton [A]; 1741,” 8vo. 2. “ The Philosophical Principles of Moses asserted and defended against the Misrepresentations of Mr. David Jennings, 1744,” 8vo. 3. “ Remarks upon Mr. Warburton’s Remarks, shewing, that the Ancients knew there was a Future State, and that the Jews were not under an equal Providence, 1745,” 8vo. 4. “ The Faith of the Ancient Jews in the Law of Moses and the Evidence of the Types, vindicated in a Letter to Dr. Stebbing, 1747,” 8vo. 5. “ Micah v. 2. and Matthew ii. 6. reconciled, 1749,” 8vo. 6. “ An Hebrew Grammar, formed on the Usage of the Words by the Inspired Writers, 1750,” 8vo. 7. “ The Use and Intent of Prophecy and History of the Fall cleared, 1750,” 8vo. This was occasioned by Middleton’s Examination of Sherlock. 8. “ The Blessing of Judah and Jacob considered; and the *Æra* of Daniel’s Weeks ascertained, in two Dissertations, 1753,” 8vo. 9. “ The Integrity of the Hebrew Text and many Passages of Scripture vindicated from the Objections and Misconstructions of Mr. Kenicot, 1755,” 8vo. 10. “ A Reply to Dr. Sharp’s Review and Defence of his Dissertations on the Scripture meaning of Eloim and Berith, 1755,” 8vo. 11. “ A Reply to Dr. Sharp’s Review and Defence of his Dissertation on the Scripture-meaning of Berith. With an Appendix in Answer to the Doctor’s Discourse on Cherubim, Part II. 1755,” 8vo. 12. “ Remarks upon Dr. Benson’s Sermon on the Gospel Method of Justification, 1755,” 8vo. 13. “ *Critica Hebræa*, or a Hebrew English Dictionary without Points, &c. 1767,” 4to. 14. “ A new and literal Translation from the original Hebrew of the Pentateuch of Moses, and of the Historical Books of the Old Testament, to the End of the Second Book of Kings; with Notes Critical and Explanatory, 1737,” 4to.—Mr. Bate attended Hutchinson in his last illness (1737), and was by him in a most striking manner recommended to the protection of an intimate friend, “ with a strict charge not to suffer his labours to become useless by neglect.” It having been reported that Hutchinson had recanted the publication of his writings to Dr. Mead a little before his death; that circumstance was flatly contradicted

[A] In the Preface to the Divine “ Romaine, of betraying conversation, Legation, 1740, “ one Julius Bate” is “ and writing fictitious letters.” accused, “ in conjunction with one

by a letter from Mr. Bate [B], dated Arundel, Jan. 20, 1759. This learned writer died April 7, 1771.

[B] Printed in Spearman's life of Hutchinson, p. xiii.—One short passage from it is here transcribed: "I was with Mr. Hutchinson all the illness that robbed us of that invaluable life, and am positive Dr. Mead was never with him but when I was by, and it was but a few hours day or night that I was from him. Mr. Hutchinson had not been long ill, when he took a disgust to Dr. Mead, and forbid his farther attendance; which the doctor much wondered at, and seemed greatly to resent. Lucas, myself, and somebody else, I forgot who, were standing by the bed-side one day, when Dr. Mead came in, and I believe it was the last time he was up stairs. 'Mr. Hutchinson,' says the doctor, among other things, 'I cannot help looking upon you as one of the old Prophets, with his disciples standing about him with concern and attention in their faces, catching up the golden words as they drop,' or to that effect.—'Doctor,' says Mr. Hutchinson, 'if I am a prophet, what are you? I have given you such evidence;—look to it before it is too late.'

Calamy's
Account of
ministers
ejected and
silenced after
the restoration,
vol. i.

F. 73.

Reliquiæ
Baxterianæ,
&c. lib. i.
p. 12. 229.

BATES (WILLIAM) an eminent nonconformist divine, born Nov. 1625, and educated at Cambridge. He was entered at Emanuel college, and thence removed to King's in 1644. He took the degree of bachelor of arts in 1647, and was admitted doctor of divinity by the king's letters, dated Nov. 9, 1660. Soon after the restoration he was appointed chaplain to Charles II. and was also for some time minister of St. Dunstan's in the West, but ejected thence by the act of uniformity. He was one of the commissioners at the conference at the Savoy in 1660, for reviewing the public Liturgy, and assisted in drawing up the exceptions against the Common Prayer. He was likewise chosen on the part of the ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute against Dr. Pearson, afterwards bishop of Chester, Dr. Gunning, afterwards bishop of Ely, and Dr. Sparrow, afterwards bishop of Norwich.

When the parliament sat at Oxford, during the plague in London, they passed an act to oblige the nonconformists to take an oath, "That it was not lawful, upon any pretence whatsoever, to take arms against the king; and that they abhorred the treacherous position of taking arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commission; and that they would not at any time endeavour any alteration in the government of church and state." Those who refused to take this oath were to be restrained from coming (except upon the road) within five miles of any city or corporation, or any place which sent burgesses to parliament. The ministers finding the pressure of the act very great, studied how to take the oath lawfully: Dr. Bates consulted the lord keeper

Ibid.
part iii.
p. 2, et. seq.

keeper Bridgman, who promised to be present at the next sessions, and to declare from the bench, that by "endeavour" "to change the government in church," was meant only "unlawful endeavour." This satisfied Dr. Bates, who upon this took the oath with several others. He wrote a letter hereupon to Mr. Baxter; but the latter tells us, that all the arguments contained therein seemed to him not sufficient to enervate the objections against taking the oath. Reliquiæ Baxterianæ, &c. part iii. p. 2.

Dr. Bates bore an excellent character, and was honoured with the friendship of the lord keeper Bridgman, the lord chancellor Finch, the earl of Nottingham, and archbishop Tillotson. He had been offered at the restoration the deanry of Coventry and Litchfield, which he refused; and, according to Dr. Calamy, might have been afterwards raised to any bishopric in the kingdom, if he would have conformed to the established church. He resided for the latter part of his life at Hackney near London, and died in 1699, aged 73. During his life he published the lives of several eminent persons, in Latin [A]; and since his death his works have been printed in one volume in folio [B]. Ibid. p. 94. Mr. Howe's Funeral sermon on him. Lond. 1699. His Abridgment of Baxter, p. 516.

[A] These lives were written by different persons, and Dr. Bates collected them into one volume, intitled "Vitæ selectorum aliquot virorum, qui doctrina, dignitate, aut pietate inclaruere, 1681," 4to. The lives are divided into three classes: the first contains the lives of princes and men of su-

perior rank and quality: the second men of eminence in the church: the third those distinguished for their learning. Acta eruditorum, January 1683. p. 12.

[B] They consist of sermons and discourses on the most important subjects.

BATHURST (RALPH), an eminent Latin poet, physician and divine, born in 1620, was educated in Trinity college, Oxford, where he at first applied himself to divinity; but afterwards to physic, and was employed as physician to the sick and wounded of the navy. After the restoration of Charles II. he returned to the study of divinity; and having taken orders, was appointed chaplain to the king, and admitted fellow of the Royal Society. Sept. 1664, he was elected president of Trinity college; June 1670, was installed dean of Wells; and, 1673 and 1674, served the office of vicechancellor of the university of Oxford. April, 1691, he was nominated by king William and queen Mary to the see of Bristol, but refused it, chusing rather to reside in his college, the chapel of which he afterwards rebuilt in a very elegant manner. He was a person of great learning, and particularly Wood's Ath. Oxon,

particularly celebrated for his poetical genius [A]. He died 1704, in the 84th year of his age, and was buried in the chapel of Trinity college. His life has been lately well written by Mr. Thomas Warton of Trinity college, Oxford.

[A] There are published the following pieces by D. Bathurst:

1. "Newes from the dead, or a true and exact narration of the miraculous deliverance of Anne Green, who being executed at Oxford, Dec. 14, 1650, afterwards revived, and by the care of certain physicians there, is now perfectly recovered; together with the manner of her suffering, and the particular meanes used for her recovery. Whereunto are prefixed certain poems, casually written upon that subject. Oxf. 1651," 4to.

2. "A poem on the death of Mr. Selden;" in Nichols's "Select Collection."

3. Several Latin poems, printed in the "Musæ Anglicanarum analec-ta, viz. 1. In libellum viri clarissimi Tho. Hobbiæ De natura hominis, 1650. 2. Gratulatio pacis cum Fæderato Belgio stabilitæ Cromwello protectore, 1654. 3. In serenissimum regem Carolum II. Britannicæ suæ restitutum, 1660. 4. In obitum celsissimi principis Henrici ducis Glocestrensis, 1660. 5. Gratulatio ob auspiciousissimum serenissimæ principis Catharinæ Lusitanæ, regi Caroli II. desponsatæ in Angliam ap-pulsam, 1663."

BATHURST (ALLEN) earl, an English nobleman of distinguished abilities, was son of sir Benjamin Bathurst of Paulton's Perry, Northamptonshire; and born in St. James's Square, Westminster, Nov. 16, 1684. His mother was Frances, daughter of sir Allen Apsley, in Suffex knt. After a grammatical education, he was entered, at fifteen, in Trinity college, Oxford; of which his uncle dean Bathurst, was president. In 1705, when just of age, he was chosen for Cirencester in Gloucestershire, which borough he represented for two parliaments. He acted, in the great opposition to the duke of Marlborough and the Whigs, under Mr. Harley and Mr. St John; and, in Dec. 1711, at that memorable period, in which the administration, to obtain a majority in the upper house, introduced twelve new lords in one day, was made a peer. On the accession of George I, when his political friends were in disgrace, and some of them exposed to persecution, he continued firm in his attachment to them: he united, particularly, in the protests against the acts of the attainder against lord Bolingbroke and the duke of Ormond. We have no speech of his recorded, till on Feb. 21, 1717-18; from which period, for the space of twenty-five years, we shall find that he took an active and distinguished part in every important matter which came before the upper house; and that he was one of the most eminent opposers of the measures of the court, and particularly of sir Robert Walpole's administration. For an account of these, however, we refer

Jacob's
English
Peerage.
Biographia
Britan.
2d edit.

Warton's
Life of Dean
Bathurst.

Collin's
Peerage.

for

fer to history, and especially to the "History and Proceedings of the House of Lords."

The principal circumstances of his private life are, as follow: In 1704, he married Catherine, daughter of sir Peter Apsley, son and heir of sir Allen aforesaid; by whom he had four sons and five daughters. In 1738, when Frederic prince of Wales was at Bath, he paid Lord Bathurst a visit of some days at Cirencester. In 1742, he was made one of the privy council. In 1757, upon a change in the ministry, he was constituted treasurer to the present king, then prince of Wales, and so continued till the death of George II. At his Majesty's accession, in 1760, he was continued privy counsellor; but, on account of his age, declined all employments: he had however a pension of 2000*l.* per annum. "I have attended parliament," says he to Swift, "many years, and have never found that I could do any good; I have, therefore, determined to look to my own affairs a little:" and it has been said, we believe justly, that no person of rank ever knew better how to unite *otium cum dignitate*. To uncommon abilities, he added many virtues, integrity, humanity, generosity: and to these virtues, good breeding, politeness, and elegance. His wit, taste, and learning, connected him with all persons eminent in this way, with Pope, Swift, Addison, &c.; and from the few letters of his which are published among Swift's, his correspondence must have been a real pleasure to those by whom it was enjoyed. He preserved, to the close of his life, his natural cheerfulness and vivacity: he delighted in rural amusements, and enjoyed with philosophic calmness the shade of the lofty trees himself had planted. Till within a month of his death, he constantly rode out on horseback, two hours in the morning, and drank his bottle of wine after dinner. He used jocosely to declare, that he never could think of adopting Dr. Cado-gan's regimen, as Dr. Cheyne had assured him fifty years before, that he would not live seven years longer, unless he abridged himself of his wine.

In 1772, he was advanced to the dignity of earl Bathurst. He lived to see his eldest surviving son, now Henry Earl Bathurst, several years chancellor of England, and promoted to the peerage by the title of Baron Apsley. He died, after a few days illness, at his seat near Cirencester, Sept. 16, 1775, in his 91st year.

BATTIE (Dr. WILLIAM), an English physician, was born in Devonshire, 1704. He received his education at
Anecdotes of Bowyer, by Nichols, p. 232.

Eton; and, in 1722, was sent to King's college, Cambridge. His mother accompanied him to both these places, his father dying early; to assist him with those little necessities, which the narrowness of her finances would not permit her to provide in any other form. However, gaining an university scholarship founded by the Craven family, which he did in a manner very honourable to himself, he was enabled "to live agreeably, and," as he expresses it, "got through the worst part of his life." His own inclination prompted him to the profession of the law; but his finances would not support him at one of the inns of court. He had two cousins of the name of Coleman, old bachelors and wealthy citizens, to whom, upon this occasion, he applied for assistance; but they declined interfering in his concerns. Upon this, he turned to physic, and first entered upon the practice of it at Cambridge; where, in 1729, he gave a specimen of an edition of "Isocrates," which he afterwards, 1749, completed in two vols. 8vo.

He afterwards removed to Uxbridge, and then to London; where, meeting with success and flourishing, his relations the Colemans, who had now left off business and retired, grew fond, or rather proud of him, and behaved to him with cordiality and friendship. In 1738, or 1739, he fulfilled by marriage a long engagement to a daughter of Barnham Goode, the under-master of Eton school, who is honoured with a place in the "Dunciad," for having abused Pope in a piece called "The Mock Æsop." Against Goode, it seems, the Colemans had a political antipathy: however, they behaved well to Mrs. Battie, and the survivor of them left the doctor 30,000*l*. In the dispute which the college of physicians had with Dr. Schomberg, about 1750, Dr. Battie, who was at that time one of the censors, took a very active part against that gentleman; and, in consequence, was thus characterised in a poem, called "The Battiad:"

First Battus came, deep read in worldly art,
 Whose tongue ne'er knew the secrets of his heart:
 In mischief mighty, though but mean of size,
 And, like the tempter, ever in disguise.
 See him, with aspect grave, and gentle tread,
 By slow degrees approach the sickly bed.
 Then at his club behold him alter'd soon,
 The solemn doctor turns a low buffoon:
 And he, who lately in a learned freak
 Poach'd every lexicon, and publish'd Greek,

Still

Still madly emulous of vulgar praise,
From Punch's forehead wrings the dirty bays.

This poem is said to have been written by Moses Mendez, Paul Whitehead, and Dr. Schomberg: of which two cantoes were published, and since reprinted in "The Repository," a collection of fugitive pieces of wit and humour, 1776, in two vols. 12mo.

In 1751, he published "*De Principiis Animalibus Exercitationes in Coll. Reg. Medicorum*," in three parts; which were followed, the year after, by a fourth. In 1757, being then physician to St. Luke's hospital, and master of a private mad-house near Wood's close, in the road to Islington, he published in 4to, "*A Treatise on Madnefs*:" in which, having thrown out some censures on the medical practice formerly used in Bethlem hospital, he was replied to, and severely animadverted on, by Dr. John Monro, whose father had been lightly spoken of in the forementioned treatise. Monro having, humorously enough, taken Horace's *O major tandem parcas insane minori*, for the motto of his "*Remarks on Battie's Treatise*," the men of mirth gave him the name of *Major Battie*, instead of *Doctor*. In 1762, he published "*Aphorismi de cognoscendis et curandis morbis nonnullis ad principia animalia accommodati*." Feb. 1763, he was examined before a committee of the house of commons, on the state of the private mad-houses in this kingdom; and received in their printed report a testimony, very honourable to his abilities. The contents of this report being to the last degree interesting, we will here transcribe it from the 39th vol. of the "*Journals of the House of Commons*, p. 448.

"Your committee being desirous of obtaining every degree of assistance and information, which might enable them more perfectly to obey the orders of the house, they desired the attendance of Dr. Battie and Dr. Monro, two very eminent physicians, distinguished by their knowledge and their practice in cases of lunacy. Dr. Battie gave it as his opinion to your committee, that the private mad-houses require some better regulations; that he hath long been of this opinion, that the admission of persons brought in as lunatics is too loose and too much at large, depending upon persons not competent judges; and that frequent visitation is necessary for the inspection of the lodging, diet, cleanliness, and treatment. Being asked, if he had ever met with persons of sane mind in confinement for lunacy?

“ He said, it frequently happened: he related the case of a woman perfectly in her senses, brought as a lunatic by her husband to a house under his direction; whose husband, upon his insisting he should take home his wife, and expressing surprise at his conduct, justified himself by frankly saying, that he understood the house to be a sort of Bride-well, or place of correction.” The doctor related also another case to the same import: upon which a bill was ordered to be prepared for the regulation of private mad-houses, but not then carried into execution, though the cases examined by the committee were pronounced “ sufficient to establish the reality of great abuses therein; the force of evidence, and the testimony of witnesses, being amply confirmed by the confession of persons keeping these houses, and by the authority, opinions, and experience of Dr. Battie and Dr. Monro.” In 1772, on occasion of some fresh abuses, a bill was again ordered to be prepared, but to as little purpose as the former. A third ineffectual attempt was made in 1773; but, the abuses continuing to increase, an act for the better regulation of private mad-houses was obtained in 1774, when the power of licensing the keepers of such houses was happily vested in the college of physicians.

In 1776, Dr. Battie was seized with a paralytic stroke, of which he died June the 13th, in his 75th year. He left three daughters.

Life of
Baudius be-
fore his
poems and
letters.

BAUDIUS (DOMINIC), professor of history in the university of Leyden, born at Lille, Aug. 8, 1561. He began his studies at Aix la Chapelle, and continued them at Leyden. He removed thence to Geneva, where he studied divinity: after residing here some time, he returned to Ghent, thence to Leyden, where he applied to the civil law, and was admitted doctor of law, June 1585. Soon after, he accompanied the ambassadors from the States to England, and during his residence here became acquainted with several persons of distinction, particularly the famous sir Philip Sidney.

He was admitted advocate at the Hague, the 5th of January, 1587; but being soon tired of the bar, went to France, where he remained ten years. He was much esteemed in that kingdom, and gained many friends. Achilles de Harlai, first president of the parliament of Paris, got him to be admitted advocate of the parliament of Paris in 1592. In 1602, he went to England with Christopher de Harlai, the president's son, who was sent ambassador thither by Henry the Great. This same year, having been named professor of eloquence

eloquence at Leyden, he went and settled in that university. He read lectures on history after the death of Morula, and was permitted also to do the same on the civil law. In 1611, the States conferred upon him the office of historiographer in conjunction with Meursius; and in consequence thereof he wrote "The history of the truce." Baudius is an elegant prose-writer, as appears from his "Letters," many of which were published after his death. He was also an excellent Latin poet: the first edition of his poems was printed in 1587; they consist of verses of all the different measures: he published separately a book of iambics in 1591, dedicated to cardinal Bourbon. Some of his poems he dedicated to the king of England; others to the prince of Wales, in the edition of 1607, and went over to England to present them.

Baudius was a strenuous advocate for a truce betwixt the States and Spain: two orations he published on this subject, though without his name, had very nigh proved his destruction: prince Maurice was made to believe he was affronted in them, and the author was said to have been bribed by the French ambassador to write upon the truce. He was obliged to write to the prince and his secretary, in order to vindicate himself: and in his vindication he laments his unhappy fate in being exposed to the malice of so many slanderers, who put wrong interpretations on his words: "It is evident (says Baud. Ep. iii. centur. 3. he) that through the malignity of mankind, nothing can be expressed so cautiously by men of any character and reputation, but it may be distorted into some obnoxious sense. For what can be more absurd than the conduct of those men, who have reported that I have been bribed by the ambassador Jeannin, to give him empty words in return for his generosity to me; as if I, an obscure doctor, was an assistant to a man of the greatest experience in business." Some verses, which he wrote in praise of the marquis of Spinola, occasioned him also a good deal of trouble: the marquis came to Holland before any thing was concluded either of the peace or truce; and though Baudius had printed the poem, yet he kept the copies of it, till it might be seen more evidently upon what account this minister came: he gave them only to his most intimate friends. It being known however that the poem was printed, he was very near being banished for it.

Baudius was addicted to women as well as wine, to such a degree as exposed him to the public ridicule; and several satirical jokes were printed against him on this account: Sci-
oppius

In Dict.
Article
BAUDIUS.

oppius has been the severest writer against him. Mr. Bayle however thinks there is too much virulence in him to be credited; he remarks, at the same time, that many men of learning render themselves contemptible in those places where they live, while they are admired where they are only known by their writings.

Baudius died at Leyden, August 22, 1613.

BAUTRU, a celebrated wit, and one of the first members of the French academy, was born at Paris in 1588, and died there in 1665. He was the delight of all the ministers at court, of all the favourites, and of all the great in general. He was indeed a kind of a *fool* among them; who, while he played the buffoon, took the usual privilege of saying what he pleased. Many of his Bons Mots are preserved. Once, when he was in Spain, having been to see the famous library of the Escorial, where he found a very ignorant librarian, the king of Spain asked him what he had remarked? To whom Bautru replied, that "the library was a very fine one: but "your majesty," adds he, "should make your librarian "treasurer of your finances." Why so? "Because," says Bautru, "he never touches what he is entrusted with."

Calamy's
Abridgment
of Baxter's
Life, p. 9.
1702. 8vo.

BAXTER (RICHARD), an eminent nonconformist divine, born Nov. 12, 1615, at Rowton, near High Ercal, in Shropshire. He was unlucky as to his education, by falling into the hands of ignorant schoolmasters; neither had he the advantage of an academical education, his parents having accepted of a proposal of putting him under Mr. Wickstead, chaplain to the council of Ludlow: but this did not answer their expectation; Mr. Wickstead, being himself no great scholar, took little or no pains with his pupil; the only benefit he reaped was the use of an excellent library, which, by his great application, proved indeed of infinite service to him. When he had remained in this situation about a year and a half, he returned to his father's.

In 1633. Mr. Wickstead persuaded him to lay aside his studies, and to think of making his fortune at court. He accordingly came to Whitehall, and was recommended to sir Henry Herbert, master of the revels, by whom he was very kindly received; but, in the space of a month, being tired of a court-life, he returned to the country, where he resumed his studies, and Mr. Richard Foley of Stourbridge got him appointed master of the free school at Dudley, with an assistant under him. In 1638, he applied to the bishop of

Ibid. p. 4.

Winchester for holy orders, which he received, having at that time no scruples about conformity to the church of England. The "Et cætera" oath was what first induced him to examine into this point. It was framed by the convocation then sitting, and all persons were thereby enjoined to swear, "That they would never consent to the alteration of the present government of the church by archbishops, bishops, deans, archdeacons, &c." There were many persons who thought it hard to swear to the continuance of a church government which they disliked; and yet they would have concealed their thoughts, had not this oath, imposed under the penalty of expulsion, compelled them to speak. Others complained of the "Et cætera," which they said contained they knew not what. Mr. Baxter studied the best books he could find upon this subject, the consequence of which was, that he utterly disliked the oath.

In 1640, he was invited to be minister at Kidderminster, which he accepted; and had been here two years when the civil war broke out. He was a favourer of the parliament, which exposed him to some inconveniencies, and obliged him to retire to Gloucester, but being strongly solicited he returned to Kidderminster. However, not finding himself safe in this place, he again quitted it, and took up his residence at Coventry: here he lived in perfect quiet, preaching once every Sunday to the garrison, and once to the town's people. After Naseby fight, he was appointed chaplain to colonel Whalley's regiment, and was present at several sieges. He was obliged to leave the army in 1657, by a sudden illness, and retired to sir Thomas Rouse's, where he continued a long time in a languishing state of health. He afterwards returned to Kidderminster, where he continued to preach with great success. When Cromwell gained the superiority, Mr. Baxter expressed his dissatisfaction to his measures, but did not think proper to preach against him from the pulpit: once indeed he preached before the Protector, and made use of the following text: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions amongst you, but that ye be perfectly joined together in the same mind and in the same judgement." He levelled his discourse against the divisions and distractions of the church. A while after Cromwell sent to speak with him: when he began a long and serious speech to him of God's providence in the change of the government, and how God had owned it, and what great things had been done at home
and

and abroad in the peace with Spain and Holland. Mr. Baxter told him, "It was too great condescension to acquaint him so fully with all these matters, which were above him: but that the honest people of the land took their ancient monarchy to be a blessing, and not an evil; and humbly craved his patience, that he might ask him, how they had forfeited that blessing, and unto whom that forfeiture was made?" Upon this question Cromwell was awakened into some passion, and told him, "There was no forfeiture, but God had changed it as pleased him," and then he let fly at the parliament, which thwarted him, and especially by name at four or five members, Mr. Baxter's particular acquaintances, whom he presumed to defend against the protector's passion. A few days after he sent for him again, under pretence of asking him his opinion about liberty of conscience, at which time also he made a long tedious speech, which took up so much time, that Mr. Baxter desired to offer his sentiments in writing, which he did, but says, he questions whether Cromwell read them.

Calamy's
Abridg.
of Baxter's
Life, p. 112.

Mr. Baxter came to London a little before the deposition of Richard Cromwell, and preached before the parliament the day preceding that on which they voted the king's return. He preached likewise before the lord mayor at St. Paul's a thanksgiving-sermon for general Monk's success. Upon the king's restoration he was appointed one of his chaplains in ordinary. He assisted at the conference at the Savoy as one of the commissioners, when they drew up a reformed liturgy. He was offered the bishopric of Hereford by the lord chancellor Clarendon, which he refused, and gave his lordship his reasons for not accepting of it, in a letter: he required no favour but that of being permitted to continue minister at Kidderminster, but could not obtain it. Being thus disappointed, he preached occasionally about the city of London, having a licence from bishop Sheldon, upon his subscribing a promise not to preach any thing against the doctrine or ceremonies of the church. May 15, 1662, he preached his farewell sermon at Blackfriars, and afterwards retired to Acton in Middlesex. In 1665, during the plague, he went to Richard Hampden's, Esq; in Buckinghamshire, and when it ceased returned to Acton. He continued here as long as the act against conventicles was in force, and when that was expired, had so many auditors that he wanted room: hereupon, by a warrant signed by two justices, he was committed for six months to New prison gaol; but having at length procured

cured an Habeas Corpus, he was discharged, and removed to Totteridge near Barnet.

After the indulgence in 1672, he returned to London, and the times appearing more favourable about two years after, he built a meeting house in Oxenden-street, where he had preached but once, when a resolution was formed to take him by surprize, and send him to the county gaol, on the Oxford act; which misfortune he escaped, but the person who happened to preach for him was sent to the Gate-house, where he was confined three months. After having been three years kept out of his meeting-house, he took another in Swallow-street, but was likewise prevented from preaching there, a guard having been placed for many Sundays to hinder his entrance. Upon the death of Mr. Wadsworth, he preached to his congregation in Southwark.

Calamy's
Abridg. of
Baxter's
Life, p. 607,
608.

In 1682, he was seized by a warrant, for coming within five miles of a corporation, and five more warrants were served upon him to distrain for 195 l. as a penalty for five sermons he had preached, so that his books and goods were sold. He was not however imprisoned on this occasion, which was owing to Dr. Thomas Cox, who went to five justices of the peace, before whom he swore that Mr. Baxter was in such a bad state of health, that he could not go to prison without danger of death. In the beginning of 1685, he was committed to the King's Bench prison, by a warrant from the lord Chief Justice Jeffries, for his Paraphrase on the New Testament; and on May 18th, of the same year, he was tried in the court of King's Bench, and found guilty. He was condemned to prison for two years; but, in 1686, king James, by the mediation of the lord Powis, granted him a pardon; and, on Nov. the 24th, he was discharged out of the King's Bench. He retired to a house in Charterhouse-yard, where he assisted Mr. Sylvester every Sunday morning, and preached a lecture every Thursday.

Mr. Baxter died Dec. the 8th, 1691, and was interred in Christ-church, whither his corpse was attended by a numerous company of persons of different ranks, and many clergymen of the established church. He wrote a vast number of books; Mr. Long of Exeter says fourscore. Dr. Calamy, one hundred and twenty; but the author of a note in the Biographia Britannica tells us he had seen an hundred and forty-five distinct treatises of Mr. Baxter's: his practical works have been published in four volumes folio. Bishop Burnet, in the History of his own times, calls him "A man

Vol. i.
p. 180.

" 100 1724.

“ too many things, he would have been esteemed one of the
 “ most learned men of the age ; that he had a moving and
 “ pathetic way of writing, and was his whole life long a
 “ man of great zeal and much simplicity, but was unhappily
 “ subtle and metaphysical in every thing.”

Autoris vita
 ab ipso con-
 scripta, pre-
 fixa to his
 Glossarium
 Antiq. Brit.
 Lond. 1731.
 octavo.
 General
 Dictionary.

BAXTER (WILLIAM), nephew to the above, an eminent grammarian and critic, born in 1650, at Lanlucany in Shropshire. His education was much neglected in his younger years ; for, at the age of eighteen, when he went to the school at Harrow on the Hill, in Middlesex, he knew not one letter in a book, nor understood one word of any language but Welsh : but soon retrieved his lost time, and became a man of great learning. He applied chiefly to the study of antiquities and philology, in which he composed several books. In 1679, he published a Grammar on the Latin tongue (A) ; and in 1695, an edition of Anacreon (B), afterwards reprinted in 1710, with improvements ; in 1710, an edition of Horace (C) ; and, in 1719, his Dictionary of the British antiquities (D). His Glossary, or dictionary of the Roman Antiquities, which goes no farther than the letter A, was published in 1726, by the reverend Mr. Moses Williams (E) ; and, in 1732, he put out proposals for printing his Notes on Juvenal (F). Mr. Baxter had also a share in the English translation of Plutarch by several hands. He

[A] The title at large is as follows :

“ De analogia, sive arte linguæ Latinæ commentariolus ; in quo omnia, etiam reconditoris grammaticæ elementa, ratione nova tractantur, et ad brevissimos canones rediguntur. In usum provectioris adolescentiæ. 1679,” 12mo.

[B] “ Anacreontis Teli carmina. Plurimis quibus hætenus scatebant mendis purgavit, turbata metra restituit notæque cum nova interpretatione literali adjecit Willielmus Baxter. Subjiciuntur etiam duo vetustissima poetice Sapphus elegantissima odaria, una cum correctione Isaaci Vossii, et Theocriti Anacreonticum in mortuum Adonin. 1697 et 1710,” 8vo.

[C] The second edition was finished by him but a few days before his death, and published under this title :

“ Q. Horatii Flacci Eclogæ, una cum scholiis perpetuis, tam veteribus quam novis. Adjecit etiam, ubi visum est, et sua, textumque ipsum plurimis locis vel corruptum vel

“ turbatum restituit. Willielmus Baxter,” 8vo.

[D] Under the title of “ Glossarium antiquitatum Britannicarum, sive syllabus etymologicus antiquitatum veteris Britannicæ atque Iberniæ, temporibus Romanorum.” Dedicated to Richard Mead, M. D. 8vo.

[E] It was published under the title of “ Reliquæ Baxterianæ, sive Willielmi Baxteri opera posthuma. Præmittitur eruditi auctoris vitæ a seipso scriptæ fragmentum.”

It was re-published in 1731, with this title, “ Glossarium antiquitatum Romanarum, a Willielmo Baxter, Cornavio, scholæ Merciariorum præfesto. Accedunt eruditi auctoris vitæ a seipso conscriptæ fragmentum, et selectæ quædam ejusdem epistolæ.”

[F] Under this title, “ Gulielmi Baxteri quæ supersunt enarrationes et notæ in D. Junii Juvenalis Satyras. Accedit rerum et verborum observatio digniorum quæ in iisdem occurrunt, index locupletissimus. Accurante Gulielmo Mose, A. M. R. S. Soc.”

was a great master of the ancient British and Irish tongues, and well skilled in the Latin and Greek as well as the northern and eastern languages. He kept a correspondence with most of the learned men of his time, especially with the famous antiquarian Mr. Edward Lhwyd. Some of Mr. Baxter's letters to him are published in his "*Glossarium antiquitatum Romanarum*." There are likewise in the "*Philosophical Transactions*" two letters of his to Dr. Harwood, one concerning the town of Veroconium, or Wroxeter, in No. 306. Shropshire, and the other concerning the hypocausta, or P. 2236. sweating-houses of the ancients; and another to Dr. Hans Sloane, secretary to the Royal Society, containing an abstract No. 311. of Mr. Lhwyd's "*Archæologia Britannica*." p. 2438.

Mr. Baxter spent most of his life in educating youth: for some years he kept a boarding school at Tottenham High-crofts in Middlesex, where he remained till he was chosen master of the Mercers school in London. In this situation he continued above twenty years, but resigned before his death; which happened on the 31st of May, 1723. Some further particulars of this may be seen in the *Anecdotes of Mr. Bowyer*.

BAXTER (ANDREW), a very ingenious writer of Scot-Biog. Brit.
land, was born in 1686, or 1687, at Old Aberdeen, of which sec. edit.
city his father was a merchant, and educated in King's college there. His principal employment was that of a private tutor to young gentlemen; and among others of his pupils were Lord Grey, Lord Blantyre, and Mr. Hay of Drummelzier. About 1724, he married the daughter of a clergyman in the shire of Berwick. A few years after he published, in 4to, "*An Enquiry into the Nature of the human Soul, wherein its immateriality is evinced from the principles of reason and philosophy*;" without date. In 1741, he went abroad with Mr. Hay, and resided some years at Utrecht; having there also Lord Blantyre under his care. He made excursions from thence into Flanders, France, and Germany; his wife and family residing, in the mean time, chiefly at Berwick upon Tweed. He returned to Scotland in 1747, and resided till his death at Whittingham, in the shire of East Lothian. He drew up, for the use of his pupils and his son, a piece, intitled, "*Matho: sive, Cosmotheoria puerilis, Dialogus. In quo prima elementa de mundi ordine et ornatu proponuntur, &c.*" This was afterwards greatly enlarged, and published in English, in two volumes, 8vo. In 1750, was published, "*An Appendix to his Enquiry into the nature of the human soul*;" wherein
he

he endeavours to remove some difficulties, which had been started against his notions of the “*vis inertiae*” of matter, by Maclaurin, in his “Account of Sir Isaac Newton’s Philosophical Discoveries.” To this piece Mr. Baxter prefixed a dedication to Mr. John Wilkes, with whom he had commenced an acquaintance abroad. He died this year, April the 23d, after suffering for some months under a complication of disorders, of which the gout was the chief.

He left a wife, three daughters, and one son, Mr. Alexander Baxter; from which last the authors of *Biographia Britannica* received, as they inform us, sundry particulars of his life. He was a very ingenious and knowing man: the French, German, and Dutch languages were spoken by him with much ease, the Italian tolerably; and he wrote and read them all, together with the Spanish. He was a man also of great integrity, humanity, and candour: his candour appears, methinks, most strikingly from this, inasmuch as though Mr. Wilkes had made himself so very obnoxious to the Scottish nation in general, yet Mr. Baxter kept up with him an affectionate correspondence to the last, even after he was unable to write to him with his own hand. He left many manuscripts behind him: he would gladly have finished his work upon the human soul: “I own,” says he to Mr. Wilkes, “if it had been the will of heaven, I would gladly have lived, till I had put in order the second part of the Enquiry, shewing the immortality of the human soul; but Infinite Wisdom cannot be mistaken in calling me sooner. Our blindness makes us form wishes.” It was, indeed, what he considered it, his capital work: a second edition of it was published, in two volumes, 8vo, in 1737, and a third in 1745.

Letters to
and from
Mr. Wilkes,
vol. i.

See the
English
Translation
of Des Mai-
zeaux’s Life
of Bayle,
p. 3.

Ibid. p. 2.

BAYLE (PETER), author of the *Historical and Critical Dictionary*, born Nov. 18, 1647, at Carla, a small town in the county of Foix, was the son of John Bayle, a Protestant minister. Peter gave early proofs of a fine genius, which his father cultivated with the utmost care: he himself taught him the Latin and Greek languages, and sent him to the Protestant academy at Puy-laurens in 1666. The same year, when upon a visit to his father, he applied so closely to his studies, that it brought upon him an illness which kept him at Carla above eighteen months, upon his recovery he returned to Puy-laurens to prosecute his studies: afterwards went to Toulouse in 1669, and attended the lectures in the Jesuits college. The controversial books which he read at Puy-laurens

Puylaurens raised several scruples in his mind in regard to the Protestant religion; his doubts were increased by some disputes he had with a priest, who lodged in the same house with him at Toulouse. He thought the Protestant tenets were false, because he could not answer all the arguments raised against them, so that about a month after his arrival at Toulouse he embraced the Roman catholic religion. This was matter of great concern to all his relations. Mr. Ber-See the Eng-
lish Translat.
of Des Mai-
zeaux's Life
of Bayle,
p. 4. tier, bishop of Rieux, rightly judging, that after this step young Bayle had no reason to expect any assistance from his relations, took upon him the charge of his maintenance.

They piqued themselves much at Toulouse upon the acquisition of so promising a young man. When it came to his turn to defend theses publicly, the most distinguished persons of the clergy, parliament, and city assisted there, so that there had hardly ever been seen in the university a more splendid and numerous audience. The theses were dedicated to the Virgin, and adorned with her picture, which was ornamented with several emblematical figures, representing the conversion of the respondent.

Ibid.

Some time after Mr. Bayle's conversion, Mr. Naudis de Bruguiere, a young gentleman of great wit and penetration, and a relation of his, happened to come to Toulouse, where he lodged in the same house with him. They disputed warmly about religion, and after having pushed the arguments on both sides with great vigour, they used to examine them over again coolly. These familiar disputes often puzzled Mr. Bayle, and made him distrust several opinions of the church of Rome, so that he secretly condemned himself for having embraced them too precipitately. Some time after Mr. de Pradals came to Toulouse, whom Mr. Bayle's father had desired to visit him, hoping he would in a little time gain his confidence; and this gentleman so far succeeded, that Bayle one day owned to him his having been too hasty in entering into the church of Rome, since he now found several of her doctrines contrary to Reason and Scripture. August 1670, he departed secretly from Toulouse, where he had staid eighteen months, and retired to Mazeres in the Lauragais, to a country house of Mr. du Vivie. His elder brother came thither the day after, with some ministers of the neighbourhood; and next day Mr. Rival, minister of Saverdun, received his abjuration in presence of his elder brother and two other ministers, and they obliged him instantly to set out for Geneva. Soon after his arrival here, Mr. de Normandie, a syndic of the republic, having heard of his great character

Ibid, p. 7.

abilities, employed him as tutor to his sons. Mr. Bafnage at that time lodged with this gentleman, and it was here Mr. Bayle commenced his acquaintance with him. When he had been about two years at Geneva, at Mr. Bafnage's recommendation he entered into the family of the count de Dhona lord of Coper, as tutor to his children; but not liking the solitary life he led in this family, he left it, and went to Roan in Normandy, where he was employed as tutor to a merchant's son: but he soon grew tired of this place also. His great ambition was to be at Paris; he went accordingly thither in March 1675, and, at the recommendation of the marquis de Ruvigny, was chosen tutor to messieurs de Beringhen, brothers to M. de Beringhen, counsellor in the parliament of Paris.

Bayle's Letters to Mess.
Constant
and Minu-
toli.

Some months after his arrival at Paris, there being a vacancy of a professorship of philosophy at Sedan, Mr. Bafnage proposed Mr. Bayle to Mr. Jurieu, who promised to serve him to the utmost of his power, and desired Mr. Bafnage to write to him to come immediately to Sedan. But Mr. Bayle excused himself, fearing lest if it should be known that he had changed his religion, which was a secret to every body in that country but Mr. Bafnage, it might bring him into trouble, and the Roman catholics from thence take occasion to disturb the protestants at Sedan. Mr. Jurieu was extremely surprized at his refusal; and even when Mr. Bafnage communicated the reason, he was of opinion it ought not to hinder Mr. Bayle's coming, since, he and Mr. Bafnage being the only persons privy to the secret, Mr. Bayle could run no manner of danger. Mr. Bafnage therefore wrote again to Mr. Bayle, and prevailed with him to come to Sedan. He had three competitors, all natives of Sedan, the friends of whom endeavoured to raise prejudices against him because he was a stranger. But the affair being left to be determined by dispute, and the candidates having agreed to make their theses without books or preparation, Mr. Bayle defended his theses with such perspicuity and strength of argument, that, in spite of all the interest of his adversaries, the senate of the university determined it in his favour; and notwithstanding the opposition he met with upon his first coming to Sedan, his merit soon procured him universal esteem.

Ibid.

In 1680, an affair of the duke of Luxemburgh made a great noise: he had been accused of impieties, forcery, and poisonings, but was acquitted, and the process against him suppressed. Mr. Bayle, having been at Paris during the harvest-

harvest-vacation, had heard many particulars concerning this affair. He composed an harangue on the subject, wherein the marshal is supposed to vindicate himself before his judges. This speech is a smart satire upon the duke and some other persons. He afterwards wrote one more satirical, by way of criticism upon the harangue. He sent these two pieces to Mr. Minutoli, desiring his opinion of them; and, that he might speak his mind more freely, he concealed his being the author. About this time father de Valois, a Jesuit of Let. Mar. 24. Caen, published a book, wherein he maintained that the sentiments of M. Des Cartes concerning the essence and properties of body, were repugnant to the doctrine of the church, and agreeable to the errors of Calvin on the subject of the eucharist. Mr. Bayle read this performance, and judged it well done. He was of opinion the author had incontestably proved the point in question, to wit, that M. Des Cartes principles were contrary to the faith of the church of Rome, and agreeable to the doctrine of Calvin. He took occasion from thence to write his "*Sentimens de M. Des Cartes touchant l'essence, &c.*" wherein he maintained Des Cartes's principles, and answered all the arguments by which father de Valois had endeavoured to confute them.

The great comet, which appeared December 1680, having filled the generality of people with fear and astonishment, induced Mr. Bayle to think of writing a letter on this subject to be inserted in the "*Mercure Galant*;" but finding he had such abundance of matter as exceeded the bounds of a letter for that periodical work, he resolved to print it by itself, and accordingly sent it to M. de Vise. He desired M. de Vise to give it to his printer, and to procure a licence for it from M. de la Reynie, lieutenant of the police, or a privilege from the king if that was necessary; but M. de Vise having returned for answer, that M. de la Reynie being unwilling to take upon him the consequences of printing it, it would be necessary to obtain the approbation of the doctors before a royal privilege could be applied for; which being a tedious and difficult affair, Mr. Bayle gave over all thoughts of having it printed at Paris.

The Protestants in France were at this time in a distressed situation; not a year passed without some infringement of the edict of Nantz, and it was at length resolved to shut up their academies. That at Sedan was accordingly suppressed by an arret of Lewis XIV. dated the 9th of July, 1681. Mr. Bayle staid six or seven weeks at Sedan after the suppression of the academy, expecting letters of invitation from Holland;

but not receiving any during that time, he left Sedan the 2d of September, and arrived at Paris the 7th of the same month, not being determined whether he should go to Rotterdam or England, or continue in France; but whilst he was in this uncertainty he received an invitation to Rotterdam, for which place he accordingly set out, and arrived there the 30th of October, 1681. He was appointed professor of philosophy and history, with a salary of five hundred guilders per annum. The year following he published his "Letter concerning Comets;" and father Maimbourg having published about this time his "History of Calvinism," wherein he endeavours to draw upon the Protestants the contempt and resentment of the Catholics, Mr. Bayle wrote a piece to confute his "History:" in this he has inserted several circumstances relating to the life and disputes of Mr. Maimbourg; and has given a sketch of his character, which is thought to have a strong likeness.

The reputation which Mr. Bayle had now acquired, induced the States of Friezland, in 1684, to offer him a professorship in their university; but he wrote them a letter of thanks, and declined the offer. This same year he began to publish his "Nouvelles de la republique des lettres;" and the year following he wrote a second part to his "Censure on the history of Mr. Maimbourg."

In 1686, he was drawn into a dispute in relation to the famous Christiana queen of Sweden: in his "Journal for April," he took notice of a printed letter, supposed to have been written by her Swedish majesty to the chevalier de Terlon, wherein she condemns the persecution of the protestants in France. He inserted the letter itself in his "Journal for May;" and in that of "June" following he says, "What we hinted at in our last month, is confirmed to us from day to day, that Christiana is the real author of the letter concerning the persecutions in France, which is ascribed to her: it is a remainder of Protestantism." Mr.

Let. Mar. 30. Bayle received an anonymous letter, the author of which says, that he wrote to him of his own accord, being in duty bound to it, as a servant of the queen. He complains that Mr. Bayle, speaking of her majesty, called her only Christina, without any title; he finds also great fault with his calling the letter "a remainder of Protestantism." He blames him likewise for inserting the words "I am," in the conclusion of the letter. "These words," says this anonymous writer "are not her majesty's; a queen, as she is, cannot employ these words but with regard to a very few persons,"

“ sons, and Mr. de Terlon is not of that number.” Mr. Bayle wrote a vindication of himself as to these particulars, with which the author of the anonymous letter declared himself satisfied, excepting what related to “ the remainder of Protestantism.” He would not admit of the defence with regard to that expression; and, in another letter, advised him to retract that expression. He adds in a postscript, *Lat. Mar. 32.* “ You mention in your Journal of August, a second letter of the queen, which you scruple to publish. Her majesty would be glad to see that letter, and you will do a thing agreeable to her, if you would send it to her. You might take this opportunity of writing to her majesty. This counsel may be of some use to you, do not neglect it.” Mr. Bayle took the hint, and wrote a letter to her majesty, dated the 14th of November, 1686, to which the queen, on *Ibid. p. 35.* the 14th of December, wrote the following answer; *Ibid. p. 34.*

“ Mr. Bayle,

“ I have received your excuses, and am willing you should know by this letter, that I am satisfied with them. I am obliged to the zeal of the person, who gave you occasion of writing to me; for I am very glad to know you. You express so much respect and affection for me, that I pardon you sincerely; and I would have you know, that nothing gave me offence but that Remainder of Protestantism, of which you accused me. I am very delicate on that head, because nobody can suspect me of it, without lessening my glory, and injuring me in the most sensible manner. You would do well, if you should even acquaint the public with the mistake you have made, and with your regret for it. This is all that remains to be done by you, in order to deserve my being entirely satisfied with you.

“ As to the letter which you have sent me, it is mine without doubt; and since you tell me that it is printed, you will do me a pleasure if you send me some copies of it. As I fear nothing in France, so neither do I fear any thing at Rome. My fortune, my blood, and even my life, are entirely devoted to the service of the Church; but I flatter nobody, and will never speak any thing but the truth. I am obliged to those who have been pleased to publish my letter, for I do not at all disguise my sentiments. I thank God, they are too noble, and too honourable to be disowned. However, it is not true, that this letter was written to one of my ministers. As I have every where enemies, and persons who envy me, so I in all

“ places have friends and servants; and I have possibly as
 “ many in France, notwithstanding of the court, as any
 “ where in the world. This is purely the truth, and you
 “ may regulate yourself accordingly.

“ But you shall not get off so cheap as you imagine. I
 “ will enjoin you a penance; which is, that you will hence-
 “ forth take the trouble of sending me all curious books that
 “ shall be published in Latin, French, Spanish, or Italian,
 “ on whatever subject or science, provided they are worthy
 “ of being looked into; I do not even except romances or
 “ satires: and above all, if there are any books of chemistry,
 “ I desire you may send them to me as soon as possible. Do
 “ not forget likewise to send me your ‘ Journal.’ I shall or-
 “ der that you be paid for whatever you lay out, do but send
 “ me an account of it. This will be the most agreeable and
 “ most important service that can be done me. May God
 “ prosper you.

“ CHRISTINA ALEXANDRA.”

It now only remained that Mr. Bayle should acquaint the public with the mistake he had made, and his regret for it, in order to merit that princess's entire satisfaction. This he did in his “ Journal of January, 1687.” “ We have been
 “ informed to our incredible satisfaction,” says he, “ that
 “ the queen of Sweden having seen the ninth article of the
 “ Journal of August, 1686, has been pleased to be satisfied
 “ with the explanation we gave there. Properly, it was
 “ only the words ‘ Remainder of Protestantism,’ which had
 “ the misfortune to offend her majesty; for as her majesty
 “ is very delicate on that subject, and desires that all the
 “ world should know, that after having carefully examined
 “ the different religions, she had found none to be true but
 “ the Roman catholic, and that she has heartily embraced it;
 “ it was injurious to her glory to give occasion for the least
 “ suspicion of her sincerity. We are therefore very sorry
 “ that we have made use of an expression, which has been
 “ understood in a sense so very different from our intention;
 “ and we would have been very far from making use of it,
 “ if we had foreseen that it was liable to any ambiguity:
 “ for besides the respect which we, together with all the
 “ world, owe to so great a queen, who has been the admi-
 “ ration of the universe from her earliest days, we join with
 “ the utmost zeal in that particular obligation which all men
 “ of letters are under to do her homage, because of the ho-
 “ nour she has done the sciences, by being pleased thorough-

ly to examine their beauties, and to protect them in a distinguishing manner."

The persecution which the Protestants at this time suffered in France affected Mr. Bayle extremely. He made occasionally some reflections on their sufferings in his "Journal;" and he wrote a pamphlet also on the subject. Some time after he published his "Commentaire philosophique," upon these words, "Compel them to come in:" but the great application he gave to this and his other works, threw him into a fit of sickness, which obliged him to discontinue his "Literary Journal." Being advised to try a change of air, he left Rotterdam, and went to Cleves, whence, after having continued some time, he removed to Aix la Chapelle, and thence returned to Rotterdam. In 1690, the famous book, *Let. Mar. 37.* entitled, "Avis aux Refugiez," &c. made its appearance: Mr. Jurieu, who took Mr. Bayle for the author, wrote a piece against it, and prefixed an advice to the public, wherein he calls Mr. Bayle a profane person, and a traitor engaged in a conspiracy against the state. As soon as Mr. Bayle had read *Ibid. p. 51.* this libel against him, he went to the Grand Schout of Rotterdam, and offered to go to prison, provided his accuser would accompany him, and undergo the punishment he deserved, if the accusation was found unjust. He published also an answer to Mr. Jurieu's charge; and as his reputation, nay his very life was at stake, in case the accusation of treason was proved, he therefore thought himself not obliged to keep any terms with his accuser, and attacked him with the utmost severity. Mr. Jurieu lost all patience: he applied himself to the magistrates of Amsterdam, who advised him to a reconciliation with Mr. Bayle, and enjoined them not to publish any thing against each other till it was examined by Mr. Boyer, the pensioner of Rotterdam. But, notwithstanding *Ibid. p. 52.* this prohibition, Mr. Jurieu attacked Mr. Bayle again with so much passion, that he forced him to write a new vindication of himself.

In November, 1690, Mr. de Beauval advertised in his "Journal," a scheme for a "Critical Dictionary." This was the work of Mr. Bayle. The articles of the three first letters of the alphabet were already prepared; but a dispute happening betwixt him and Mr. de Beauval, obliged him for some time to lay aside the work. Nor did he resume it till May, 1692, when he published his scheme; but the public not approving of his plan, he threw it into a different form, and the first volume was published in August, 1695, and the second the October following. The work was extremely well

received by the public, but it engaged him in fresh disputes, particularly with M. Jurieu and the abbé Renaudot. Mr. Jurieu published a piece, wherein he endeavoured to engage the ecclesiastical assemblies to condemn the "Dictionary;" he presented it to the senate sitting at Delft, but they took no notice of the affair. The consistory of Rotterdam granted Mr. Bayle a hearing; and after having heard his answers to their remarks on his "Dictionary," declared themselves satisfied, and advised him to communicate this to the public. Mr. Jurieu made another attempt with the consistory in 1698; and so far he prevailed, that they exhorted Mr. Bayle to be more cautious about his principles in the second edition of his "Dictionary," which was published in 1702, with many additions and improvements.

Mr. Bayle was a most laborious and indefatigable writer. In one of his letteres to Des Maizeaux, he says, that since his twentieth year he hardly remembers to have had any leisure. His intense application contributed perhaps to impair his constitution, for it soon began to decline. He had a decay of the lungs, which weakened him considerably; and as this was a distemper which had cut off several of his family, he judged it to be mortal, and would take no medicines. He died the 28th of December, 1706, after he had been writing the greatest part of the day. He wrote several books besides what we have mentioned, many of which were in his own defence against attacks he had received from the abbé Renaudot, M. le Clerc, M. Jaquelot, and others; a particular account of his works may be seen in the sixth volume of Nicéron. Among the productions which do honour to the age of Lewis XIV. Mr. Voltaire has not omitted the "Critical Dictionary" of our author: "It is the first work of the kind," he says, "in which a man may learn to think." He censures indeed those articles which contain only a detail of minute facts, as unworthy either of Bayle, an understanding reader, or posterity. In placing him, continues the same author, amongst the writers who do honour to the age of Lewis XIV. although a refugee in Holland, I only conform to the decree of the parliament of Toulouse, which, when it declared his will valid in France, notwithstanding the rigour of the laws, expressly said, "that such a man could not be considered as a foreigner."

BAYLY (LEWIS), author of that most memorable book, intituled "The Practice of Piety." He was born at Caermarthen in Wales, educated at Oxford, made minister of
Evesham

Evesham in Worcestershire about 1611, became chaplain to king James, and promoted to the see of Bangor in 1616. His book is dedicated "to the high and mighty prince, Charles prince of Wales;" and the author tells his highness, that "he had endeavoured to extract out of the chaos of endless controversies the old practice of true piety, which flourished before these controversies were hatched." The design was good; and the reception this book has met with, may be known from the number of its editions, that in 8vo, 1734, being the fifty-ninth. This prelate died in 1632, leaving four sons, of whom

Athen. Ox.
vol. i.
Biograph.
Britan.

BAYLY (THOMAS), was somewhat distinguished. He was educated at Cambridge; and, having commenced B. A. was presented to the subdeanery of Wells by Charles I. in 1638. In 1644, he retired with other loyalists to Oxford; and two years after we find him with the marquis of Worcester in Ragland castle. When this was surrendered to the parliament army, he travelled into France and other countries; but returned the year after the king's death, and published at London, in 8vo. a book, intitled, "Certamen Religiosum: or, a conference between king Charles I. and Henry late marquis of Worcester, concerning religion, in Ragland castle, anno 1646." But this conference was believed to have no real foundation, and considered as nothing else than a prologue to the declaring of himself a Papist. The same year, 1649, he published, "The Royal Charter granted unto Kings by God himself," &c. to which is added, "A Treatise, wherein is proved, that episcopacy is *jure divino*," 8vo. These writings giving offence, occasioned him to be searched out, and committed to Newgate; whence escaping, he retired to Holland, and became a flaming Roman Catholic. During his confinement in Newgate, he wrote a piece intitled, "Herba Parietis: or, The Wall-Flower, as it grows out of the Stone-chamber belonging to the Metropolitan Prison; being an history, which is partly true, partly romantic, morally divine; whereby a marriage between Reality and Fancy is solemnized by Divinity. Lond. 1650," in a thin folio. Some time after, he left Holland, and settled at Douay; where he published another book, intitled, "The End to Controversy between the Roman Catholic and Protestant Religions, justified by all the several manner of ways, whereby all kinds of Controversies, of what nature soever, are usually or can possibly be determined. Douay, 1654," 4to.

At

At last this singular person went to Italy, where he lived and died extremely poor (although some Catholics said, that he died in cardinal Ottoboni's family): for Dr. Trevor, fellow of Merton college, who was in Italy 1659, told Mr. Wood several times, that Dr. Bayly died obscurely in an hospital, and that he had seen the place where he was buried.

Athen.
Oxon. vol. i.
Biogr. Brit.

BEALE (MARY), a portrait-painter in the reign of Charles II. was daughter of Mr. Cradock, minister of Walton upon Thames, but born in Suffolk in 1632. She was assiduous in copying the works of sir Peter Lely and Vandyke. She painted in oil, water-colours, and crayons; and had much business. The author of the "Essay towards an English School of Painters," annexed to De Piles's Art of Painting, says, that "she was little inferior to any of her contemporaries, either for colouring, strength, force, or life; in so much that sir Peter was greatly taken with her performances, as he would often acknowledge. She worked with a wonderful body of colours, and was exceedingly industrious." She was greatly respected and encouraged by many of the most eminent among the clergy of that time: she took the portraits of Tillotson, Stillingfleet, Patrick, Wilkins, &c. some of which are still remaining at the earl of Ilchester's, at Melbury in Dorsetshire. In the manuscripts of Mr. Oldys, she is celebrated for her poetry, as well as for her painting; and is styled "that masculine poet, as well as painter, the incomparable Mrs. Beale." In Dr. S. Woodford's translation of the "Psalms" are two or three versions of particular Psalms by Mrs. Beale; whom, in his preface, he calls "an absolutely compleat gentlewoman." He says farther, "I have hardly obtained leave to honour this volume of mine with two or three versions, long since done by the truly virtuous Mrs. Mary Beale; among whose least accomplishments it is, that she has made painting and poetry, which in the fancies of others had only before a kind of likeness, in her own to be really the same. The reader, I hope, will pardon this public acknowledgment, which I make to so deserving a person."

Pilkington's
Dict. of
Painters,
1770, 4to.

Biogr. Brit.
2d edit.

She died, Dec. 28, 1697, in her 66th year. She had two sons, who both exercised the art of painting some little time: one of them, afterwards, studied physic under Dr. Sydenham, and practised at Coventry, where he and his father died. There is an engraving, by Chambers, from a painting

painting by herself, of Mrs. Beale, in Walpole's "Anecdotes of Painting in England."

BEATON, or BETON (DAVID), archbishop of St. Andrew's, in Scotland, and cardinal of the Roman church, Hist. of the Affairs of Church and State in Scotland, vol. ii. b. i. cap. iv. Edin. 1734. born 1494, and educated in the university of St. Andrew's. He was afterwards sent over to the university of Paris, where he studied divinity; and when he attained a proper age, entered into holy orders. In 1519, he was appointed resident at the court of France; about the same time his uncle James Beaton, archbishop of Glasgow, conferred upon him the rectory of Campsaw; and in 1523 his uncle, being then archbishop of St. Andrew's, gave him the abbacy of Aberbrothock. David returned to Scotland in 1525, and in 1528 was made lord privy seal. In 1533, he was sent again to France, in conjunction with sir Thomas Erskine, to confirm the leagues subsisting betwixt the two kingdoms, and to bring about a marriage for king James V. with Magdalene, daughter of his Christian majesty; but the princess being at this time in a very bad state of health, the marriage could not then take effect. During his residence however at the French court, he received many favours from his Christian majesty. King James having gone over to France, had the princess Magdalene given him in person, whom he espoused on the first of January, 1537. Beaton returned to Scotland with their majesties, where they arrived the 29th of May; but the death of the queen having happened the July following, he was sent over again to Paris, to negotiate a second marriage for the king with the lady Mary, daughter to the duke of Guise; and during his stay at this time at the court of France, he was consecrated bishop of Mirepoix. All things being settled in regard to the marriage, in the month of June, he embarked with the new queen for Scotland, where they arrived in July: the nuptials were celebrated at St. Andrew's, and the February following the coronation was performed with great splendor and magnificence in the abbey church of Holy-rood-house.

Beaton, though at this time only coadjutor of St. Andrew's, yet had all the power and authority of the archbishop; and in order to strengthen the catholic interest in Scotland, pope Paul III. raised him to a cardinalship, by the title of St. Stephen in Monte Cælo, Dec. the 20th, 1538. King Henry VIII. having intelligence of the ends proposed by the pope in creating him a cardinal, sent a very able minister to king James, with particular instructions upon a deep scheme

Dempster, Hist. Eccles. Gent. Scot. lib. ii. p. 53.

See *Mr Ralph Sadler's Letters*, p. 31—36. scheme to procure the cardinal's disgrace; but it did not take effect. A few months after, the old archbishop dying, the cardinal succeeded, and it was upon this promotion that he began to shew his warm and persecuting zeal for the church of Rome. Soon after his installment, he got together, in the cathedral of St. Andrew's, a great confluence of persons of the first rank, both clergy and laity, to whom, from a throne erected, for the purpose, he made a speech, wherein he represented to them the danger wherewith the church was threatened by the increase of heretics, who had the boldness to profess their opinions, even in the king's court; where, said he, they find but too great countenance: and he mentioned by name sir John Borthwick, whom he had caused to be cited to that diet, for dispersing heretical books, and holding several opinions contrary to the doctrine of the Roman church. Then the articles of accusation were read against him, and sir John appearing neither in person nor by proxy, was declared a heretic, his goods confiscated, and himself burnt in effigy. Sir John retired to England, where he was kindly received by king Henry, who sent him into Germany, in his name, to conclude a treaty with the protestant princes of the empire. Sir John Borthwick was not the only person proceeded against for heresy; several others were also prosecuted, and among the rest George Buchanan the celebrated poet and historian: and as the king left all to the management of the cardinal, it is hard to say to what lengths such a furious zealot might have gone, had not the king's death put a stop to his arbitrary proceedings.

When the king died, there being none so near him as the cardinal, it was from thence suggested by his enemies, that he forged his will; and it was set aside, notwithstanding he had it proclaimed over the cross of Edinburgh, in order to establish the regency in the earls of Argyle, Huntley, Arran, and himself. He was excluded from the government, and the earl of Arran was declared sole regent during the minority of queen Mary. This was chiefly effected by the noblemen in the English interest, who, after having sent the cardinal prisoner to Blackness castle, managed the public affairs as they pleased. Things did not remain long however in this situation; for the ambitious enterprising cardinal, though confined, raised so strong a party, that the regent, knowing not how to proceed, began to dislike his former system, and having at length resolved to abandon it, released the cardinal, and became reconciled to him. Upon the young queen's coronation, the cardinal was again admitted

of the council, and had the high office of chancellor conferred upon him; and such was now his influence with the regent, that he got him to solicit the court of Rome to appoint him legate à latere from the pope, which was accordingly done.

His authority being now firmly established, he began again to promote the Popish cause with his utmost efforts. Towards the end of 1545, he visited some parts of his diocese, attended with the lord governor, and others of the nobility, and ordered several persons to be executed for heresy. In 1546, he summoned a provincial assembly of the clergy at the Black Friars in Edinburgh, in order to concert measures for restraining heresy. How far they proceeded is uncertain; but it is generally allowed that the cardinal was diverted from the purposes he had then in hand, by information he received of Mr. George Wishart, the most famous Protestant preacher in Scotland, being at the house of Mr. Cockburn at Ormiston. The cardinal, by an order from the governor, which was indeed with difficulty obtained, caused him to be apprehended. He was for some time confined in the castle of Edinburgh, and removed from thence to the castle of St. Andrew's. The cardinal, having resolved to proceed without delay to his trial, summoned the prelates to St. Andrew's. At this meeting the archbishop of Glasgow gave as his opinion, that application should be made to the governor, to grant a commission to some nobleman to try so famous a prisoner, that the whole blame might not lye upon the clergy. He was accordingly applied to, and notwithstanding his refusal, and his message to the cardinal, not to precipitate his trial; and notwithstanding Mr. Wishart's appeal, as being the governor's prisoner, to a temporal jurisdiction; yet the furious prelate went on with the trial, and this innocent gentleman was condemned to be burnt at St. Andrew's. He died with amazing firmness and resolution: it is averred by some writers, that he prophesied in the midst of the flames, not only the approaching death of the cardinal, but the circumstances also that should attend it [A]. The prophecy however is called in question by others, who treat it as a story

[A] Mr. George Buchanan, after having given an account of the manner in which Mr. Wishart spent the morning of his execution, proceeds thus: A while after two executioners were sent to him by the cardinal; one of

“ them put a black linen shirt upon
“ him, and the other bound many
“ little bags of gunpowder to all the
“ parts of his body. In this dress they
“ brought him forth, and commanded
“ him to stay in the governor's outer
“ chamber,

story invented after the cardinal's death [B]. This proceeding made a great noise throughout the kingdom; the zealous Papists applauded his conduct, and the Protestants exclaimed against him as a murderer; the cardinal however was pleased with himself, imagining he had given a fatal blow to heresy, and that he had struck a terror into his enemies.

"chamber, and at the same time they
 "erected a wooden scaffold in the court
 "before the castle, and made up a pile
 "of wood. The windows and balconies over against it were all hung
 "with tapestry and silk hangings,
 "with cushions for the cardinal and
 "his train, to behold and take pleasure in the joyful sight, even the
 "torture of an innocent man; thus
 "courting the favour of the people
 "as the author of so notable a deed.
 "There was also a great guard of
 "soldiers, not so much to secure the
 "execution, as for a vain ostentation
 "of power: and beside, brass guns
 "were placed up and down in all convenient places of the castle. Thus,
 "while the trumpets sounded, George
 "was brought forth, mounted the
 "scaffold, and was fastened with a
 "cord to the stake, and having scarce
 "leave to pray for the church of God,
 "the executioners fired the wood,
 "which immediately taking hold of
 "the powder that was tied about him,
 "blew it up into flame and smoke.
 "The governor of the castle, who
 "stood so near that he was singed with
 "the flame, exhorted him in a few
 "words to be of good cheer, and to
 "ask pardon of God for his offences.
 "To whom he replied: This flame
 "occasions trouble to my body indeed,
 "but it hath in no wise broken
 "ken my spirit; but he, who now
 "looks down so proudly upon me
 "from yonder lofty place, (pointing
 "to the cardinal) shall ere long be
 "as ignominiously thrown down, as
 "now he proudly lolls at his ease.
 "Having thus spoken, they straitened
 "the rope which was tied about his
 "neck, and so strangled him; his
 "body in a few hours being consumed
 "to ashes in the flame." Buch. Hist.
 Scot. lib. xv.

[B] Archbishop Spotfwood and Mr. Petric follow Buchanan in regard to the

circumstances of Mr. Wisheart's death and his prophecy. On the other side, Mr. Keith suggests that the story is very doubtful, if not false. "I confess," says he, "I give but small credit to this, and to some other persons that suffered for religion in our country, and which upon that account I have all along omitted to narrate. I own I think them ridiculous enough, and seemingly contrived, at least magnified, on purpose to render the judges and clergymen of that time odious and despicable in the eyes of men. And as to this passage concerning Mr. Wisheart, it may be noticed, that there is not one word of it to be met with in the first edition of Mr. Knox's History; and if the thing had been true in fact, I cannot see how Mr. Knox, who was so good an acquaintance of Mr. Wisheart's, and no farther distant from the place of his execution than East Lothian, and who continued some months along with the murderers of cardinal Beaton in the castle of St. Andrew's, could either be ignorant of the story, or neglect in history so remarkable a prediction. And it has even its own weight, that sir David Lindsay, who lived at that time, and wrote a poem called 'The tragedy of cardinal Beaton,' in which he rakes together all the worst things that could be suggested against this prelate, yet makes no mention either of his glutting himself inhumanly with the spectacle of Mr. Wisheart's death, nor of any prophetic intermination made by Mr. Wisheart concerning the cardinal; nor does Mr. Fox take notice of either of these circumstances, so that I am much of the mind, that it has been a story trumped up a good time after the murder." Keith's Hist. of the Church of Scotland, p. 42.

Soon after the death of Mr. Wishart, the cardinal went to Finhaven, the seat of the earl of Crawford, to solemnize a marriage between the eldest son of that nobleman and his daughter Margaret. Whilst he was thus employed, intelligence came that the king of England was making great preparations to invade the Scottish coasts. Upon this he immediately returned to St. Andrews, and appointed a day for the nobility and gentry of that country, which lies much exposed to the sea, to meet and consult what was proper to be done upon this occasion. He likewise began to fortify his own castle much stronger than ever it had been before. Whilst he was busy about these matters, there came to him Norman Lesley, eldest son to the earl of Rothes, to solicit him for some favour, who, having met with a refusal, was highly exasperated thereby, and went away in great displeasure. His uncle Mr. John Lesley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew, who, being passionate and of a daring spirit, entered into a conspiracy with his uncle and some other persons to cut off the cardinal. The accomplices met early in the morning, on Saturday the 29th of May. The first thing they did was to seize the porter of the castle, and to secure the gate: they then turned out all the servants and several workmen. This was performed with so little noise, that the cardinal was not waked till they knocked at his chamber door, upon which he cried out, "Who is there?" John Lesley answered, "My name is Lesley." "Which Lesley?" replied the cardinal, "Is it Norman?" It was answered, "that he must open the door to those who were there;" but being afraid, he secured the door in the best manner he could. Whilst they were endeavouring to force it open, the cardinal called to them, "Will you have my life?" John Lesley answered, "Perhaps we will." "Nay," replied the cardinal, "swear unto me, and I will open it." Some authors say, that upon a promise being given, that no violence should be offered, he opened the door; but however this be, as soon as they entered, John Lesley smote him twice or thrice, as did likewise Peter Carmichael; but James Melvil, as Mr. Knox relates the fact, perceiving them to be in choler, said, "This work, and judgement of God, although it be secret, ought to be done with greater gravity; and, presenting the point of his sword, said, Repent thee of thy wicked life, but especially of the shedding the blood of that notable instrument of God, Mr. George Wishart, which albeit the flame of fire consumed before men, yet cries it for vengeance upon thee; and we from God are sent to revenge

Buch. hist.
lib. 15.

Hist. of the
reformation of
Scotland.

“ revēge it. For here, before my God, I protest, that nei-
 “ ther the hatred of thy person, the love of thy riches, nor
 “ the fear of any trouble thou could’st have done to me in
 “ particular, moved or moveth me to strike thee; but only
 “ because thou hast been, and remainest, an obstinate enemy
 “ against Christ Jesus and his holy gospel.” After having
 spoken thus, he stabbed him twice or thrice through the body:
 thus fell that famous prelate, a man of great parts, but of
 pride and ambition boundless, and withal an eminent instance
 of the instability of what the world calls Fortune.

BEAUMONT (Sir JOHN,) son of Francis Beaumont, one
 of the judges of the common-pleas, in the reign of queen
 Elizabeth, and brother to the celebrated dramatic poet, Francis
 Beaumont. He was born 1582, at Grace-Dieu, in
 Leicestershire, and was admitted gentleman commoner of
 Broadgate-hall, in Oxford, 1596. After having spent three
 years at the university, he removed to one of the inns of
 court, but soon quitted the study of the law, and retired to
 Leicestershire, where he married a lady of the Fortescue
 family. In 1626, he was knighted by king Charles, and
 died in the winter of 1628. In the youthful part of his life
 he applied himself to poetry, and published several pieces.
 he wrote “ The Crown of Thorns; a poem, in eight
 “ books:” there is extant likewise a miscellany of his, in-
 titled “ Bosworth Field.” He has left us also the following
 translations from the Latin poets, (viz.) Virgil’s 4th eclogue,
 Horace’s 6th satire of the second book, his 29th ode of the
 third book, and his epode. Juvenal’s tenth satire, and Per-
 sius’s second satire. Ausonius’s sixteenth Idyll, and Clau-
 dian’s epigram of the old man of Verona.

The rest of his pieces are either on religious subjects, or
 of a moral kind. Drayton and Jonson have mentioned
 him with honour and great regard.

BEAUMONT (FRANCIS), brother of the preceding,
 and a celebrated dramatic writer, was born at Grace-dieu in
 Leicestershire, about the year 1586. He was educated at
 Cambridge, and afterwards admitted of the Inner Temple;
 but it does not appear that he made any proficiency in the
 law, his passion for the Muses being such, as made him en-
 tirely devote himself to poetry. He died in March 1615,
 before he was thirty years of age, and was buried in the en-
 trance of St. Benedict’s chapel, within St. Peter’s, Westmin-
 ster. There is no inscription on his tomb, but there are two
 epitaphs

Athen.
 Oxon.
 vol. i.
 col. 521.

Jacob’s poet-
 ical regis-
 ter, vol. 2.
 p. 103.
 Wood’s
 Ath. Oxon.
 vol. 1.
 col. 524.
 Wood, ib.

epitaphs to his memory, one by his elder brother sir John Beaumont, the other by bishop Corbet; to be found in their respective works.

He left a daughter Frances Beaumont, who died in Leicester-shire, since the year 1700. She had in her possession several poems of her father's writing, but they were lost at sea in her voyage from Ireland, where she had lived some time in the duke of Ormond's family. Besides the plays in which he was jointly concerned with Fletcher, he wrote a little dramatic piece, intitled "A masque of Gray's-Inn gentlemen; the Inner-Temple, a poetical epistle to Ben Jonson; and Verses to his friend master John Fletcher, upon his Faithful Shepherdess," and other poems, printed together in 1653, 8vo. Beaumont was esteemed so good a judge of dramatic compositions, that Ben Jonson submitted his writings to his correction, and it is thought was much indebted to him for the contrivance of his plots: What an affection he had for Beaumont appears from the following verses addressed to him:

Preface pre-
fixed to the
works of
Beaumont
and Fletcher-
er, printed
for J. Ton-
son, 1711,
8vo.

Dryden's
essay on
Dram. poe-
try, Dram.
works,
12mo.
edit. 1725.
vol. i. p. 59;

How I do love thee, Beaumont, and thy Muse,
That unto me do'st such religion use!
How do I fear myself that am not worth
The least indulgent thought thy pen drops forth!
At once thou mak'st me happy, and unmak'st;
And giving largely to me, more thou tak'st,
What fate is mine, that so itself bereaves?
What art is thine, that so thy friend deceives?
When, even there where most thou praisest me,
For writing better I must envy thee.

See his
works;
Lond.
1716, 8vo.
vol. iii.
p. 133.

BEAUSOBRE (ISAAC DE), a very learned Protestant writer, of French original, was born at Niort in 1659. He was forced into Holland, to avoid the execution of a sentence upon him, which condemned him to make the *amende honorable*; and this for having broken the royal signet, which was put upon the door of a church of the Reformed, to prevent the public profession of their religion. He went to Berlin in 1694; was made chaplain to the king of Prussia; and counsellor of the royal consistory. He died in 1738, aged 79, after having published several works: as, 1. "De-
" fense de la doctrine des Reformés." 2. "A Translation
" of the New Testament and Notes, jointly with M. Len-
" fant:" much esteemed by the Reformed. 3. "Disserta-
" tion sur les Adamites de Bohême:" a curious work.
VOL. II. I 4. "Histoire

4. "Histoire Critique de Manichée et du Manichéisme, 2^e tom." in 4to. This has been deemed by philosophers an interesting question, and nobody has developed it better than this author. 5. Several Dissertations in the "Bibliothèque Britannique."—Mr. Beausobre had strong sense with profound erudition, and was one of the best writers among the Reformed: he preached as he wrote, and he did both with warmth and spirit.

Chronicon Jo.
Brompton,
apud x.
scriptor. col.
1052.

BECKET (THOMAS), archbishop of Canterbury in the reign of Henry II. was born in London 1119, and received the first part of his education at Merton-abbey in Surrey; from whence he went to Oxford, and afterwards studied at Paris. He became in high favour with Theobald archbishop of Canterbury, who sent him to study the civil law at Bononia in Italy, and at his return made him archdeacon of Canterbury. This prelate recommended him also to king Henry II. in so effectual a manner, that in 1158 he was appointed high chancellor, and preceptor to the prince. Becket now laid aside the churchman, and affected the courtier; he conformed himself in every thing to the king's humour; he partook of all his diversions, and observed the same hours of eating and going to bed. He kept splendid levees, and courted popular applause; and the expences of his table exceeded those of the first nobility. In 1159 he made a campaign with king Henry into Toulouse, having in his own pay twelve hundred horse, besides a retinue of 700 knights or gentlemen. In 1160, he was sent by the king to Paris, to treat of a marriage between prince Henry and the king of France's eldest daughter, in which he succeeded, and returned with the young princess to England. He had not enjoyed the chancellorship above four years, when archbishop Theobald died; and the king, who was then in Normandy, immediately sent over some trusty persons to England, who managed matters so well with the monks and clergy, that Becket was almost unanimously elected archbishop. After he had received his pall from pope Alexander III. then residing in France, he immediately sent messengers to the king in Normandy, with his resignation of the seal and office of chancellor. This displeased the king; so that upon his return to England, when he was met at his landing by the archbishop, he received him in a cold and indifferent manner.

Becket now betook himself to a quite different manner of life, and put on all the gravity and austerity of a monk.

Brompton;
col. 1057.
Gul. Cantuar. de
vit. Th. B.
historia quadrip.
p. 8, 9.
Brompton col.
1050.

M. Paris
hist. Ang.
Lond. 1640.
tom. i.
p. 98.

monk [A]. He began likewise to exert himself with great zeal, in defence of the rights and privileges of the church of Canterbury; and in many cases proceeded with so much warmth and obstinacy, as raised him many enemies. In a short time the king and he came to an open rupture: Henry endeavoured to recal certain privileges of the clergy, who had greatly abused their exemption from the civil courts, concerning which the king had received several complaints: while the archbishop stood up for the immunities of the clergy. The king convened a synod of the bishops at Westminster, and here demanded that the clergy, when accused of any capital offence, might take their trials in the courts of justice. The question put to the bishops was, whether, in consideration of their duty and allegiance to the king, and of the interest and peace of the kingdom, they were willing to promise a submission to the laws of his grandfather, king Henry. To this the archbishop replied, in the name of the whole body, that they were willing to be bound by the antient laws of the kingdom, as far as the privileges of the order would permit, *salvo ordine suo*. The king was highly displeased with this answer, and insisted on having an absolute compliance, without any reservation whatever; but the archbishop would by no means submit, and the rest of the bishops adhered for some time to their primate. Several of the bishops being at length gained over, and the pope interposing in the quarrel, Becket was prevailed on to acquiesce; and soon after the king summoned a convention or parliament at Clarendon, where several laws were passed relating to the privileges of the clergy, called from thence, the “Constitutions of Clarendon.” Becket afterwards repenting of his compliance retired from court, nor would officiate in the church, till he should receive absolution from the pope. He went aboard a ship, in order to make his escape beyond sea; but before he could reach the coast of France, the wind shifting about, he was driven back to England. The king summoned a parliament at Northampton 1165, where the

Reg. de Hoveden. Annal. pars posterior, p. 492. apud scriptor. post Bedam. Franc. 1601. Reg. de Hoved. ibid.

[A] Lautus ille, nitidus, splendidus, qui genio totus indulgens, cutem suam tam bene solitus erat curare, vix paucis interpositis diebus, vultu repente gravis, moribus debatus, habitu decens, victu frugalis conspicitur; et amandatis procul jocos ac cachinnis, quibus antea plurimum ferebatur deditus, facris peragendis, cæterisque pastoralis officii muneribus totus vacabat: et ne

quis sanæ oculisque hominum duntaxat servisse contendat, cilicio quoque indutus, corpus subigisse perhibent, triplici veste triplicem personam gerens (ut illorum quidam loquitur) exteriori clericum exhibens, inferiori monachum occultans, et iatima Eremitæ molestias sustinens. Godwin de præsul. Ang. an. 1159.

Math. Paris
hist. Ang.
edit. 1740.
tom. i.
p. 100.
Gervas.
Chronic.
apud x.
script. col.
2383.

archbishop having been accused of failure of duty and allegiance to the king, was sentenced to forfeit all his goods and chattels. Becket made an appeal to the pope; but this having availed nothing, and finding himself deserted by his brethren, he withdrew privately from Northampton, and went aboard a ship for Graveline in Holland, from whence he retired to the monastery of St. Berlin in Flanders.

The king seized upon the revenues of the archbishoprick, and sent an ambassador to the French king, desiring him not to give shelter to Becket: but the French court espoused his cause, in hopes that the misunderstanding betwixt him and Henry might embarrass the affairs of England; and accordingly when Becket came from St. Berlin to Soissons, the French king paid him a visit, and offered him his protection. Soon after the archbishop went to Sens, where he was honourably received by the pope, into whose hands he in form resigned the archbishoprick of Canterbury, and was presently re-instated in his dignity, by the pope, who promised to espouse his interest. The archbishop removed from Sens to the Abbey of Pontigny in Normandy, from whence he wrote a letter to the bishops of England, informing them, that the pope had annulled the "Constitutions of Clarendon." From hence too he issued out excommunications against several persons, who had violated the rights of the church. This conduct of his raised him many enemies. The king was so enraged against him for excommunicating several of his officers of state, that he banished all Becket's relations, and compelled them to take an oath, that they would travel directly to Pontigny, and shew themselves to the archbishop. An order was likewise published, forbidding all persons to correspond with him by letters, to send him any money, or so much as to pray for him in the churches. He wrote also to the general chapter of the Cistercians, threatening to seize all their estates in England, if they allowed Becket to continue in the Abbey of Pontigny. The archbishop thereupon removed to Sens, and from thence, upon the king of France's recommendation, to the Abbey of St. Columba, where he remained four years. In the mean time, the bishops of the province of Canterbury wrote a letter to the archbishop, entreating him to alter his behaviour, and not to widen the breach, so as to render an accommodation impracticable betwixt him and the king. This however had no effect on the archbishop.

R. Hoved.

ibid. p. 509.

ibid. p. 516.

The pope also sent two cardinals to try to reconcile matters, but the legates finding both parties inflexible, gave over the attempt, and returned to Rome.

The

The beginning of the year 1157, Becket was at length so far prevailed upon as to have an interview with Henry and the king of France, at Mount-Miral in Champagne. He made a speech to Henry in very submissive terms, and concluded with leaving him the umpire of the difference between them, saving the honour of God. Henry was provoked at this clause of reservation, and said, that whatever Becket did not relish, he would pronounce contrary to the honour of God. "However," added the king, "to shew my inclination to accommodate matters, I will make him this proposition: I have had many predecessors, kings of England, some greater and some inferior to myself; there have been likewise many great and holy men in the see of Canterbury. Let Becket therefore but pay me the same regard, and own my authority so far, as the greatest of his predecessors owned that of the least of mine, and I am satisfied. And, as I never forced him out of England, I give him leave to return at his pleasure; and am willing he should enjoy his archbishoprick, with as ample privileges as any of his predecessors." All who were present declared that Henry had shewn sufficient condescension. The king of France, surprised at the archbishop's silence, asked him why he hesitated to accept such reasonable conditions; Becket replied, he was willing to receive his see upon the terms his predecessors held it; but as for those customs which broke in upon the canons, he could not admit them, for he looked upon this as betraying the cause of religion. And thus the interview ended without any effect. Gervas, col. 1405, 1406

In 1169, endeavours were again used to accommodate matters, but they proved ineffectual. The archbishop refused to comply, because Henry would not give him the customary salute, or kiss of peace, which his majesty would have granted, had he not once sworn in a passion never to salute the archbishop on the cheek; but he declared he would bear him no ill will for the omission of this ceremony. Henry became at length so irritated against this prelate, that he ordered all his English subjects to take an oath, whereby they renounced the authority of Becket and pope Alexander; most of the laity complied with this order, but few of the clergy acquiesced. The following year king Henry, upon his return to England, ordered his son, prince Henry, to be crowned at Westminster, and the ceremony was performed by the archbishop of York: this office belonged to the see of Canterbury, and Becket complained of it to the pope, who suspended Gervas, ib. col. 1408.

pended the archbishop of York, and excommunicated the bishops who assisted him.

M. Paris, ib. P. 121. This year, however, an accommodation was at length concluded betwixt Henry and Becket, upon the confines of Normandy, where the king held the bridle of Becket's horse,

Gervas, chron. col. 1412. while he mounted and dismounted twice. Soon after the archbishop embarked for England; and upon his arrival, received an order from the young king to absolve the suspended and excommunicated bishops; but refusing to comply, the archbishop of York, and the bishops of London and Salisbury, carried their complaint to the king in Normandy, who was highly provoked at this fresh instance of obstinacy in Becket, and said on the occasion, "That he was an un-

"happy prince, who maintained a great number of lazy, "insignificant persons about him, none of whom had gratitude or spirit enough to revenge him on a single, insolent "prelate, who gave him so much disturbance." These words of the king put four gentlemen of his court on forming a design against the archbishop's life, which they executed in the cathedral church of Canterbury, on the 29th of December 1171. They endeavoured to drag him out of the church; but, finding they could not do this without difficulty,

ib. 1414, 1415. killed him there. The assassins being afraid they had gone too far, durst not return to the king's court at Normandy, but retired to Knaresburgh in Yorkshire; where every body avoided their company, hardly any person even choosing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III. they went to Jerusalem; where, according to the pope's order, they spent their lives in penitential austerities, and died in the Black Mountain. They were buried at Jerusalem, without the church door belonging to the Templars, and this inscription was put over them.

Dies obit. archiep. Cant. apud Wharton Anglia sacra, p. 1. 56. too far, durst not return to the king's court at Normandy, but retired to Knaresburgh in Yorkshire; where every body avoided their company, hardly any person even choosing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III. they went to Jerusalem; where, according to the pope's order, they spent their lives in penitential austerities, and died in the Black Mountain. They were buried at Jerusalem, without the church door belonging to the Templars, and this inscription was put over them.

R. Hoved. ib. p. 522. Hic jacent miseri, qui martyrizaverunt beatum Archiepiscopum Cantuariensem.

King Henry was much disturbed at the news of Becket's death, and immediately dispatched an embassy to Rome to clear himself from the imputation of being the cause of it.

Radulph. de dicto Vit. archiep. Cantuar. apud Wharton Anglia sacra. P. ii. p. 688. Immediately all divine offices ceased in the church of Canterbury, and this for a year, excepting nine days, at the end of which, by order of the pope, it was re-consecrated. Two years after, Becket was canonized; and the following year, Henry, returning to England, went to Canterbury, where he

He did penance as a testimony of his regret for the murder of Becket. When he came within sight of the church, where the archbishop was buried, he alighted off his horse, and walked barefoot, in the habit of a pilgrim, till he came to Becket's tomb; where, after he had prostrated himself, and prayed for a considerable time, he submitted to be scourged by the monks, and passed all that day and night without any refreshment, and kneeling upon the bare stone. In 1221, M. Paris, ib. p. 130. Becket's body was taken up, in the presence of king Henry III. and several nobility, and deposited in a rich shrine on the east side of the church. The miracles said to be wrought at his tomb were so numerous, that we are told two large volumes of them were kept in that church. His shrine was Gervas, Chron. col. 1417. visited from all parts, and enriched with the most costly gifts and offerings.

BEDA, or BEDE, surnamed the Venerable, an English monk and an eminent writer, born in 672, or 673, at Wer-
mouth and Jarrow, in the bishoprick of Durham. In 679, Bed. ad fin. epitom. hist. ecclesiast. he was sent to the monastery of St. Peter, under the care of Abbot Benedict, under whom, and his successor Ceolfrid, he was educated for twelve years: he was ordained deacon at nineteen years of age, and priest at thirty, by John of Beverly, then bishop of Hagulfstad or Hexham. He applied to his studies with so much diligence and success, that he soon became eminent for his learning; his fame spread even to foreign countries, so that pope Sergius wrote to abbot Ceolfrid in very pressing terms, to send Bede to Rome, to give his opinion upon some important points. But, notwithstanding this invitation, Bede remained in his cell; and being contented with the pleasures of a monastic life, had hereby time and opportunity to make himself master of almost every branch of literature. He spent several years in making collections for his ecclesiastical history, the materials for which he drew from the lives of particular persons, annals in convents, and such chronicles as were written before his time. He published his history in 731 [A], when he was fifty-nine Gul. Mal-mesbury de gestis Anglorum. lib. 1. c. 3. fol. 10. Pitts, 129. years Bed. hist. ecclesiast. lib. 3. c. 1.

[A] The title of this work in the Heidelberg edition, in 1658, runs thus: "Ecclesiasticæ historiæ gentis Anglorum libri quinque, Beda Anglo-Saxonæ auctor." There was also an edition printed at Antwerp in 1550, and one at Cologne in 1601. It was printed in folio with the Saxon version, attributed to king Ælfred, with notes by Abraham Theloe, at Cambridge in 1644, and at Paris 1681, in 4to, with the notes of Francis Chiffet. Besides these, there was another edition undertaken by Dr. Smith, prebendary of Durham,

Leland,
Bale, Pitts,
in vit.
Egberti.

Collier's
eccles. hist.
vol. i. p.
124.

Degeft. Ang
lib. 3. cap. 3.
p. 22.

years of age; he had written other books before, but this work established his reputation in such a manner, that he was consulted by the greatest prelates of that age, in their most important affairs, and particularly by Egbert bishop of York, a man of very great learning. He addressed an epistle to this prelate, which is esteemed a curious performance, as it furnishes us with such a picture of the state of the church at that time, as is no where else to be met with. This epistle is supposed to have been amongst the last of Bede's writings. It appears from what he says himself, that he was much indisposed when he wrote it, and it is not improbable that he began at this time to fall into a consumption. William of Malmesbury tells us, that, in the last stage of his distemper, he fell into an asthma, which he supported with great firmness of mind, though in much weakness and pain, for six weeks together. During this time, however, he did not abate of his usual employments in the monastery, but continued to instruct the young monks, and to prosecute some works under hand, which he was very desirous to finish. He was particularly solicitous about his translation of the Gospel of St. John into the Saxon language, and some passages he was extracting from the works of St. Isidore. The particulars which William of Malmesbury gives relating to his death, were taken from an account by Cuthbert, one of Bede's disciples, who says, that he died on Thursday the 26th of May, being the feast of Christ's ascension, which

Durham, which was published in folio by his son George Smith, at Cambridge, 1722, with notes and dissertations.

Bishop Nicolson gives the following account of this performance of Bede: "What we are at present concerned in is, his Ecclesiastical History of this Island, which has had many impressions in Latin, the language wherein he penned it. It is plain he had seen and perused several chronicles of the English things before his own time, witness that expression, *U de cunctis placuit regum tempora computantibus*, &c. But he first attempted an account of their church affairs, and kept correspondence in the other kingdoms of the heptarchy, the better to enable him to give a true state of Christianity throughout the whole nation. He treats indeed most largely of the conversion of North-

umberland, and the progress of religion in that kingdom; but always intermixes what other relations he could borrow from books, or learn from such living testimonies as he believed to be credible. Some have censured his history as composed with too great partiality, favouring on all occasions the Saxons, and depressing the Britons. Such a charge is not wholly groundless. He must be pardoned with stuffing it here and there with thumping miracles, the natural product of the zeal and ignorance of his age, especially since so little truth was to be had of the saints of those days, that there was a sort of necessity of filling up books of this kind with such pleasant legends, as the chat of the country, or a good invention, would afford a man."

English historical library, p. 35.

fixes it in the year 735, this circumstance agreeing with that year and no other. There have been however different Leland, col. an. tom. iii. p. 84. opinions about the time of his death, but as the matter is not of any great importance, we shall not trouble the reader with the controversies on this point. His body was at first interred in the church of his own monastery at Jarrow, but afterwards removed to Durham, and placed in the same coffin with that of St. Cuthbert, as appears from an old Saxon poem on the relicks preserved in the Cathedral of Durham. He The poem may be seen at the end of the decem scriptores. had several epitaphs written upon him, and though none of them have been thought equal to his merit, yet they shew at least the good intention of their authors.

The opportunities which he had, and his surprizing application, enabled him to write a vast number of books. He has given us a list of all the treatises he had composed before the year 731, at the end of his “Ecclesiastical History;” he wrote also several other treatises after the publication of this work [B]. His writings were so well received, that we find great encomiums bestowed upon him. It must be acknowledged, however, that some late writers of our own and foreign nations have spoke of him as a man of superficial learning and indigested reading. He is also charged with being extremely credulous, and giving too easily into the belief of Rom. vi. p. 88. the miracles in his time. Du Pin, speaking of him as an author, says, that his style is clear and easy, but without any purity, elegance, or sublimity; that he wrote with a surprizing facility, but without art or reflection; and that he was a greater master of learning than of judgement, or a true critical taste. In answer to this criticism, as to the faults of his style it is said, that they will not appear great, if compared with the contemporary writers, and to compare them with others is unjust; and that, considering the low estate of learning in this island at that time, it was surprizing he should make such a progress in the languages and sciences, and write so great a number of books upon such different subjects. The famous Camden speaks thus of Beda: “In this monastery of St. Britain, in Brigant. p. 576. Peter, Beda, the singular light of our island, who, by his

[B] His works are in Latin; the first general collection of them appeared at Paris, 1544, in three volumes folio. They were printed again at the same place, 1554, in eight volumes. They were also published in the same size and number of volumes at Basil in 1563, reprinted at Cologne in 1612,

and at the same place in 1688. Besides what is contained in this general collection, there are several of his compositions, which have been printed separately, or amongst the collections of the writings of ancient authors; and there are several manuscripts of his which have never been printed.

“ piety and learning, justly obtained the surname of Venerable, spent his days, as himself tells us, in meditating on the scriptures, and, in the midst of a barbarous age, wrote many learned works.” The same author, in another place, has these words: “ The reverend Bede, whom we may more easily admire than sufficiently praise, for his profound learning in a most barbarous age.” Bale says, that there is scarce any thing in all antiquity worthy to be read, which is not to be found in Beda, though he travelled not out of his own country; and that if he had flourished in the times of St. Augustin, Jerome, or Chrysostom, he would undoubtedly have equalled them, since, even in the midst of a superstitious age, he wrote so many excellent treatises. Pits tells us, that he was so well versed in the several branches of learning, that Europe scarce ever produced a greater scholar in all respects; and that, even while he was living, his writings were of so great authority, as to have it ordered by a council held in England, and approved afterwards by the catholick church, that they should be publicly read in churches. To these might likewise be added many other testimonies in his favour, particularly those of Selden, Spelman, and Stillingfleet.

Remains of a larger work concerning Britain, Lond. 1605. 4to. p. 183.
 Script. illust. major Brit. centaur. 2. p. 94.
 Relat. Hist. de Rebus Ang. p. 130.
 Analect. Anglo. Brit. lib. 2. cap. 2.

BEDELL (WILLIAM), a very famous prelate, and bishop of Kilmore in Ireland, born 1570, at Black-Notley, in the county of Essex. After having gone through his school education, he was sent to Emanuel college in Cambridge, where he was chosen fellow in 1593, and took his degree of bachelor in divinity in 1599. He left the university upon his being presented to the living at St. Edmondsbury in Suffolk, where he continued till 1604, when he was appointed chaplain to sir Henry Wotton, ambassador to the republick of Venice. He was eight years at Venice, during which time he contracted an intimate acquaintance with the famous father Paul Sarpi, of whom he learnt Italian; and of this language he became so much a master, that he translated into it the English common prayer book. Nor was he less serviceable to father Paul, for whose use he drew up an English grammar, and in many respects greatly assisted him in his studies, insomuch that Paul declared he had learnt more from him in all parts of divinity, than from any person he had ever conversed with. Whilst Bedell resided at Venice, he greatly improved himself also in the Hebrew language, by the assistance of the famous Rabbi Leo, who taught him the Jewish pronunciation, and other parts of rabbinical learning. Here also he became acquainted with the celebrated Anto-

Bp. Burnet's Life of Bp. Bedell, Lond. 1685. 8vo. p. 1.
 Life of Sir Henry Wotton, by Israel Walton, p. 25.
 Life of Bedell, p. 8.
 Ib. p. 31, 32.
 Ib. p. 37, 18.

nio de Dominis, archbishop of Spalata, whom he assisted considerably in correcting and finishing his famous book "De Republica Ecclesiastica." Father Paul was much concerned when Bedell left Venice; at his departure he made him a present of his picture, together with a Hebrew bible without points, and a 'mall psalter. He gave him also the manuscript of his History of the "Council of Trent," with the histories of the interdict and inquisition, and a large collection of letters he had received from Rome, during the dispute between the Jesuits and Dominicans, concerning the efficacy of grace

Mr. Bedell, upon his return to England, retired to his charge at St. Edmonsbury; and here he translated into Latin the histories of the interdict and inquisition, which he dedicated to the king. He also translated into the same language the two last books of the "History of the Council of Trent," the two first having been done by sir Adam Newton. In 1615, he was presented to the living of Horingtheath, Sir James Ware's works, vol. i. p. 233. in the diocese of Norwich, by sir Thomas Jermyn. In 1627, he was unanimously elected provost of Trinity college; in Dublin; he at first declined this office, but at last accepted of it, being enjoined thereto by the positive commands of his majesty. He discharged his duty in this employment with great fidelity; and when he had continued two years in it, by the interest of sir Thomas Jermyn, and Laud bishop of London, he was promoted to the sees of Kilmore and Ardagh. He found these two dioceses in great disorder, and applied himself with vigour to reform the abuses there. He Ibid. began with that of plurality of benefices. To this end he convened his clergy: and, in a sermon, laid before them the institution, nature, and duties, of the ministerial employment, and after sermon discoursed to them upon the same subject in Latin, and exhorted them to reform that abuse. To prevail on them the better, he told them he resolved to shew them an example by parting with one of his bishoprics; and accordingly resigned Ardagh. He made several regulations with respect to residence, was extremely watchful of the conduct of the clergy, and no less circumspect in his own behaviour. His ordinations were public and solemn, he preached and gave the sacrament on such occasions himself. He never gave any person priest's orders till a year after his deacon's, that he might know how he had behaved during that time. He wrote certificates of ordination and other instruments with his own hand, and suffered none who received them to pay any fees. When he had brought things to such a length, that his clergy were willing to assist him in the great

Life of Bedell, p. 237.

great work of reformation, he convened a synod in September, 1638, in which he made many excellent canons that are still extant. There were some who looked upon this synod as an illegal assembly, and that his presuming to make canons was against law, so that there was talk of bringing him before the star-chamber, or high-commission court; but his archdeacon, afterwards archbishop of Cashell, gave such an account of the matter as satisfied the state. Archbishop Usher said on this occasion to those who were very earnest for bringing him to answer for his conduct, "You had better let him alone; lest, when provoked, he should say much more for himself, than any of his accusers can say against him." Bedell, having observed that the court in his diocese was a great abuse, it being governed by a lay chancellor who had bought the place from his predecessor, and for that reason thought he had a right to all the profits he could raise, removed the chancellor; and, resuming the jurisdiction of a bishop, sat in his own courts, and heard causes with a select number of his clergy, by whose advice he gave sentence. The chancellor upon this brought a suit against the bishop into chancery, for invading his office. Bol on, the lord chancellor of Ireland, confirmed the chancellor's right, and gave him a hundred pounds costs against the bishop; and, when Bedell asked him how he could give such an unjust decree? he answered, That all his father had left him was a register's place; and therefore he thought he was bound to support those courts, which must be ruined if some check was not given to the bishop's proceedings. The chancellor however gave him no further disturbance, nor did he ever call for his costs, but named a surrogate with orders to obey the bishop.

Sir James Ware's works, vol. i. 239.

Life of Bedell, p. 112.

Ibid. 113.

Ibid. 117.

This prelate was no persecutor of Papists, nor did he approve of those who made use of harsh and passionate expressions against Popery [A]. He laboured to convert the better sort of the Popish clergy, and in this had great success. He procured a translation of the common-prayer into Irish, and caused it to be read in his cathedral every Sunday. The

[A] In an extract of one of Bedell's sermons given us by bishop Burnet, we meet with the following passage: "It is not the storm of words, but the strength of reasons, that shall stay a wavering judgement from errors, &c. Besides, our calling is to deal with errors, not to disgrace the man with scolding words. It is said of Alex-

ander, I think, when he overheard one of his soldiers railing lustily on Darius his enemy, that he reproved him, and added. *Friend, I entertain thee to fight against Darius, not to revile him.*—no this is my poor opinion concerning our dealing with the Papists themselves," &c. Bedell's life, p. 149, 153.

New Testament had also been translated by William Daniel, archbishop of Tuam; and at the bishop's desire, the Old Testament was first translated into the same language by one King; but as he was ignorant of the original tongue, and did it from the English, Bedell revised and compared it with the Hebrew, and the best translations. He took care likewise to have some of Chrysostom's and Leo's Homilies, in commendation of the scriptures, to be rendered both into English and Irish, to shew the common people, that, in the opinion of the antient fathers, they had not only a right to read the scriptures as well as the clergy, but that it was their duty so to do. When he found the work was finished, he resolved to be at the expence of printing it, but his design was interrupted by a cruel and unjust prosecution carried on against the translator, who not only lost his living, but was also attacked in his character. The bishop supported Mr. King as much as he could, and the translation being finished, he would have printed it in his house, at his own expence, if the troubles of Ireland had not prevented it: it happened luckily however that the translation escaped the hands of the rebels, and was afterwards printed at the expence of Mr. Robert-Boyle. The bishop was very moderate in his sentiments; he was indeed a sincere friend to the church of England, but he loved to make profelytes by persuasion, and not compulsion; and it was his opinion, that Protestants would agree well enough, if they could be brought to understand each other. There were some Lutherans at Dublin, who, for not coming to church and taking the sacrament, were cited into the archbishop's consistory, upon which they desired time to write to their divines in Germany, which was granted; and when their answers came, they contained some exceptions to the doctrines of the church, as not explaining the presence of Christ in the Eucharist, suitable to their sentiments: to which bishop Bedell gave such a solid answer, that the German divines, who saw it, advised their countrymen to join in communion with the church, which they accordingly did.

When the rebellion broke out in Ireland, in October, 1641, the bishop at first did not feel the violence of its effects; for the very rebels had conceived a great veneration for him, and declared he should be the last Englishman they would drive out of Ireland. His was the only house in the county of Cavan that was unviolated, and it was filled with the people who fled to him for shelter. About the middle of December, however, the rebels, pursuant to orders received

Sir James
Ware's
works, vol. i.
p. 237.

Hist. of
translations
of the Bible
into vulgar
tongues,
p. 195.

Boyle's
works, vol. v.
p. 613.

Life of bp.
Bedell,
p. 138.

Hist. of the
Irish rebellion,
p. 235.

ceived from their council of state at Kilkenny, required him to dismiss the people that were with him, which he refused to do, declaring he would share the same fate with the rest. Upon this they seized him, his two sons, and Mr. Clogy, who had married his daughter-in-law, and carried them prisoners to the castle of Cloughboughter, surrounded by a deep water, where they put them all, except the bishop, in irons. After being confined for about three weeks, the bishop and his two sons, and Mr. Clogy, were exchanged for two of the O'Rourkes; but though it was agreed that they should be safely conducted to Dublin, yet the rebels would never suffer them to be carried out of the country; but sent them to the house of Denis Sheridan, an Irish minister, and convert to the Protestant religion. The bishop died soon after he came here, on the 7th of February, 1641, his death being chiefly occasioned by his late imprisonment, and the weight of sorrows which lay upon his mind. The Irish did him unusual honours at his burial: for the chief of the rebels gathered their forces together, and with them accompanied his body from Mr. Sheridan's house to the church-yard of Kilmore. Thus lived and died this great prelate, whose behaviour in his public character did honour to his high office in the church, and whose private life was perfectly consistent with the doctrine he taught.

Sir James
Ware's
works,
vol. i. p. 240.

• *Anecdotes*
• of Bowyer,
• by Nichols,
• p. 629.

BEDFORD (HILKIAH), of Sibsey, in Lincolnshire, a Quaker, came to London, and settled there as a stationer, between the years 1600 and 1625. He married a daughter of Mr. William Plat of Highgate, by whom he had a son Hilkiah, a mathematical instrument-maker in Hosier-Lane, near West-Smithfield. In this house (which was afterwards burnt in the great fire of London 1666) was born the famous Hilkiah, July 23, 1663; who in 1679 was admitted of St. John's college, Cambridge, the first scholar on the foundation of his maternal grandfather William Plat. Hilkiah was afterwards elected fellow of his college, and patronized by Heneage Finch earl of Winchelsea, but deprived of his preferment (which was in Lincolnshire) for refusing to take the oaths at the Revolution, and afterwards kept a boarding-house for the Westminster scholars. In 1714, being tried in the court of King's-bench, he was fined 1000 marks, and imprisoned three years, for writing, printing, and publishing "The Hereditary Right of the Crown of England asserted, 1713," folio; the real author of which was George Harbin, a Nonjuring clergyman, whom his friendship

friendship thus screened, and on account of his sufferings he received 100*l.* from the late lord Weymouth, who knew not the real author. His other publications were, a translation of "An Answer to Fontenelle's History of Oracles," and a Latin "Life of Dr. Barwick," which he afterwards translated into English. He died Nov. 26, 1724. By his wife Alice, daughter of William Cooper, Esq; he had three sons; 1. William, educated at St. John's college (appointed physician to Christ's hospital 1746, and register of the College of Physicians, London, of which he was fellow and censor, and died July 11, 1747, leaving by his second wife an only daughter Elizabeth, married 1778 to John Claxton, Esq; of Lincoln's-Inn, and of Shirley near Croydon, Surrey, F. A. S.) 2. Thomas, a divine (of whom see the following article). And 3. John [A], physician at Durham. He had also three daughters, of whom Christian the eldest married George Smith, Esq; of Burnhall; Elizabeth married 50 years to the Rev. Mr. Gordoun, who died advanced in years within a week after her, Oct. 1779; Mary married to Mr. John Soleby, druggist, in Holbourn.

[A] Who used to sign himself "John Bedford, M. D. Univ. Patav." About the year 1761 he retired from practice, and lived remarkably reclusive. He was described by a gentleman who visited him in 1766, as "near in his expences, sober and regular in his living, exact in his payments, and punctual to his promises." He had at that time an intention of putting up a monument to his father in the church of which he was deprived. He was thrice married; died in 1776, very

rich; and left a son, Hilkiiah, who was entered in the summer of 1768 of St. John's college, Cambridge, became a fellow of that college, and a counsellor, and died at York, whilst attending the circuit, in 1779. Dr. John Bedford had also two daughters; one of whom died single in 1765; the other (born in 1748) was married in 1766, to Mr. Hill, formerly a linen draper, but retired from trade with a plentiful fortune which he left to his widow.

BEDFORD (THOMAS), second son of Hilkiiah, was educated at Westminster school; and was afterwards admitted of St. John's college, Cambridge; became master's sizar to Dr. Robert Jenkin, the master; and was matriculated, Dec. 9, 1730. Being a Nonjuror, he never took a degree; but going into orders in that party, officiated amongst the people of that mode of thinking in Derbyshire, fixing his residence at Compton near Ashbourne, where he became much acquainted with Ellis Farnsworth, and was indeed a good scholar. Having some original fortune, and withal being a very frugal man, and making also the most of his money for a length of years, Mr. Bedford died rich at Compton, in Feb. 1773, where he was well respected. As soon

Anecdotes
of Bowyer,
by Nichols;
p. 340.

as he took orders, he went chaplain into the family of sir John Cotton, bart. then at Angiers in France. From thence, having a sister married to George Smith, esq. near Durham (who published his father Dr. John Smith's fine edition of Bede), Mr. Bedford went into the North, and there prepared his edition of "Symeonis monachi Dunhelmensis libellus de exordio atque procursu Dunhelmensis ecclesiæ;" with a continuation to 1154, and an account of the hard usage bishop William received from Rufus; which was printed by subscription in 1732, 8vo. from a very valuable and beautiful MS. in the cathedral library, which he supposes to be either the original, or copied in the author's life-time. He was living at Ashbourne 1742, and about that time published an "Historical Catechism," containing; in brief, the sacred history, the doctrines of christianity, and an explanation of the feasts and fasts of the church, the second edition corrected and enlarged. The first edition was taken from Abbé Fleury; but as this second varied so much from that author, Mr. Bedford left out his name.

BEHN (APHARA), a celebrated English poetess, descended from a good family in the city of Canterbury. She was born in the reign of Charles I, but in what year is not certain: her father's name was Johnson; who being related to the lord Willoughby, and by his interest having been appointed lieutenant general of Surinam, and six and thirty islands, embarked with his family aboard a ship, for the West Indies; at which time Aphara was very young. Mr. Johnson died in his passage, but his family arrived at Surinam, where our poetess became acquainted with the American prince Oroonoko, whose story she has given us in her celebrated novel of that name. She tells us, "she had often

Memoirs
prefixed to
her novels,
by a lady,
p. 2, 3, &c.
Oroonoko,
25.

"seen and conversed with that great man, and been a witness to many of his mighty actions; and that at one time, he and Climene (or Imoinda his wife) were scarce an hour in a day from her lodgings." The intimacy betwixt Oroonoko and our poetess occasioned some reflections on her conduct, from which the authoress of her life justifies her in the following manner: "Here," says she, "I can add nothing to what she has given the world already, but a vindication of her from some unjust aspersions I find are insinuated about this town, in relation to that prince. I knew her intimately well, and I believe she would not have concealed any love affairs from me, being one of her own sex, whose friendship and secrecy she had experienced, which

Memoirs,
p. 3, 4.

“ which makes me assure the world, there was no affair
 “ betwixt that prince and Astræa, but what the whole plant-
 “ ation were witnesses of; a generous value for his uncom-
 “ mon virtues, which every one that but hears them, finds
 “ in himself, and his presence gave her no more. Besides,
 “ his heart was too violently set on the everlasting charms of
 “ his Imoinda, to be shook with those more faint (in his
 “ eye) of a white beauty; and Astræa’s relations, there pre-
 “ sent, had too watchful an eye over her, to permit the
 “ frailty of her youth, if that had been powerful enough.”

The disappointments she met with at Surinam, by losing her parents and relations, obliged her to return to England; where, soon after her arrival, she was married to Mr. Behn, an eminent merchant of London, and of Dutch extraction. King Charles II. whom she highly pleased by the entertain-*Memoirs,*
 ing and accurate account she gave him of the colony of Suri-*p. 5.*
 nam, thought her a proper person to be intrusted with the management of some affairs during the Dutch war, which was the occasion of her going over to Antwerp. Here she *ibid.*
 discovered the design formed by the Dutch, of sailing up the river Thames, in order to burn the English ships; she made this discovery by means of one Vander Albert, a Dutchman. This man, who, before the war, had been in love with her in England, no sooner heard of her arrival at Antwerp, than he paid her a visit; and, after a repetition of all his former professions of love, pressed her extremely to allow him by some signal means to give undeniable proofs of his passion. This proposal was so suitable to her present aim in the ser-*ibid. p. 7.*
 vice of her country, that she accepted of it, and employed her lover in such a manner as made her very serviceable to the king. The latter end of the year 1666, Albert sent her word by a special messenger, that he would be with her at a day appointed, at which time he revealed to her, that Cornelius de Witt, and De Ruyter, had proposed the above-mentioned expedition to the States. Albert having mentioned *ibid. p. 8.*
 this affair with all the marks of sincerity, Mrs. Behn could not doubt the credibility thereof; and when the interview was ended, she sent an express to the court of England; but her intelligence (though well grounded, as appeared by the event) being disregarded and ridiculed, she renounced all state affairs, and amused herself during her stay at Antwerp, with the gallantries of the city. After some time she em-*ibid. p. 10.*
 barked at Dunkirk for England, and in her passage was near being lost; for the ship was driven on the coast four days within sight of land, but, by the assistance of boats from that
 VOL. II. K. shore,

Memoirs,
p. 38, 40.

shore, the crew were all saved; and Mrs. Behn arrived safely in London, where she dedicated the rest of her life to pleasure and poetry. She published three volumes of miscellany poems; the first in 1684, the second in 1685, and the third in 1688. They consist of songs and other little pieces, by the earl of Rochester, sir George Etherege, Mr. Henry Crisp, and others, with some pieces of her own. To the second miscellany, is annexed a translation of the duke de Rochefoucault's moral reflections, under the title of "Seneca unasked." She wrote also seventeen plays, some histories and novels [A]. She translated Fontenelle's "History of oracles," and "Plurality of worlds," to which last she annexed an essay on translation and translated prose. The "Paraphrase of Cæne's epistle to Paris," in the English translation of "Ovid's Epistles," is Mrs. Behn's; and Mr. Dryden in the preface to that work, pays her the following compliment: "I was desired to say, that the author, who is of the fair sex, understood not Latin; but if she does not, I am afraid she has given us occasion to be ashamed who do." She was also the authoress of the celebrated "Letters between a nobleman and his sister," printed in 1684; and we have extant of hers, eight love letters, to a gentleman whom she passionately loved, and with whom she corresponded under the name of Lycidas. They are printed in the "Life and Memoirs of Mrs. Behn," prefixed to her histories and novels [B].

She died after a long indisposition, April 16, 1689, and was buried in the Cloisters of Westminster-Abbey.

[A] They are extant in two volumes 12mo, 1735, 8th edition, published by Mr. Charles Gildon, and dedicated to Simon Scroop, Esq; to which is prefixed the history of the life and memoirs of Mrs. Behn, written by one of the fair sex.

[B] They are full of the strongest expressions of love for her beloved Lycidas, who, at the time of her writing these letters, seems to have returned her love with great coldness and indifference. "I may chance," says she in her last letter, "from the natural inconstancy of my sex, to be as false as you would wish, and leave you in quiet. For as I am satisfied I love in vain, and without return, I am satisfied that nothing, but the thing that hates me, would treat me as Lycidas does; and it is only the vanity of being beloved by me can

"make you countenance a softness so displeasing to you. How could any thing but the man that hates me, entertain me so unkindly? Witness your passing by the end of the street where I live, and squandering away your time at any Coffeehouse, rather than allow me, what you know in your soul is the greatest blessing of my life, your dear, dull, melancholy company; I call it dull, because you never can be gay or merry where Astræa is. How could this indifference possess you, when your malicious soul knew I was languishing for you? I died, I fainted, I panted for an hour of what you lavished out, regardless of me, and without so much as thinking on me!" Memoirs of Mrs. Behn, prefixed to her novels, p. 69, 70.

There

There are several encomiums on Mrs. Behn, prefixed to her "Lover's Watch."

BEK (DAVID), a famous painter, born at Delft in the Netherlands, was trained under Van Dyk, and other celebrated masters. Skill in his profession, joined to politeness of manners, acquired him esteem in almost all the courts of Europe. He was in great favour with Charles I. king of England, and taught the principles of drawing to his sons, Charles and James. He was afterwards in the service of the kings of France and Denmark: he went next into the service of Christina queen of Sweden, who esteemed him at a high rate, gave him many rich presents, and made him first gentleman of her bed-chamber. She sent him also to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings and princes; and then presented each of them with their pictures, which rendered the painter very famous, who, we are told, received nine golden chains with medals from so many princes. His manner of painting was extremely free and quick, so that king Charles I. told him one day, "he believed he rode on horseback when he painted." The painters of Rome gave him the title of "The Golden Sceptre." He died at the Hague, in 1656.

BEKKER (BALTHASAR), a famous Dutch divine, born in 1634, at Warhuysen, a village in the province of Groningen. He learned the Latin tongue at home under his father, and at sixteen years of age was entered at the university of Groningen, where he applied himself to the study of the Greek and Hebrew languages, and made also a considerable proficiency in history and philosophy. He went afterwards to Franeker, where he studied divinity: He continued here four years and a half, when he was chosen minister at Oosterlingen, a village about six miles from Franeker. He discharged his duty with great diligence, and found time to read and examine the writings of the most eminent philosophers and divines. He kept a constant correspondence with James Alting, under whom he had studied the Hebrew tongue, and with the famous Cocceius. Yet he was not blindly attached to their opinions, but, when he thought they were mistaken, freely proposed his difficulties and objections. In 1665, he took his degree of doctor of divinity, at Franeker, and the next year was chosen one of the ministers of that city. When he was minister at Oosterlingen,

Hoozatan
Dutch his-
tortion.

gen, he composed a short catechism for children, and in 1670 he published another for persons of a more advanced age. This last being loudly exclaimed against by several divines, the author was prosecuted before the ecclesiastical assemblies; and notwithstanding many learned divines gave their testimonies in favour of this catechism, yet in the synod held in 1671, at Bollswart in Friezland, it was voted there, "to contain several strange expressions, unscriptural positions, and dangerous opinions, which ought not to be printed, or, being printed, not to be published. However, that, being revised and corrected, it might be printed." Bekker appealed to the next synod, which met at Franeker, in July, 1672, who chose a committee of twelve deputies, to enquire into this affair, and to finish it in six weeks. They examined Bekker's catechism very carefully, and at last subscribed an act in which were the following words: "That they had altered all such expressions, as seemed to be offensive, strange, or uncommon. That they had examined *secundum fidei analogiam*, what had been observed by the several classes as unscriptural; and that they judged Dr. Bekker's book, with their corrections, might, for the edification of God's church, be printed and published, it contained several wholesome and useful instructions." This judgement was approved of by the synod held at Harlingen next year; but such is the constitution of the synods in the seven provinces, that one can annul what another has established, and Bekker suffered for two years longer much trouble and vexation.

In 1674, he was chosen minister at Loenen, a village near Utrecht; but he did not continue here long, being about two years after called to Wesop, and in 1679 chosen minister at Amsterdam. The comet which appeared in 1680 and 1681, gave him an opportunity of publishing a small book in low Dutch, intitled, "*Onderzoek over de Kometen*," i. e. "An inquiry concerning Comets," wherein he endeavoured to shew, that comets are not the presages or forerunners of any evil. This piece gained him great reputation, as did likewise his "*Expositio on the prophet Daniel*," wherein he gave many proofs of his learning and sound judgement: but the work which rendered him most famous, is his "*De betover Wereld, or the World bewitched*." He enters into an inquiry of the common opinion concerning spirits, their nature and power, authority and actions; as also what men can do by their power and assistance. He tells us in his preface, that it grieved him to see the great honours, powers,

and

and miracles, which are ascribed to the devil. "It is come to that pass," says he, "that men think it piety and godliness, to ascribe a great many wonders to the devil; and impiety and heresy, if a man, will not believe that the devil can do what a thousand persons say he does. It is now reckoned godliness, if a man, who fears God, fear also the devil. If he be not afraid of the devil, he passes for an Atheist, who does not believe in God, because he cannot think that there are two Gods, the one good, the other bad. But these, I think, with much more reason may be called Ditheists. For my part, if on account of my opinion they will give me a new name, let them call me Monotheist, a believer of but one God." This work raised a great clamour against Bekker. The consistory at Amsterdam, the classes and synods proceeded against him; and, after having suspended him from the holy communion, deposed him at last from the office of a minister. The magistrates of Amsterdam were so generous, however, as to pay him his salary as long as he lived. A very odd medal was struck in Holland, on his deposition. It represented a devil cloathed like a minister, riding upon an ass, and holding a banner in his hand, as a proof of the victory which he gained in the synods. With the medal was published a small piece in Dutch, to explain it, in which was an account of what had been done in the consistory, classes and synods. Bekker died of a pleurisy, June 11, 1698.

BELL (BEAUPRE), son of Beaupré Bell, esq; of Beau-Hist. of the
 pré hall in Upwell and Outwell in Clackclose hundred, Nor-
 folk, where the Beaupré family had settled early in the 14th Gentlemen's
 century, and enjoyed the estate by the name of Beaupré (or Society at
 de Bello prato) till sir Robert Bell intermarried with them Spalding;
 about the middle of the 16th. Sir Robert was speaker of the and Anec-
 house of Commons 14 Eliz. and chief baron of the exche- dotes of
 quer, and caught his death at the black assize at Oxford, Bowyer, by
 1577. Beaupré Bell, his fourth lineal descendant, married Nichols.
 Margaret daughter of sir Anthony Oldfield of Spalding, bart.
 who died 1720, and by whom he had issue his namesake the
 subject of this article, and two daughters, of whom the
 youngest married William Graves, esq. of Fulborn in Cam-
 bridgeshire, who thereby inherited the family estate near
 Spalding, with the site of the abbey, and has a striking like-
 ness of his brother-in-law. Mr. Bell, junior, was educated
 at Westminster school, admitted of Trinity college, Cam-
 bridge, 1723, and soon commenced a genuine and able an-
 tiquary.

tiquary. He made considerable collections of church notes in his own and the neighbouring counties, all which he bequeathed to the college where he received his education. Mr. Blomfield acknowledges his obligations to him for collecting many evidences, seals, and drawings, of great use to him in his "History of Norfolk." The old gentleman led a miserable life, hardly allowed his son necessaries, and dilapidated his house. He had 500 horses of his own breeding, many above 30 years old unbroke [A]. He took his son home from college, where his library was left to mould. On his death, his son succeeded to his estate of about 1500l. a year, which he enjoyed not long, and dying of a consumption unmarried, on the road to Bath, left the reversion after the death of his sister (who was then unmarried and not likely to have issue) with his books and medals to Trinity college, under the direction of the late vice-master Dr. Walker. But his sister marrying (as above) it is said the entail was cut off. He was buried in the family burying-place in St. Mary's chapel in Outwell church, for the paving of which and for a monument he left 150l. The registers of the Society abound with proofs of Mr. Bell's taste and knowledge in ancient coins, both Greek and Roman, besides many other interesting discoveries. He published proposals, elegantly printed, for the following work [B], at 5s. the first subscription, "*Tabulæ Augustæ, five Imperatorum Romanorum, Augustorum, Cæsarum, Tyrannorum, et illustrium virorum à Cn. Pompeio Magno ad Heraclium Aug. series chronologica. Ex historicis, nummis, & marmoribus collegit Beaupreius Bell, A. M. Cantabrigiæ, typis academicis 1734.*" which was in great forwardness in 1733, and on which Mr. Johnson communicated his observations. Mr. Bell conceived that coins might be distinguished by the hydrostatical balance, and supposed the flower on the Rhodian coins to be the *lotus*, but Mr. Johnson the *balaustrum*, or pomegranate flower. He sent the late unhappy Dr. Dodd notes concerning the life and writings of Callimachus, with a drawing of his head to be engraved by Vertue, and prefixed to his translation of that poet. He made a cast of the profile of Dr. Stukeley prefixed to his

[A] The late earl of Uxbridge had as many, and the present duke of Ancaster's brother 1500.

[B] "My late friend Mr. Beaupré Bell, a young gentleman of the most excellent knowledge in medals, whose

"immature death is a real loss to this part of learning, was busy in putting out a book like that of Patarol, and left his MSS. plates, and coins, to Trinity College, Cambridge." Stukeley, *Carausius*, I. 67.

"Itinerarium,"

"Itinerarium," and an elegant bust of Alexander Gordon, after the original given by him to sir Andrew Fountain's niece. He communicated to the Society an account of Outwell church, and the Haultoft family arms in a border engraved S. a lozenge Erm. quartering Fincham, in a chapel at the east end of the north aisle. He collected a series of *nexus literarum*, or abbreviations. He had a portrait of sir Thomas Gresham by Hilliard, when young, in a close green silk doublet, hat, and plaited ruff, 1540 or 1545, formerly belonging to sir Marmaduke Gresham, bart. then to Mr. Philip Filazer, by whose widow, a niece to sir Marmaduke, it came to sir Anthony Oldfield, and so to Maurice Johnson. He addressed verses on "color est connata lucis proprietas" to sir Isaac Newton, who returned him a present of his "Philosophy," sumptuously bound by Brindley.

Mr. Cole of the Fen-office, editor of the new edition of sir William Dugdale's "History of Embanking," 1772, tells us that this edition was printed from two copies of the old one, one corrected by sir William himself, the other by Beaupré Bell, Esq; "a diligent and learned antiquary, who had also made some corrections in his own copy now in Trinity college library." See his letters dated Beaupré Hall, May 11, and July 30, 1731, to T. Hearne about the Pedlar in Swaffham church, a rebus on the name of Chapman, prefixed to Hemingford, p. 180, and preface, p. 113. See also on the same subject, "Preface to Caius," p. xlvii. and lxxxiv. and the "Speech of Dr. Spencer, vice-chancellor of Cambridge, to the duke of Monmouth when he was installed chancellor, 1674," Ib. lxxxvi. In p. lii. Hearne styles him "amicus eruditus, cui et aliis nominibus me devinctum esse gratus agnosco." He also furnished him with a transcript, in his own hand-writing, of "Bishop Godwin's Catalogue of the Bishops of Bath and Wells, from the original in Trinity college library." App. to Ann. de Dunstable, 835. 857. "A charter relating to St. Edmund's Bury abbey." Bened. Ab. p. 865. "The epiphany of E. Beckingham in Bottisham church in Cambridge-shire." Pref. to Otterbourne's Chron. p. lxxxii. App. to Trokelow, p. 378. "Papers," &c. of his are mentioned, in the "Reliquiæ Galeanæ," p. 57, 58. 62. "Walsingham church notes," p. 59. entered in the minutes; a "Paper on the Clepsydra," p. 60; and five of his letters to Mr. Blomfield are printed pp. 290. 465—472; one to Dr. Z. Grey, p. 147; one to M. N. Salmon, p. 150; others to Mr. Gale, pp. 169. 181. 302—305; to

Dr. Stukeley, pp. 176. 178. See also pp. 176. 178. 181. 865. 469, 470, 471. In Archæolog. vol. VI. pp. 133. 139. 141. 143. are some letters between him and Mr. Gale, on a Roman horologium mentioned in an inscription found at Taloire, a poor small village in the district and on the lake of Annecey, &c. communicated to him by Mr. Cramer, professor of philosophy and mathematics.

BELLAI (WILLIAM DU), lord of Langei, a French general, who signalized himself in the service of Francis I. He was also an able negotiator, so that the emperor Charles V. used to say, "that Langey's pen had fought more against him than all the lances of France." He was sent to Piedmont, in quality of viceroy, where he took several towns from the Imperialists. His address in penetrating into the enemies designs was surprizing. In this he spared no expence, and thereby had intelligence of the most secret councils of the emperor and his generals. He was extremely active in influencing some of the universities of France, to give their judgement agreeably to the desires of Henry VIII. king of England, when this prince wanted to divorce his queen, in order to marry Anne Boleyn. It was then the interest of France to favour the king of England in this particular, it being an affront to the emperor, and a gratification to Henry, which might serve for the basis of an alliance between him and Francis I. He was sent several times into Germany to the princes of the Protestant league, and was made a knight of the order of St. Michael.

He was also a man of learning, having given proofs of his abilities and genius as a writer. He composed several works [A], the most remarkable of which was the "History of his own times" in Latin. Most of this work however has been lost, nothing of it remaining except a few fragments, and three or four books, which Martin du Bellai, William's brother, has inserted in his memoirs [B].

When Langei was in Piedmont in 1542, he had some remarkable intelligence, which he was desirous himself to communicate to the king; and, being extremely infirm, he ordered

[A] A list of them is given in the French "Bibliothèques de La troix du Main, and Du Verdier;" M. Bayle thinks that none of them were ever printed, excepting the epitome of the antient Gauls, with some other small pieces in 1556. A book upon military discipline was, according to

Mr. Bayle, falsely ascribed to Bellai; the real author being Raimond de Pavie, Seigneur de Forquevals, a Gascon gentleman.

[B] Of the ten books of which this work consists, the 5th, 6th, 7th, and 8th (according to Mr. Bayle) belong to William du Bellai.

a litter for his conveyance; but after having passed the mountain of Tarara, betwixt Lyons and Roan, he found himself so extremely bad at St. Saphorin, that he was obliged to stop: and there he died the 9th of Jan. 1543. He was buried in the church of Mans, and a noble monument was erected to his memory. His friends gave him the following epitaph:

“ Cy git Langey, qui de plume et d’épée

“ A surmonté Ciceron et Pompée.

His cousin Joachim Bellai, made also the two following lines in his praise:

Hic situs est Langeius, nil ultra quære, viator;

Nil melius dici, nil potuit brevis.

“ Here lies Langei; ask nothing further, traveller; nothing better can be said, nor nothing shorter.”

BELLARMIN (ROBERT), an Italian Jesuit, and one of the most celebrated controversial writers of his time, was born in Tuscany, 1542, and admitted amongst the Jesuits in 1560. In 1569 he was ordained priest, at Ghent, by Cornelius Jansenius; and, the year following, taught divinity at Louvain. After having lived seven years in the Low Countries, he returned to Italy, and in 1576 began to read lectures at Rome on points of controversy. This he did with so much applause, that Sextus V. appointed him to accompany his legate into France, in 1590, as a person who might be of great service, in case any dispute in religion should arise. He returned to Rome about ten months after, where he had several offices conferred on him by his own society as well as the pope, and in 1599 was created a cardinal. Three years after he had the archbishoprick of Capua given him, which he resigned in 1605, when the pope Paul V. desired to have him near himself. He was employed in the affairs of the court of Rome, till 1621; when, finding himself declining in health, he left the Vatican, and retired to the house belonging to the Jesuits, where he died the 17th of Sept. 1621. It appeared on the day of his funeral, that he was regarded as a saint. The Swiss guards belonging to the Pope were placed round his coffin, in order to keep off the crowd, which pressed to touch and kiss the body; and every thing he made use of was carried away, as venerable relicks.

*Allegambe,
Biblioth.
script. Soc.
Jes. p. 409.*

It is generally allowed that Bellarmin did great honour to his order, and that no man ever defended the church of Rome and the Pope with more success. The Protestants have so far acknowledged his abilities, that during the space of forty or fifty years, there was scarce any considerable divine amongst them, who did not write against Bellarmin. Some of his antagonists published several falsities against him, which his party made great advantage of. Bellarmin, though a strenuous advocate for the Romish religion, yet did not agree with the doctrine of the Jesuits in some points, particularly that of predestination, nor did he approve of many expressions in the Romish litanies; and notwithstanding he allowed many passages in his writings to be altered by his superiors, yet in several particulars he followed the opinions of St. Augustin. He wrote most of his works in Latin, the principal of which is his body of controversy, consisting of four volumes in folio. He there handles the questions in divinity with great method and precision, stating the objections to the doctrines of the Romish church with strength and perspicuity, and answering them in the most concise manner. Some of the Roman catholics have been of opinion, that their religion has been hurt by his controversial writings, the arguments of the heretics not being, as they think, confuted with that superiority and triumph, which the goodness of the cause merited. Father Theophilus Raynaud acknowledges some persons to have been of opinion, that Bellarmin's writings ought to be suppressed, as well because the heretics might make an ill use of them, by taking what they found in them for their purpose, and the Catholics might be imposed upon by not understanding the answers to the objections. Hence it was that sir Edwyn Sandys, not being able to meet with Bellarmin's works in any bookseller's shop in Italy, concluded that they were prohibited to be sold, lest they should make people acquainted with the opinions which the author confutes. Besides his body of controversy, he wrote also several other books. He has left us a "Commentary on the "Psalms;" a "Treatise on ecclesiastical writers;" "A "discourse on indulgences, and the worship of images;" "Two treatises in answer to a work of James I. of England;" "A Dissertation on the power of the Pope, in temporal "matters, against William Barclay;" and several treatises on devotion, the most excellent of which is that on the "Duties of Bishops," addressed to the Bishops of France.

Notwithstanding the zeal which Bellarmin had shewed in maintaining the power of the Pope over the temporalities of
kings,

kings, yet his book "De Romano Pontifice" was condemned by Sixtus V. who thought that he had done great prejudice to the dignity of the Pope, by not insisting that the power, which Jesus Christ gave to his vicegerent, was direct, but only indirect. When he wrote against William Barclay upon the same subject, was treated with great indignity in France, as being contrary to the ancient doctrine, and the rights of the Gallican church [c].

Bellarmin is said to have been a man of great chastity and temperance; and remarkable for his patience. His stature was low, and his mien very indifferent, but the excellence of his genius might be discovered from the traces of his countenance. He expressed himself with great perspicuity, and the words which he first made use of to explain his thoughts were generally so proper, that there appeared no rasure in his writings. He has been attacked and defended by so many writers, that a catalogue has been drawn up of both parties. A list of his defenders has been composed by Beraldus, an Italian. His life has been written by James Fuligati, and many particulars relating to him may likewise be found in Alegambus, Possevinus, Sponde, &c. Nicius Erythræus Pinacoth. p. 37. Baillet;

[c] A decree of parliament was drawn up against this performance in these terms: "The court prohibits all persons of what condition or quality soever, upon pain of high treason, to receive, retain, communicate, print, cause to be printed, or expose to sale the said book; and enjoins those, who shall have any copies of the said book, or know of any person who is possessed of them, to declare it immediately to the usual judges, that an enquiry may be made after them, at the request of the substitutes of the Attorney general, and to proceed against the guilty, as is reasonable." *Mercure Franc. vol. ii. p. 33, &c.*

BELLEAU (REMI), a French poet, born at Nogent le Rotrou. He lived in the family of Renatus of Lorrain, marquis of Elbeuf, general of the French gallies, and attended him in his expedition to Italy in 1557. This prince highly esteemed Belleau for his courage, and, having also a high opinion of his genius and abilities, entrusted him with the education of his son Charles of Lorraine. Belleau was one of the seven poets of his time, who were denominated the French Pleiades. He wrote several pieces, and translated the "Odes of Anacreon" into the French language; but in this he is thought not to have preserved all the natural beauties of the original. His pastoral pieces are in greatest esteem. He succeeded so in this way of writing, that Ronsard styled him the painter of nature. He wrote also an excellent Recherches, lib. vii. cap. 7.

cellent poem on the nature and difference of precious stones, which by some has been reputed his best performance; and hence it was said of him, that he had erected for himself a monument of the most precious stones. Belleau died at Paris, 1577.

BELLEFORET (FRANCIS DE), a French author, born 1530, near Samaran, a little village of Comminges in Guienne. He was but seven years of age when he lost his father; and his mother was left in poor circumstances, but she contributed all in her power to his education. He was supported some years by the queen of Navarre, sister to Francis I. Some time after he went to study at Bourdeaux; thence he removed to Toulouse, where, instead of applying to the study of the law as he intended, he amused himself with poetry. He went next to Paris, where he got acquainted with several men of learning, and was honoured with the friendship of many persons of quality. He wrote a great number of works in the French language, the most considerable of which are, his "History of the nine Charles's of France;" "Annotations on the books of St. Augustin;" his "Universal History of the World;" the "Chronicles of Nicholas Gillet, augmented;" "A Universal Cosmography;" but the most capital of all is his "Annals, or general History of France." He died at Paris, 1583.

Du Verdier,
Bibl. Franc.
p. 366, &c.

BELLIN (GENTIL), a Venetian painter, born 1421. He was employed by the republic of Venice, and to him and his brother the Venetians are indebted for the noble works which are to be seen in the council-hall; we are told that Mahomet II. emperor of the Turks, having seen some of his performances, was so struck with them, that he wrote to the republic, entreating them to send him. The painter accordingly went to Constantinople, where he did many excellent pieces. Amongst the rest he painted the decollation of St. John the Baptist, whom the Turks revere as a great prophet. Mahomet admired the proportion and shadowing of the work, but he remarked one defect in regard to the skin of the neck, from which the head was separated; and in order to prove the truth of this observation, he sent for a slave, and ordered his head to be struck off. This sight so shocked the painter, that he could not be easy till he had obtained his dismissal, which the Grand Signior granted, and made him a present of a gold chain. The republic settled a pension upon him at

Dictionnaire
portatif de
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his

his return, and made him a knight of St. Mark. He died, 1501, in the 80th year of his age.

BELLINI (LAURENCE), an eminent physician, born at Florence 1643. After having finished his studies in polite literature, he went to Pisa, where he was assisted by the generosity of the grand duke Ferdinand II. and studied under two of the most learned men of that age, Oliva and Borelli. Oliva instructed him in natural philosophy, and Borelli taught him mathematics. At twenty years of age, he was chosen professor of philosophy at Pisa, but did not continue long in this office; for he had acquired such a reputation for his skill in anatomy, that the grand duke procured him a professorship in that science. This prince was often present at his lectures, and was highly satisfied with his abilities and performances. Bellini, after having held his professorship almost thirty years, accepted of an invitation to Florence, when he was about fifty years of age. Here he practised physic with great success, and was advanced to be first physician to the grand duke Cosmo III.

Nicéron,
memoires
pour servir à
hist. des
hommes il-
lust. tom. v.

He died January 8, 1703, being sixty years of age. His works were read and explained publicly during his life, by the famous Scottish physician, Dr. Pitcairn, professor of physic in Leyden [A].

[A] He wrote the following works :

1. "Exercitatio Anatomica de structura & usu renum. Amst. 1665," in 12mo.
2. "Gustus Organum novissimè deprehensum; præmissis ad faciliorem intelligentiam quibusdam de saporibus. Bologna, 1665," in 12mo.
3. "Gratiarum actio, ad Ser. Hetrurizæ ducem. Quædam Anatomica in epistolâ ad Ser. Ferdinandum II. &

propositio mechanica. Pisa, 1670," in 12mo.

4. "De Urinis & Pulûbus, de missione sanguinis, de febribus, de morbis capitis & pectoris. Bologna, 1683, in 4to. Francfort & Leipzig, 1685," in 4to.

5. "Opuscula aliquot de urinis de motu cordis, de motu bilis, de missione sanguini. L. Bat. 1696," 4to. This is dedicated to Dr. Pitcairn.

BEMBO (PETER), a Venetian of an antient and noble family, born 1470. His father Bernard, was governor of Ravenna, and employed in many important negociations. When he went ambassador to Florence, he took his son with him, and here Peter acquired that delicacy and purity of style in the Tuscan language, for which he is so much admired in his works. He applied himself likewise to the Grecian language, which he studied at Sicily under Constantin Lascaris; and when his father went to Ferrara, he accompanied him thither,

Moreri.

thither, where he went through a course of philosophy under Nicholas Leonicens. His works were much admired in Italy; but, notwithstanding the elegance of his style, he has been thought sometimes to run into affectation by an improper use of the Latin phrases [A]. He lived a retired life till 1513, when pope Leo X. made choice of him for his secretary; but his great application to business and study brought upon him a bad state of health, which obliged him, for a change of air, to remove to Padua, where he resided in 1521, when he received the news of the pope's death. He then retired to Venice, where he spent his time very agreeably amongst books and men of letters till 1538, when pope Paul III. created him a cardinal, and soon after gave him the bishoprick of Bergamo. He discharged the duties of his function with great fidelity, till 1547, when he died by a hurt which he received on his side, by his horse's running him against a wall. He was buried in the choir of the church of Minerva, where there is an epitaph to his memory, composed by his son Torquato Bembo; and some time after his death a very fine marble statue was erected for him at Padua, in the famous church of St. Anthony, by his friend Jerome Quirini. John de la Casa has written the life of this cardinal, and has given us an exact list of his Italian and Latin works. Amongst the latter, there are sixteen books of letters, which he wrote for Leo X. when he was his secretary; six books of familiar epistles; a dialogue containing the life of Gui Ubaldo de Montefeltro, the duke of Urbino; several speeches; and the history of Venice in twelve books. He was named by the council of ten, to write this history in 1530; he was desired to take it up where Sabellicus had left it off, and to continue it to his own time; which interval comprehended forty-four years; but he did not accomplish it, concluding his work at the death of Julius II. Amongst his Italian pieces, the poem which he had made upon the death of his brother Charles is reckoned one of the best. He was esteem-

[A] How many absurdities (says the author of the *Art of Thinking*, p. 366. Amst. edit. 1685) have some Italian authors run into, by a fantastical affectation of the Ciceronian style, or what they call pure Latin! Who can forbear laughing when Bembo says that a pope was elected by the favour and concurrence of the immortal Gods, "*Deorum immortalium beneficiis*."

Justus Lipsius had likewise before this author criticized the Latin style of Bembo; and among other things he blames him for saying, that the senate of Venice wrote to the pope, and bade him, "put his trust in the immortal Gods, whose vicegerent he was on earth;" *uti fidat diis immortalibus*. Ep. 57, *Centur. 2. Miscell.* p. 177.

ed an elegant Latin as well as Italian poet ; but he has been censured for having published poems that were too loose and immodest [B].

[B] Petrus Bembus elegiaco (carmine) eam partem corporis humani celebravit, sine qua nulla obscœnitas foret. Legatur ejus elegia, cujus initium :

Ante alias omnes, meus hic quas educat hortus,

Una puellares allicit herba manus.

Quod poemâ merito vocare possis obscœnissimam elegantiam, aut elegantissimam obscœnitatem. Unius et quadraginta distichorum est. Scaliger. confutat. tabulæ Burdonum. p. 323.

BENEDICT (St.), the founder of the order of the Benedictin Monks, born in Italy about 480. He was sent to Rome, when he was very young, and there received the first part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles distant. Here he lived a most ascetic life, and shut himself up in a cavern, where nobody knew any thing of him except St. Romanus, who, we are told, used to descend to him by a rope, and to supply him with provisions : but being afterwards discovered by the monks of a neighbouring monastery, they chose him for their abbot. Their manners however not agreeing with those of Benedict, he returned to his solitude, whither many persons followed him, and put themselves under his direction, so that in a short time he built twelve monasteries. About 528, he retired to Mount Cassino, where idolatry was still prevalent, there being a temple of Apollo erected here. He instructed the people in the adjacent country, and having converted them, he broke the image of Apollo, and built two chapels on the mountain. Here he founded also a monastery, and instituted the order of his name, which in time became so famous and extended over all Europe. It was here too that he composed his "Regula Monachorum [A]," which Gregory the Great speaks of, as the most sensible and best-written piece of that kind ever published. Authors are not agreed as to the place where Benedict died : Some say at Mount Cassino, others affirm it to have been at Rome, when he was sent thither by pope Boni-

Cave hist.
lit. p. 332.
edit. Colon.

[A] Du Pin says, that this is the only genuine work of St. Benedict. There have been several editions of this rule.

Several other tracts are however ascribed to him, as particularly, a let-

ter to St. Maurus ; a sermon upon the decease of St. Maurus ; a sermon upon the passion of St. Placidus and his companions ; and a discourse "De ordine monasterii."

Bibl. des
Aut. Eccles.

face.

face. Nor is the year ascertained, some asserting it to have been in 542, or 543, and others in 547. St. Gregory the Great has written his life in the second book of his "Dialogues," where he has given a long detail of the miracles said to have been performed by this holy person.

Wood's
Athen.
Oxon. vol. i.

BENEFIELD (SEBASTIAN), a learned English divine, born at Prestbury in Gloucestershire, 1559. He was admitted a scholar of Corpus Christi College in Oxford 1586, and chosen probationer-fellow 1590. After he had taken his degree of master of arts, he entered into holy orders. In 1608, he became doctor in divinity, and five years after was appointed Margaret professor of divinity in that university. He discharged this office with great success for fourteen years, when he resigned it, and retired to his rectory of Meysey Hampton in Gloucestershire, which he had been inducted into several years before. He spent here the remainder of his life; and was eminent for piety, integrity, and extensive learning. He was well skilled in all parts of knowledge, and extremely conversant in the writings of the fathers and schoolmen. Some persons have accused him as a schismatic; but Dr. Ravis, bishop of London, approved of him as free from schism, and much abounding in science. He was a sedentary man, and fond of retirement, which rendered him less easy and affable in conversation: he was particularly attached to the opinions of Calvin, especially that of predestination; so that he has been styled a downright and doctrinal Calvinist. He died at Meysey-Hampton in 1630. He was the author of several learned works upon theological subjects.

Histoire des
ouvrages des
Savans, Dec.
1690. p. 166.

BENI (PAUL), professor of eloquence in the university of Padua. He was a Greek by nation, according to Bayle; though other authors affirm, that he was born at Eugubio in the dutchy of Urbino. He was in the society of Jesuits for some time, but quitted them upon their refusing him permission to publish a commentary on the feast of Plato. He was a great critic, and maintained a dispute with the academy de la Crusca of Florence. He published a treatise against their Italian dictionary, under the title of "Anti-Crusca, at Pa-ragone della lingua Italiana." He had likewise another contest with the same academy in regard to Tasso, whose defence he undertook, and published two pieces on this subject. In one of these he compares Tasso to Virgil, and Ariosto to Homer,

Homer, in some particulars giving Tasso the preference to these two antients: in the other he answers the critical censures which had been made against this author. He published also some discourses upon the "Pastor Fido" of Guarini. These pieces which we have mentioned, were in Italian; but he has left a greater number of works in Latin [A]. He died the 12th of February, 1625.

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| [A] Moreri mentions the following: | 5. Dispensatio de Baronii annali- |
| 1. Commentarii in 6 lib. priores Virgilii. | bus. |
| 2. Commentarii in Aristotelis poeticam et lib. Rhetor. | 6. Disputatio de historia. |
| 3. Commentarii in Sallustium. | 7. Disputatio de auxiliis. |
| 4. Platonis Poëtica ex dialogis collecta. | 8. Orationes 75. |
| | 9. Decades tres in Platonis Timæum. |

BENNET (HENRY), Earl of Arlington, was descended of an ancient family seated at Arlington in Middlesex, and second son of sir John Bennet knight, by Dorothy, daughter of sir John Crofts, of Saxam in Norfolk, knight. He was born 1618, and after being instructed in grammar learning in his father's house, was sent to Christ Church in Oxford, where he took the degree of master of arts, and distinguished himself by his turn for English poetry. Upon the king's coming to Oxford, after the breaking out of the civil war, he entered himself a volunteer; and was afterwards made choice of by George lord Digby, secretary of state, to be his under secretary. He was present in the rencounter at Andover, in which he received several wounds. When he could no longer remain in England with safety, he went to France, and from thence to Italy. On his return to France, in 1649, he became secretary to the duke of York. In 1658, Charles II. who placed great confidence in him, knighted him at Bruges, and sent him in quality of his minister to the court of Madrid. After the king's restoration, he recalled him from Madrid, and appointed him privy purse. October 2d, 1662, he was nominated secretary of state, in the room of sir Edward Nicholas. September 28th, 1663, the university of Oxford conferred upon him the degree of doctor of laws. March following he was created baron of Arlington in Middlesex. At this time he had, as secretary, almost the sole management of foreign affairs, and his capacity was equal to his posts [A]. He had a great hand in the first

Sir William
Dutch Temple's
works, vol.
ii. p. 749.

[A] On the recommendation of the Temple, afterwards Sir William Temple, afterwards Mr. Temple, into business, and employed him in the

Dutch war, but he likewise appears to have had no small share in the negociations for peace. A new set of ministers having, under pretence of their influence over the parliament, raised themselves to power, lord Arlington declined in his credit with the king; but as he had been long in business, loved a court, and was desirous of power, he continued to act as secretary of state under the new administration, and became one of the cabinet council distinguished by the name of the Cabal [B]. A design was set on foot to change the constitution into an absolute monarchy, but no writer charges him with having a share in it; nor did he act farther than his office as secretary of state obliged him to act in the breach, which the other violent members of the cabal pushed the king

Biogr. Brit. to make with Holland.

April 22, 1672, he was raised to the dignity of earl of Arlington, in Middlesex, and viscount Thetford, in Norfolk; and on the 15th of June following, was made a knight of the garter. Soon after he was sent to Utrecht with the duke of Buckingham and the earl of Halifax, to treat of a peace between the Allies and the States-general; but this negotiation had no effect. The house of commons, disliking the war against Holland, determined to call the advisers and promoters of it to an account. They first attacked the duke of Lauderdale, and next the duke of Buckingham, who, being admitted to be heard, endeavoured to throw all the odium upon the earl of Arlington; and this lord's answer not satisfying the commons, articles of impeachment were drawn up, charging him with having been a constant and vehement promoter of Popery and Popish counsels; with having been guilty of many undue practices to promote his own greatness; with having embezzled the treasure of the nation, and falsely and treacherously betrayed the important trust reposed in him as a counsellor and principal secretary of state. He appeared before the house of commons, and spoke much better than was expected. He excused himself, but without blaming the king; and this had so good an effect, that though he, as secretary of state, was more exposed than any other man,

Rapin, vol. ii. p. 664.

the treaty with the bishop of Munster, for attacking the Dutch by land, while we did it by sea. Temple's works, vol. ii. p. 1. 51. Burnet tells us, (Hist. of his own times, vol. i. p. 378.) that Arlington afterwards threw him off, when he went into the French interest, and made one of the cabal.

[B] This name was composed of

the initial letters of their titles, viz. Clifford, Ashley (afterwards Shaftesbury), Buckingham, Arlington, Lauderdale. They had all of them great presents from France, besides what was openly given them. The French ambassador gave each of them a picture of the king of France, set in diamonds, to the value of 3000l.

by the many warrants and orders he had signed, yet he was acquitted, though by a small majority [C]. In the mean time he continued to press the king to a separate peace with the Dutch, in which he happily succeeded [D].

Having resigned his post of secretary, he was made lord chamberlain Sept. 1674, with this public reason given, that ^{Dugdale's Baronage, vol. iii. p. 483.} it was in consideration of his long and faithful service, particularly in the execution of his office of principal secretary of state, for the space of twelve years. Soon after, he made a fresh trial for recovering the king's confidence [E], by offering to go over to Holland, with the earl of Ossory: he told the king that he did not doubt but he could bring the prince of Orange into an entire dependence on his uncle, and in particular dispose him to a general peace; on which the king was much set, it being earnestly desired by France. It was likewise believed that he had orders to give the prince hopes of marrying the duke of York's daughter, lady Mary, whom he afterwards did marry. This journey proved altogether unsuccessful [F]; and his credit was so much sunk, that several

[C] He was brought off by the personal friendship of a noble person nearly allied to him, viz. the earl of Ossory, eldest son to the duke of Ormond, and married to Arlington's wife's sister, and then the most popular man of his quality in England, who stood, for five days that the debate lasted, in the lobby of the House of Commons, and solicited the members in his favour, as they entered the house: This brought over some of the most violent men on the other side, and induced others to attend who might probably have declined it. Carte's life of the duke of Ormond. History of the reign of Charles II. Biogr. Brit.

[D] Bishop Burnet tells us, that, after signing the treaty at the lord Arlington's office, the king came up immediately into the drawing room, where seeing Rouvigny, the French ambassador, he took him aside, and told him he had been doing a thing that went more against his heart than losing his right hand. He had signed a peace with the Dutch. He saw nothing could content the House of Commons, or draw money from them: and lord Arlington had pressed him so hard, that he had stood out till he was weary of his life. He

saw it was impossible for him to carry on the war without supplies; of which it was plain he could have no hopes. The bishop farther tells us, that Arlington, who had brought about the peace, "was so entirely lost by it, that though he knew too much of the secret to be ill used, yet he could never recover the ground he had lost."

[E] Danby having succeeded lord Clifford in the office of Lord High-treasurer, which had ever been the height of lord Arlington's ambition, the latter had conceived an implacable hatred against him, and used his utmost efforts to supplant him, but in vain. Arlington had likewise lost the affection of the duke of York, by advising his being sent from court. Burnet, Hist. of his own times, vol. i. p. 394, 5.

[F] Sir William Temple tells us, that the pensionary de Wit and count Waldeck perceived that Arlington's bent was to draw the prince into such measures of a peace as France then so much desired; into a discovery of those persons who had made advances to the prince or the states of raising commotions in England during the late war; into secret measures with the king, of assisting him against any rebels at home,

veral persons at court took the liberty to act and mimick his person and behaviour, as had been formerly done against the lord chancellor Clarendon; and it became a common jest for some courtier to put a black patch upon his nose, and strut about with a white staff in his hand, in order to make the king merry. The king's coldness, or perhaps displeasure, is believed to have proceeded from Arlington's late turning towards the popular stream, and more especially his outward proceedings against the Papists, when the court believed him to be one inwardly himself. Nevertheless, he was continued in his office, and the privy council in all the changes it underwent; and at his majesty's decease, king James confirmed him in his office of chamberlain, which he held to the day of his death, July 28, 1685. By his lady Isabella, daughter to Lewis de Nassau, lord Beverwaert, he had one daughter Isabella, who married, August 1st, 1672, Henry earl of Euston, son to king Charles II. by the duchess of Cleveland, created afterwards duke of Grafton.

"He was," according to bishop Burnet, "a proud man: his parts were solid but not quick; he had the art of observing the king's temper, and managing it, beyond all the men of that time. He was believed a Papist, he had once professed it, and when he died, he again reconciled himself to that church: yet, in the whole course of his ministry,

home, as well as enemies abroad, and into hopes or designs of a match with the duke's eldest daughter. But the prince would not enter at all into the first, was obstinate against the second, treated the third as disrespect to the king, to think that he should be so ill-beloved, or so imprudent to need it; and upon mention made by lord Ossory of the last, he took no further hold of it, than saying, that his fortunes were not in a condition for him to think of a wife. Temple's works, vol. i. p. 397. We are informed by Burnet, that lord Arlington talked to the prince in the strain of a governor, and seemed to presume too much on his youth and want of experience; but, instead of prevailing on him, lost him entirely, so that all his endeavours afterwards could not beget any confidence in him. The lord Arlington (says Temple), after his return, was received but coldly by the king, and ill by the duke, who was angry that any mention should be made of his daughter the lady Mary, though

it was only done by the lord Ossory, and whether with order from the king or not was not known; so that never any strain of court-skill and contrivance succeeded so unfortunately as this had done, and so contrary to all the ends which the author of it proposed to himself. Instead of advancing the peace, he left it desperate; instead of establishing a friendship between the king and the prince, he left all colder than he found it; instead of entering into great personal confidence and friendship with the prince, he left an unkindness which lasted ever after; instead of retrieving his own credit at court, which he found waning by the increase of lord Danby's, he made an end of all that he had left with the king, who never afterwards used him with any confidence further than the forms of his place, and found also the lord treasurer's credit with the king more advanced in six weeks which he had been away, than it had in many months before. Temple's works, vol. i. p. 398.

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“ he seemed to have made it a maxim, that the king ought
 “ to shew no favour to Popery, but that his whole affairs
 “ would be spoiled, if ever he turned that way; which made
 “ the Papists become his mortal enemies, and accuse him as
 “ an apostate, and the betrayer of their interelts.”

BENNET (Dr. THOMAS), an English divine, was born Gen. Dist. at Salisbury, May 7, 1673. From the free-school in that city, he was removed to St. John's college, Cambridge, where he took his degrees in arts, and afterwards became a fellow of the college. In 1699, he published “An Answer to the Dissenters plea for separation, or an Abridgment of the London Cates.” The following year, taking a journey to visit his friend Mr. John Rayne, rector of St. James's in Colchester, and finding him dead, he preached his funeral sermon, with which the inhabitants were so highly pleased, that they warmly recommended him to Compton, bishop of London, who thereupon presented him to that living. The other livings in the town being very indifferently provided for, he was extremely followed, and his assistance desired upon all occasions; so that he was minister not only of one parish, but even in a manner of the whole city. The same Ibid. year he published at Cambridge his “Confutation of Popery [A].” In 1702, he published a tract relative to the separation of the Dissenters, intituled, “A Discourse of Schism [B].” This book being animadverted upon by Mr. Shepherd, one of the Dissenting ministers to whom it was addressed by way of letter, he published an Answer to Mr. Shepherd, intituled, “Devotions [C].” In 1705, he printed at Cambridge his “Confutation of Quakerism,” and in 1708, “A brief History of the joint use of precomposed set forms of Prayer [D].” In this year likewise came

[A] It was divided into three parts. 1. The controversy concerning the rule of faith is determined. 2. The particular doctrines of the church of Rome are confuted. 3. The Popish objections against the church of England are answered. A passage in the first part of this discourse shews, that Mr. Bennet did not consider the authority of the antient fathers as at all necessary or decisive in controversies of religion.

[B] Shewing, 1. What is meant by Schism. 2. That Schism is a damnable sin. 3. That there is a Schism between the established church of Eng-

land and the Dissenters. 4. That this Schism is to be charged on the Dissenters side. 5. That the modern pretences of toleration, agreement in fundamentals, &c. will not excuse the Dissenters from being guilty of Schism.

[C] viz. Confessions, Petitions, Intercessions, and Thanksgivings, for every day of the week, and also before, at, and after the sacrament, with occasional prayers for all persons whatsoever.

[D] In which he endeavours to shew, 1. That the antient Jews, our Saviour, his Apostles, and the primitive Christians,

came abroad his discourse of "Joint Prayers [E]." In 1709, he published in 8vo. his "Paraphrase with annotations upon the book of Common-prayer." In this treatise he observes, that the using of the morning-prayer, the litany, and communion-service, at one and the same time in one continued order, is contrary to the first intention and practice of the Church. The next piece he made public was a sermon recommending charity-schools, preached at St. James's church in Colchester, March 10, 1710, and published at the request of the trustees. The same year he wrote a letter to Mr. B. Robinson, occasioned by his review of the case of liturgies and their imposition: and soon after, a second letter upon the same subject. The year following, he sent abroad his "Rights of the Clergy in the Christian Church," wherein he asserts, that church authority is not derived from the people, that the laity have no divine right to elect the clergy, nor to choose their own particular pastors. About this time he took the degree of doctor in divinity. In 1711, he published at London, his "Directions for studying, I. A. Biogr. Brit. " general system of divinity. II. The thirty-nine articles. " To which is added, St. Jerom's epistle to Nepotianus." The same year was published his "Essay on the thirty-nine " articles of religion, agreed on in 1562. and revised in " 1571 [F]." Before the publication of this book, he found it necessary to leave Colchester. The other livings being filled up with men of merit and character, in which he was

ians, never joined in any prayers, but precomposed set forms only. 2. That those precomposed set forms, in which they joined, were such as the respective congregations were accustomed to, and thoroughly acquainted with. 3. That their practice warrants the imposition of a national precomposed liturgy. To this treatise he has annexed "A discourse of the gift of prayer," the intent of which is to shew, that what the Dissenters mean by the gift of prayer, viz. a faculty of conceiving prayers extempore, is not comprised in Scripture.

[E] In this piece he shews, 1. What is meant by joint prayer. 2. That the joint use of prayers conceived extempore, hinders devotion, and consequently displeases God; whereas the joint use of such precomposed set forms, as the congregation is accustomed to, and thoroughly acquainted with, does effectually promote devotion, and conse-

quently is commanded by God. 3. That the Lay Dissenters are obliged, upon their own principles, to abhor the prayers offered in their separate assemblies, and to join in communion with the established church. This treatise was animadverted upon in several pieces.

[F] The text being first exhibited in Latin and English, and the minutest variations of eighteen of the most ancient and authentic copies carefully noted, an account is given of the proceedings of convocation in forming and settling the text of the articles; the controverted clause of the twentieth article is demonstrated to be genuine; and the case of subscription to the articles is considered in point of law, history and conscience, with a prefatory epistle to Anthony Collins, esq; wherein the egregious falsehoods of the author of "Priestcraft in perfection" are exposed.

highly

highly instrumental, his large congregation and his subscriptions, which amounted to near 300*l.* a year, fell off so, that the income of his two livings of St. James and St. Nicholas did not amount to 60*l.* Wherefore he removed to London, and was appointed deputy-chaplain to Chelsea-hospital, under Dr. Cannon. Soon after happening to preach the funeral sermon of his friend Mr. Erington, lecturer of St. Olave in Southwark, it was so highly approved of by that parish, that he was unanimously chosen lecturer without the least solicitation. We find him in 1716 morning-preacher at St. Laurence Jewry; and soon after he was presented by the dean and chapter of St. Pauls, to the vicarage of St. Giles, Cripplegate, worth near 500*l.* a year. Whilst in this station, he was engaged in several expensive lawsuits, in defence of the rights of that church, to which he recovered 150*l.* per annum. In 1716, he published a pamphlet intituled, "The Nonjurors separation from the public assemblies of the church of England examined, and proved to be schismatical upon their own principles;" and the "Case of the reformed episcopal churches in Great-Poland and Polish Prussia, in a sermon preached at St. Lawrence Jewry in the morning, and at St. Olave's, Southwark, in the afternoon; [G]" two editions of which were published the same year. In 1717, he published a spital sermon before the lord mayor, aldermen, &c. of London. And in 1718, came abroad his "Discourse of the ever blessed Trinity in Unity, with an examination of doctor Clarke's Scripture Doctrine of the Trinity [H];" in which he treats doctor Clarke with great decency and civility. In 1726, he published an "Hebrew Grammar [I]." He died of an apoplexy at London, October the 9th, 1728, aged fifty five.

[G] This was occasioned by a book intituled, "A collection of papers, written by the late R. R. George Hickes, D.D. 1716," in which the church of England was charged with heresy, schism, perjury, and treason. Dr. Bennet's tract proved, however, unsatisfactory to many persons; and several replies were made to it, particularly in a pamphlet intituled, "The Layman's Vindication of the church of England, as well against Mr. Howell's charge of schism, as against Dr. Bennet's pretended answer to it;" and another, dated October the 22d, 1716, and intituled, "Dr. Bennet's concessions

"to the Nonjurors, proved to be destructive to the cause which he endeavours to defend, as they make the Nonjurors to be Catholics, and his own communion to be schismatical;" in a letter to a friend. Lond. 1717," in 8vo. Mr. James Pierce, an eminent dissenting minister, wrote likewise "A letter to Dr. Bennet, occasioned by his late treatise concerning the Nonjurors separation," &c. dated at Exeter, November the 13th, 1716, and printed in 1717.

[H] This discourse was afterwards animadverted upon by Thomas Emlyn, in a piece published in 1718, intituled, "Dr.

" Dr. Bennet's new theory of the Trinity examined, or some considerations on his discourse of the ever blessed Trinity in Unity, and his examination of Dr. Clarke's scripture doctrine of the Trinity." It was also replied to in another tract, printed in 1719, under the title of " A modest plea for the baptismal and scripture notions of the Trinity; wherein the schemes of the reverend Drs. Bennet and Clarke are compared, by

" Mr. John Jackson, rector of Rossington, in Yorkshire."

[1] " The title is Thomæ Bennet, S. T. P. Grammatica Hebræa, cum uberrimâ Praxi, in usum Tironum qui linguam Hebræam absque præceptoris vivâ voce (idque in brevissimo temporis compendio) edificere cupiunt. Accedit consilium de studio præcipuarum linguarum orientalium, Hebrææ, scil. Chaldææ, Syro-Samaritanæ, & Arabicæ, instituendo & perficiendo."

Biogr. Brit. BENNET (CHRISTOPHER), was born in Somersetshire about 1617, and educated at Lincoln-college, Oxford, where he was entered a commoner in 1632. Having taken both his degrees in arts, he entered upon the physic line, and afterwards was elected a fellow of the college of physicians in London, where he practised with success. He died in April 1655. His writings are, " Theatri tabidorum vestibulum. — Exercitationes diagnosticæ cum historiis demonstrativis, quibus alimentorum et sanguinis vitia deteguntur in ple-risque morbis." He also corrected and enlarged doctor Mouset's treatise entitled, " Health's improvement."

BENSERADE (ISAAC DE), a French poet of the last century, born at Lions, near Roan. He was born but not educated a Protestant, his father having turned Catholic when he was very young. When Benserade was about seven or eight years of age, he went to be confirmed; the Bishop who performed the ceremony asked him, " If he was not willing to change his name of Isaac, for one more Christian." " With all my heart," replied he, " provided I get any thing by the exchange." The Bishop, surprized at such a ready answer, would not change his name. " Let his name be Isaac still," said he, " for whatever it is, he will become famous." Benserade lost his father when he was very young, and being left with very little fortune, and this much involved in law, he chose rather to give it up, than sue for it. We have been told by some authors, that he was related to cardinal Richelieu, and that the cardinal took care of his education; it is certain however, that Benserade soon became famous at court for his wit and poetry, and that Richelieu granted him a pension, which was continued till the death of this cardinal; and it is probable that Benserade would have found the same protection in the dukes of Aiguillon, if the following

Preface of
M. Abbé
Talleyrand
Benferade's
works, Paris
1697.
Ibid.

following four verses, which he made on the death of the cardinal, had not given her great offence :

" Cy gift, oui gift, par la mort-bleu,	Here lies, alas ! 'tis true,
" Le cardinal de Richelieu ;	Good cardinal de Richelieu.
" Et ce qui cause mon ennuy,	But what in truth disturbs me most
" Ma pension avec luy."	Is, that with him my pension's lost.

After the death of Richelieu, he got into favour with the duke de Breze, whom he accompanied in most of his expeditions ; and when this nobleman died, he returned to court, where his poetry became highly esteemed. We are told in one of Costar's letters to the marchioness de Lavardin, that Benserade was named Envoy to Christina, queen of Sweden ; it is certain, however, that he never went in this employment ; hence the humorous Scarron thus dates an epistle of his to the countess de Fiesque :

" L'an que le Sieur de Benserade
" N'alla point à son Embassade."

Benserade had surprizing success in what he composed for the king's interludes. There was quite an original turn in these compositions, which characterized at once the poetical divinities, and the persons who represented them. " With P. 204 : the description of the Gods and other personages," says the author of the *Recueil de bons contes*, supposed to be M. de Calliere, " who were represented in these interludes, he mixed lively pictures of the courtiers who represented them. He therein often discovered their inclinations, attachments, and even their most secret adventures ; but in so agreeable, so delicate, and so concealed a manner, that those who were railled, were the first who were pleased at it, and his jests left no resentment or concern in their minds, which is a mark of their perfection." The sonnet which Benserade sent to a young lady, with his paraphrase on Job, rendered his name very famous. A parallel was drawn betwixt it and the " *Urania*" of Voiture ; and a dispute thence arose, which divided the wits, and the whole court. Those who gave the preference to that of Benserade, were styled the Jobists, and their antagonists the Uranists. The prince of Conti declared himself a Jobist. Tartaron " The one sonnet," said he, meaning that of Voiture, " is more grand and finished ; but I would rather have been the author of the other." Benserade wrote " *Rondeaux* upon Ovid," some of which are reckoned tolerable, but upon the whole they are not much esteemed. He applied himself to works of piety some years before his death, and translated

Nicer.
tom xiv.

Let. 164.
vol. 1.

Tartaron
prefat. epist.
to his translation of Juvenal.
Menagiana,
p. 189. 2d
Holl. edit.
Histoire de
l'Acad.

translated almost all the "Psalms." M. L'Abbé Olivet says, that Benserade towards the latter end of his life withdrew from court, and made Gentilly the place of his retirement. When he was a youth, he says, it was the custom to visit the remains of the ornaments, with which Benserade had embellished his house and gardens, where every thing favoured of his poetical genius. The barks of the trees were full of inscriptions, and amongst others he remembers the first which presented itself, was as follows,

"Adieu fortune, honneurs, adieu vous et les vôtres,
 "Je viens ici vous oublier;
 "Adieu toi-même amour, bien plus que les autres
 "Difficile à congédier."

Fortune and honours all adieu,
 And whatsoe'er belongs to you.
 I to this retirement run,
 All your vanities to shun;
 Thou too adieu, O powerful love!
 From thee 'tis hardest to remove.

Mr. Voltaire is of opinion that these inscriptions were the best of his productions, and he regrets that they have not been collected together.

Benserade suffered at last so much from the stone, that, notwithstanding his great age, he resolved to submit to the operation of cutting. But his constancy was not put to this last proof; for a surgeon letting him blood, by way of precaution, pricked an artery, and, instead of endeavouring to stop the effusion of blood, ran away. There was but just time to call F. Commire, his friend and confessor, who came soon enough to see him die. This happened Oct. the 19th, 1690.

Amory's
 memoirs of
 the life, cha-
 racter, and
 writings of
 Dr. Benson.

BENSON (GEORGE), a learned and eminent Dissenting teacher, was born at Great Salkeld in Cumberland, September 1699. He was early destined by his parents for the Christian ministry, on account of the seriousness of his disposition, and his love of learning; which was so strong and successful, that at eleven years of age, he was able to read the Greek Testament. After finishing his grammar learning, he went to an academy kept by Dr. Dixon at Whithaven, from whence he removed to Glasgow; where, with great application and success, he pursued his studies until May 1721, when he left the University. Towards the close of the year he came to London; and having been examined and approved

proved by several of the most eminent Presbyterian ministers, he began to preach, first at Chertsey, and afterwards in London. The learned Dr. Calamy was his great friend, and kindly took him for a time into his family. By this gentleman's recommendation, he went to Abingdon, in Berkshire; where, after preaching as a candidate, he was unanimously chosen their pastor, by the congregation of Protestant dissenters in that town. During his stay here, which was about seven years, he preached and published three serious practical discourses, addressed to young persons: which were well received. But he afterwards suppressed them, as not teaching what he thought on further enquiry the exact truth, in relation to some doctrines of Christianity. In 1729, he received a call from a society of Protestant Dissenters in Southwark, among whom he laboured with great diligence and fidelity for eleven years, and was greatly beloved by them. In 1740, he was chosen by the congregation at Crutched Friars, colleague to the learned and judicious Dr. Lardner; and when infirmities obliged Dr. Lardner to quit the service of the church, the whole care of it devolved on him.

From the time of his engaging in the ministry, he seems to have proposed to himself the critical study of the Scriptures, and particularly of the New Testament, as a principal part of his business; and to have pursued the discovery of the sacred truths it contained, with uncommon diligence and fidelity. The first fruit of these studies which he presented to the public was, "A Defence of the Reasonableness of Prayer," with "A Translation of a Discourse of Maximus Tyrius," containing some popular objections against prayer, and an "Answer" to these. Some time after this, he manifested his love to moderation and christian liberty, and his aversion to persecution, by whomsoever practised; by extracting from the Memoirs of Literature, and reprinting Mr. de la Roche's account of the persecution and burning of Servetus by Calvin, with such reflections as were proper to expose the injustice and inconsistency of this conduct in that reformer; and to prevent its being employed to countenance a like temper and conduct hereafter. To this he afterwards added, "A Defence of the Account of Servetus;" and "A brief Account of Archbishop Laud's cruel Treatment of Dr. Leighton." About the same time, to guard Christians against the corruptions of Popery, and to prevent their being urged by the Deists as plausible objections against Christianity; he published "A Dissertation on 2 Thess. ii. ver. 1—12." In illustrating the observations of the learned Joseph Mede, he
shewed

shewed these gross corruptions of the best religion to have been expressly foretold, and Christians strongly cautioned against them; and that, in this view, they were among the evidences of the divine authority of the scriptures; as they proved the sacred writers to have been inspired by a divine spirit, which could alone clearly foretell events so distant, unlikely, and contingent. The light, which Mr. Locke had thrown on the obscurest parts of St. Paul's epistle, by making him his own expositor, encouraged and determined Mr. Benson, to attempt an illustration of the remaining epistles in the same manner. In 1731, he published "A Paraphrase and Notes on the Epistle to Philemon," as a specimen. This was well received, and the author encouraged to proceed in his design. With the epistle to Philemon, was published "A short Dissertation, to prove from the Spirit and Sentiments of the Apostle, discovered in his Epistles, that he was neither an Enthusiast or Impostor; and consequently that the Religion, which he asserted he received immediately from Heaven, and confirmed by a variety of miracles, is indeed divine." This argument hath since been improved and illustrated, with great delicacy and strength, in a review of the apostle's entire conduct and character, by lord Lyttelton. Mr. Benson proceeded with great diligence and reputation to publish "Paraphrases and Notes on the two Epistles to the Thessalonians, the first and second to Timothy, and the Epistle to Titus;" adding, "Dissertations on several important Subjects, particularly on Inspiration."

In 1735, he published a "History of the first planting of Christianity, taken from the Acts of the Apostles, and their Epistles," in two vols. 4to. In this work, besides illustrating throughout the history of the Acts, and most of the Epistles, by an historical view of the times; the occasion of the several Epistles, and the state of the churches to whom they were addressed; he established the truth of the Christian religion on a number of facts, the most public, important, and incontestable. These works procured him great reputation. One of the universities in Scotland sent him a diploma with a doctor's degree; and many of high rank in the established church, as Herring, Hoadly, Butler, Benson, Conybeare, &c. shewed him great marks of favour and regard. He pursued the same studies with great application and success till the time of his death, which happened 1763, in the 64th year of his age.

His

His works, besides those already mentioned, are, "A Paraphrase and Notes on the seven Catholic Epistles; to which are annexed, several critical Dissertations," 4to. "The Reasonableness of the Christian Religion, as delivered in the Scriptures," in two vols. 8vo. "A Collection of Tracts against Persecution." "A Volume of Sermons on several important Subjects." "The History of the Life of Jesus Christ, taken from the New Testament; with Observations and Reflections proper to illustrate the Excellence of his Character, and the Divinity of his Mission and Religion."

BENTHAM (EDWARD), Canon of Christ-Church, Abridged from Dr. Kippis, in Biog. Brit. Oxford, and king's professor of Divinity in that university, was born in the College at Ely, July 23, 1707. His father, Mr. Samuel Bentham, was a very worthy clergyman, and vicar of Witchford, a small living near that city; who having a numerous family, his son Edward, on the recommendation of Dr. Smalridge, dean of Christ-Church, was sent, in 1717, to the school of that college. Having there received the rudiments of classical education, he was in Lent term 1723, when nearly 15 years of age, admitted of the University of Oxford, and placed at Corpus-Christi college, under his relation, Dr. John Burton. In this situation, his serious and regular deportment, and his great proficiency in all kinds of academical learning, recommended him to the notice of several eminent men; and, among others, to the favour of Dr. Tanner, canon of Christ-Church, by whose death he was disappointed of a nomination to a studentship in that society. At Corpus-Christi college he formed a strict friendship with Robert Hoblyn, Esq; of Nanfswydden in Cornwall, afterwards representative for the city of Bristol, whose character, as a scholar and a member of Parliament, rendered him deservedly esteemed by the lovers of literature and of their country. In company with this gentleman and another intimate friend, Dr. Ratcliff, afterwards master of Pembroke college, Mr. Bentham made, at different times, the tour of part of France, and other places. Having taken the degree of B. A. he was invited by Dr. Cotes, principal of Magdalen Hall, to be his vice-principal; and was accordingly admitted to that society, March 6, 1729-30. Here he continued only a short time; for, on the 23d of April in the year following, he was elected fellow of Oriel college. In act term, 1732, he proceeded to the degree of M. A. and, about the same time, was appointed tutor in the college; in which capacity he discharged his duty, in the most laborious and

and conscientious manner, for more than twenty years. March 26, 1743, Mr. Bentham took the degree of B. D.; and April 22, in the same year, was collated to the Prebend of Hundreton, in the cathedral-church of Hereford. July 8, 1749, he proceeded to the degree of D. D.; and in April 1754, was promoted to the fifth stall in that cathedral. Here he continued the same active and useful course of life for which he had always been distinguished. He served the offices of sub-dean and treasurer, for himself and others, above twelve years. The affairs of the treasury, which Dr. Bentham found in great confusion, he entirely new-modelled, and put into a train of business in which they have continued ever since, to the great ease of his successors, and benefit of the society. So intent was he upon the regulation and management of the concerns of the college, that he refused several preferments which were offered him, from a conscientious persuasion that the avocations they would produce were incompatible with the proper discharge of the offices he had voluntarily undertaken. Being appointed by the king to fill the divinity chair, vacant by the death of Dr. Fanshawe, Dr. Bentham was, with much reluctance, and after having repeatedly declined it, persuaded, by Archbishop Secker and his other learned friends, to accept of it; and, on the 9th of May, 1763, he was removed to the eighth stall in the cathedral. His unwillingness to appear in this station was increased by the business he had to transact in his former situation, and which he was afraid would be impeded by the accession of new duties: not to say that a life spent in his laborious and sedentary manner had produced some unfavourable effects on his constitution, and rendered a greater attention than he had hitherto shewn to private ease and health, absolutely necessary. Besides, as the duties, when properly discharged, were great and interesting, so the station itself was of that elevated and public nature to which his ambition never inclined him: *latere maluit atque prodesse*. The diffidence he had of his abilities had ever taught him to suspect his own sufficiency; and his Inauguratory lecture breathed the same spirit, the text of which was, "Who is sufficient for these things?" But whatever objections Dr. Bentham might have to the professorship before he entered upon it, when once he had accepted of it, he never suffered them to discourage him in the least from exerting his most sincere endeavours to render it both useful and honourable to the University. He set himself immediately to draw out a course of lectures for the benefit of young students in divinity, which he constantly read at his house at Christ-

Church, *gratis*, three times a-week during Term-time, till his decease. The course took up a year; and he not only exhibited in it a complete system of divinity, but recommended proper books, some of which he generously distributed to his auditors. His intense application to the pursuit of the plan he had laid down, together with those concerns in which his affection for his friends, and his zeal for the public good in every shape, involved him, proved more than a counterbalance for all the advantages of health and vigour that a strict and uniform temperance could procure. It is certain that he sunk under the rigorous exercise of that conduct he had proposed to himself: for though 68 years are a considerable proportion in the strongest men's lives, yet his remarkable abstemiousness and self-denial, added to a disposition of body naturally strong, promised, in the ordinary course of things, a longer period. Dr. Bentham was a very early riser, and had transacted half a day's business before many others began their day. His countenance was uncommonly mild and engaging, being strongly characteristic of the piety and benevolence of his mind; and at the same time it by no means wanted expression, but, upon proper occasions, could assume a very becoming and affecting authority. In his attendance upon the public duties of religion, he was exceedingly strict and constant; not suffering himself ever to be diverted from it by any motives, either of interest or pleasure. Whilst he was thus diligent in the discharge of his own duty, he was not severe upon those who were not equally diligent. He could scarcely ever be prevailed upon to deliver his opinion on subjects that were to the disadvantage of other men; and when he could not avoid doing it, his sentiments were expressed with the utmost delicacy and candour. No one was more ready to discover, commend, and reward every meritorious endeavour. Of himself he never was heard to speak; and if his own merits were touched upon in the slightest manner, he felt a real uneasiness. Though he was not fond of the formalities of visiting, he entered into the spirit of friendly society and intercourse with great pleasure. His constant engagements, indeed, of one kind or other, left him not much time to be devoted to company; and the greater part of his leisure hours he spent in the enjoyment of domestic pleasures, for which his amiable and peaceable disposition seemed most calculated. Till within the last half year of his life, in which he declined very fast, Dr. Bentham was scarcely ever out of order; and he was never prevented from discharging his
duty,

duty, excepting by a weakness that occasionally attacked his eyes, and which had been brought on by too free an use of them when he was young. That part of his last illness which confined him, was only from the 23d of July to the first of August. Even death itself found him engaged in the same laborious application which he had always directed to the glory of the Supreme Being, and the benefit of mankind; and it was not till he was absolutely forbidden by his physicians, that he gave over a particular course of reading, that had been undertaken by him with a view of answering Mr. Gibbon's "Roman History." Thus he died at his post, like a faithful soldier, in the exercise of his arms, and the defence of his religion. That serenity of mind and meekness of disposition, which he had manifested on every former occasion, shone forth in a more especial manner in his latter moments; and, together with the consciousness of a whole life spent in the divine service, exhibited a scene of true Christian triumph. After a few days illness, in which he suffered a considerable degree of pain without repining, a quiet sigh put a period to his existence below, on the first of August, 1776, when he had entered into the 69th year of his age. His remains were deposited in the west end of the great aisle in the cathedral of Christ-Church, Oxford. Dr. Bentham resided, the principal part of the year, so regularly at Oxford, that he never missed a term from his matriculation to his death. In the summer, he generally made a tour of some part of the kingdom, with his family; and, for the last thirty years of his life, seldom failed in carrying them to meet all his brothers and sisters at Ely, amongst whom the greatest harmony and affection ever prevailed. A list of his works may be seen in the "Biographia Britannica." One of his brothers is the Rev. James Bentham, prebendary of Ely, to whom the antiquarian and biographical world is so highly indebted for his excellent "History and Antiquities of the Conventual and Cathedral Church of Ely." Dr. Bentham married Elizabeth, the second daughter of Thomas Bates, Esq; of Alton in Hants, by whom he had three children, Edward, Thomas, and Elizabeth, the first of which died young: the two others, together with his widow, survived him. His son Thomas is M. A. and student of Christ-Church.

BENTIVOGLIO (Guy), cardinal, born at Ferrara, in 1579. He went to study at Padua, where he made a considerable proficiency in polite literature. He was at this place

place in 1597, when Alfonso duke of Ferrara died. Cæsar the duke's cousin claimed the right of succession, but the pope opposed him. The marquis Hippolyte Bentivoglio, brother to Guy, espoused the cause of Cæsar, and put himself at the head of his troops, which extremely irritated cardinal Aldrobrandin, nephew to Clement VIII. who commanded the ecclesiastical troops. Guy left Padua, in order to wait upon Aldrobrandin, and to endeavour to appease his resentment. He succeeded in his endeavours, being the chief instrument in bringing about that peace which was concluded the January following. Guy Bentivoglio was after this extremely well received by the Pope, who made him his chamberlain, and gave him leave to go and finish his studies at Padua. Upon his leaving the university, he went to reside at Rome, where he became universally esteemed. He ^{Moreri,} was sent nuncio to Flanders, and then to France, in both which employments his behaviour was such as gave great satisfaction to Paul V. who made him a cardinal, which was the last promotion he made a little before his death in Jan. 1621. Bentivoglio was at this time in France, where Lewis XIII. and all the French court congratulated him on his new dignity; and when he returned to Rome, his Christian majesty entrusted him with the management of the French affairs at that court. Pope Urban VII. had a high esteem for him, for he was of opinion, he could not find a friend more faithful and disinterested than cardinal Bentivoglio, nor one who had a more consummate knowledge in business. He was beloved by the people, and esteemed by the cardinals; and his qualities were such, that in all probability he would have been raised to the pontificate on the death of Urban in 1644: but the cardinal having gone to the conclave during the time of the most intolerable heats at Rome, it affected his body to such a degree, that he could not sleep for eleven nights afterwards; and this want of rest threw him into a fever, of which he died the 7th of Sept. 1644, being then sixty-five years of age. He has left several works, the most remarkable of which are his "History of the civil wars of Flanders;" "An account of Flanders;" with his "Letters and memoirs."

BENTLEY (RICHARD), an eminent critic and divine, was the son of a mechanic tradesman at Wakefield in Yorkshire, where he was born in 1662, and probably received the first part of his education. Being removed to St. John's college in Cambridge, he followed his studies with indefatigable

tigable industry; and his inclination leading him strongly to critical learning, his skill and knowledge therein recommended him to Dr. Edward Stillingfleet, who was bred at the same college, and in 1685 appointed him private tutor to his son. In 1689, he attended his pupil to Wadham college in Oxford, where he was incorporated master of arts July 4th that year, having taken that degree some time before in his own university. He was then also in holy orders, and his patron (to whom he had been very serviceable) being advanced to the see of Worcester in 1692, collated him to a prebend in that church, into which he was installed Oct. 2d of that year, and also made him his domestic chaplain, in which last station he continued till his lordship's death. That learned prelate as well as Dr. Will. Lloyd, then bishop of Litchfield, had seen many proofs of our author's extraordinary merit [A], when they concurred in recommending him as a fit person to open the lectures upon Mr. Boyle's foundation, in defence of natural and revealed religion.

Willis's cathedrals, vol. iii. p. 672.

This gave him a fine opportunity of establishing his fame. He saw it well; and resolved to push it to the utmost. Sir Isaac Newton's *Principia* had been published but a few years, and the book was little known and less understood; Mr. Bentley therefore determined to spare no pains in displaying to the best advantage the profound demonstrations which that excellent work furnished in proof of a Deity; and that nothing might be wanting which lay in his power to complete the design, he applied to the great author, and received from him the solution of some difficulties, which had not fallen within the plan of his work [B]. Our author also did

[A] Besides private communications, our author had wrote a Latin address to Dr. Mill, principal of St. Edmond's Hall in Oxford, containing some critical observations upon Jo. Antiochenus, which was subjoined to the edition of that Greek historiographer, printed at Oxford, in 1691, by Mr. Humphry Hody. This epistle, he tells us himself, was both written and published at the express desire of the bishop of Litchfield. Bentley against Boyle. Pref. p. 88. Mr. Hody was appointed college tutor to young Mr. Stillingfleet, and was afterwards his father's chaplain. See his article in Biog. Brit.

[B] This was the hypothesis of deriving the frame of the world, by me-

chanic principles, from matter evenly spread through the heavens, which is so clearly stated and computed by that incomparable mathematician and philosopher, as his manner was, that the reader curious in these matters will be glad to peruse it in four letters from sir Isaac Newton to Dr. Bentley, &c. Lond. 1756, 8vo. Mr Bentley's diligence in consulting sir Isaac on this occasion was highly commendable; and if he had been equally diligent in consulting the "*Principia*," he would have escaped the error of proving the moon not to turn round her own axis, because she always shews the same face to the earth. A mistake in these sermons, which laid him open to the railery of Dr. Keill, who, instigated by the

not forget to heighten the novelty of his plan, by introducing and asserting Mr. Locke's lately advanced notion concerning the innate idea of a God, in his first sermon. With the help of such advantages, Mr. Bentley's Sermons at Boyle's lectures, became the wonder and admiration of the world, and raised the highest opinion of the preacher's abilities. Accordingly he soon reaped the fruits of his reputation, being appointed keeper of the royal library at St. James's the following year; for which the warrant was made out of the secretary's office, Dec. 23, 1693, and the patent in April 1694. But he was scarcely settled in this office, when he fell under the displeasure of the hon. Mr. Charles Boyle; eldest son to the earl of Orrery; a young nobleman of the greatest hopes, who was then in the course of his education at Christ-church in Oxford. Mr. Boyle was about to put out a new edition of the "Epistles of Phalaris," and for that purpose had obtained the use of a MS. of the book out of St. James's library. But our librarian demanding it back sooner than was expected, and before the collation of it was finished, this was resented by Mr. Boyle, and gave rise to the well-known controversy betwixt Boyle and Bentley.

This was carried on with admirable spirit, wit, and learning, in several writings on both sides until the year 1699, and gave our author another opportunity of surprising the world with his genius and knowledge in critical learning: and Dr. Montague dying the next year, he was presented by the crown to the mastership of Trinity College in Cambridge, upon which promotion he resigned his prebend of Worcester. He was afterwards collated to the archdeaconry of Ely, June 12, 1707, and besides this was presented to a good benefice in that island. He had also the honour of being chaplain, both to king William and queen Anne.

Having thus obtained ease and affluence and honour, he took his doctor's degree in divinity, entered into matrimony, and indulged his inclination in critical pursuits; and as he gave the fruits of his labours occasionally to the public, these were observed severally so to abound with erudition and sagacity, that he grew by degrees up to the character of being the first critic of his age [c]. In the mean time he carried matters with

the wits of Christ-church, did not spare to bring him with his own snail. See Keill (John's) article in Biog. Brit.

[c] Besides those already mentioned, the pieces which he published within

the period intimated in the text are; 1. "A collection of the fragments of Callimachus, with notes, printed in 1697, by Grevius," in his edition of that poet's works. 2. "Notes upon the two first comedies of Aristophanes,"

with so high a hand in the government of his college, that, in 1709, a complaint was brought before the bishop of Ely, as visitor, against him, by several of the fellows; who, in order to have him removed from the mastership, charged him with embezzling the college money, and other misdemeanours. In answer to this, he presented his defence to the bishop, which was published in 1710, under the title of the "Present state of Trinity College," 8vo: and thus began a lasting quarrel, which, having the nature of a *bellum intestinum*, was carried on, like other civil wars, with the most virulent animosity on each side, till, after above twenty years continuance, it ended at last in the doctor's favour [D].

Nor was this the only trial which exercised his spirit, and wherein he triumphed also finally over his adversaries. During the course of the former dispute, he had been promoted to the regius professorship of divinity; and his late majesty George I. on a visit to the university in October 1717, having nominated by mandate, as usual on such occasions, several persons for a doctor's degree in that faculty; our professor, to whom belonged the ceremony called creation, made a demand of four guineas from each person as a fee due to this office, besides a broad piece of gold [E], which had customarily been received as a present, and absolutely refused to create any doctor without the fee. Hence grew a long and warm dispute, during which the doctor was first suspended from his degrees by the university, October 3, 1718, and then degraded on the 17th of that month; but on a petition to his majesty for relief from that sentence, the affair was referred by the council to the court of King's Bench, where the proceedings against him being reversed, a mandamus was issued on the 7th of February the same year, charging the university to restore him.

He was happily endued with a natural hardiness of temper, which enabled him to ride out both these storms without

"phanes," published at Amsterdam, in 1710. 3. "Emendationes, &c. on the fragments of Menander and Philemon," printed about the same time at Rheim. This he subscribed by the feigned name of Phileleutherus Lipsienfis. 4. Under that character he appeared again in 1713, in his "Remarks upon Collins's discourse of free-thinking," for which, June 15, 1714, he received the public thanks of the uni-

versity. 5. His edition of "Horace," which is reckoned his capital work, came out in 1711.

[D] There is a large account of this dispute, and several books wrote in it, in the Biog. Brit.

[E] Commonly a Jacobus, worth 25s. These, as well as the Carolus's of 23s. have been called in, and none coined since.

any extraordinary disturbance, so that he went on as before in the career of literature, where he never failed to make a most conspicuous figure. The 5th of November, 1715, he preached a sermon before the university, which was printed with the title of, "A Sermon upon Popery;" and some remarks being published upon it, the doctor answered in a piece intituled, "Reflections on the scandalous aspersions cast on the Clergy, by the author of the Remarks, &c." This came out in 1717, 8vo. He had the preceding year printed some account of an edition which he intended to give of the New Testament in Greek; and having revolved the design in his mind for the space of four years, he put out in 1721 proposals for printing it by subscription, together with the Latin version of St. Jerom, to which a specimen of the whole was annexed. These were attacked warmly by Dr. Conyers Middleton, who had been a fellow of his college, and was from the first, and all along continued to be, a principal leader among his antagonists there. Some pieces were written upon the occasion: the result of which were, that the design was dropped. In 1726, came out, in 4to, his Terence with Notes, and a schediasma concerning the metre and accents of that writer. This was reprinted the following year at Amsterdam, with some corrections and additions by our author, who also annexed thereto a beautiful edition, with notes, of Phædrus's Fables in Latin. The last piece which employed the doctor's critical talents was Milton's "Paradise Lost," a new edition of which he gave the public in 1732, 4to, with notes and emendations: but though some of those exhibited strong proofs of his masterly genius, yet in the main here was a great falling off, such as evidently discovered that he now drew near the lees. Indeed he grew apparently sensible of his decay; and though he continued on this side the grave ten years longer, yet he languished the remainder of his days a *miles emeritus*, feeble and inactive to his death, which happened July 14, 1742, at the age of fourscore years. He died in his lodge at Trinity College, Cambridge, and was buried in that chapel, to which he had been a considerable benefactor [F]. His literary character is known in all parts of Europe, wherever learning is known. In his private character he was hearty, sincere and warm in his friendship, an affectionately tender husband, and a most indulgent father; he loved hospitality and respect,

[F] He gave 200l. towards repairing it, &c. not long after his obtaining the mastership.

maintained the dignity and munificence of the ancient Abbots in house keeping at his lodge, which he beautified with stately sash windows and marble chimney-pieces; and in conversation he tempered the hard-mouthed severity of the critic, with a peculiar strain of vivacity and pleasantry.

By his wife, who was an excellent woman, and died before him in 1740, he had three children; a son called after his own name, and two daughters, Elizabeth and Joanna. His son was bred under his wing at Trinity college, where he was chosen a fellow, and succeeded his father in the library keeper's place of St. James's, but resigned it in 1745. His eldest daughter Elizabeth was married about the year 1727, to Sir Humphry Ridge, eldest son to — Ridge, Esq; brewer to the navy at Portsmouth, a gentleman of an ample fortune. The youngest, Joanna, espoused not long after, the eldest son of Dr. Richard Cumberland, the learned bishop of Peterborough; the first issue of which match is now a distinguished ornament to the republic of letters.

BERKELEY (Dr. GEORGE), the learned and most ingenious bishop of Cloyne in Ireland, was born in that kingdom, at Kilcrin, near Thomastown, the 12th of March 1684. He was the son of William Berkeley of Thomastown, in the county of Kilkenny; whose father, the family having suffered for their loyalty to Charles I. went over to Ireland after the Restoration, and there obtained the collectorship of Belfast. George had the first part of his education at Kilkenny school; was admitted pensioner of Trinity College, Dublin, at the age of fifteen; and chosen fellow of that college June the 9th 1707.

The first public proof he gave of his literary abilities was, “*Arithmetica absque Algebra aut Euclide demonstrata*,” which, from the preface, he appears to have written before he was twenty years old, though he did not publish it till 1707. It is dedicated to Mr. Palliser, son to the archbishop of Cashel; and is followed by a mathematical miscellany, containing observations and theorems inscribed to his pupil Mr. Samuel Molineux, whose father was the friend and correspondent of Locke.

In 1709, came forth the “*Theory of Vision*,” which, of all his works, seems to do the greatest honour to his sagacity, being, as a certain writer observes, the first attempt that ever was made to distinguish the immediate and natural objects of sight, from the conclusions we have been accustomed from infancy

Life of Bp.
Berkeley,
p. 2. 1776,
8vo.

Reid's In-
quiry into
the Mind,
ch. 6. sect.
21.

infancy to draw from them. The boundary is here traced out between the ideas of sight and touch; and it is shewn, that, though habit hath so connected these two classes of ideas in our minds, that they are not without a strong effort to be separated from each other, yet originally they have no such connection; insomuch, that a person born blind, and suddenly made to see, would at first be utterly unable to tell how any object that affected his sight would affect his touch; and particularly would not from sight receive any idea of distance, outness, or external space, but would imagine all objects to be in his eye, or rather in his mind. This was surprisingly confirmed in the case of a young man born blind, and couched at fourteen years of age by Mr. Cheselden in 1728. A "Vindication of the Theory of Vision" was published by him in 1733.

Philosophical Transactions,
No. 402.

In 1710 appeared "The Principles of Human Knowledge," and, in 1713, "Dialogues between Hylas and Philonous:" the object of both which pieces is, to prove that the commonly received notion of the existence of matter is false; that sensible material objects, as they are called, are not external to the mind, but exist in it, and are nothing more than impressions made upon it by the immediate act of God, according to certain rules termed Laws of Nature, from which, in the ordinary course of his government, he never deviates; and that the steady adherence of the Supreme Spirit to these rules is what constitutes the reality of things to his creatures. These works are declared to have been written, "in opposition to Sceptics and Atheists;" and herein "is inquired into the chief cause of error and difficulty in the sciences, with the grounds of Scepticism, Atheism, and irreligion:" which cause and grounds are found to be the doctrines of the existence of matter. He seems persuaded, that men never could have been deluded into a false opinion of the existence of matter, if they had not fancied themselves invested with a power of abstracting substance from the qualities under which it is perceived; and hence, as the general foundation of his argument, is led to combat and explode a doctrine, maintained by Locke and others, of their being a power in the mind of abstracting general ideas. Mr. Hume, having regard to these writings of the very ingenious author, as he calls him, says, that they "form the best lessons of Scepticism, which are to be found either among the ancient or modern philosophers, Bayle not excepted. He professes however, in his title page, and undoubtedly with great truth, to have composed his books against the Scep-

Essays, vol. ii, p. 173.
8vo.

“tics, as well as against the Atheists and Freethinkers ; but
 “that all his arguments, though otherwise intended, are, in
 “reality, merely sceptical, appears from this, that they *ad-*
 “*mit of no answer, and produce no conviction.* Their only ef-
 “fect is, to cause that momentary amazement and irresolu-
 “tion and confusion, which is the result of scepticism.” It
 may just be observed, that Berkeley had not reached his 27th
 year, when he published this singular and most uncommon
 system.

Beattie on
 Truth, p.
 444. second
 edition.

Life, p. 5.

In 1712, he published three sermons in favour of Passive Obedience and Non-resistance, which underwent at least three editions, and did him afterwards some injury in his fortune. They caused him to be represented as a Jacobite, and stood in his way with the House of Hanover, till Mr. Molineux, above-mentioned, took off the impression, and first made him known to Queen Caroline, whose secretary when princess Mr. Molineux had been. Acuteness of parts and beauty of imagination were so conspicuous in his writings, that his reputation was now established, and his company courted even where his opinions did not find admission. Men of opposite parties concurred in recommending him, Sir Richard Steele, for instance, and Dr. Swift. For the former he wrote several papers in the “Guardian,” and at his house became acquainted with Pope, with whom he always lived in friendship. Swift recommended him to the celebrated Earl of Peterborough, who being appointed ambassador to the King of Sicily and the Italian States, took Berkeley with him as chaplain and secretary in November 1713. He returned to England with this nobleman in August 1714, and towards the close of the year had a fever, which gave occasion to Dr. Arbuthnot to indulge a little pleasantry on Berkeley’s system. “Poor philosopher Berkeley,” says he to his friend Swift, “has now the *idea* of health, which was very hard to produce in him ; for he had an *idea* of a strange fever on him so strong, that it was very hard to destroy it by introducing a contrary one.”

His hopes of preferment expiring with the fall of Queen Anne’s ministry, he some time after embraced an offer, made him by Ashe, bishop of Clogher, of accompanying his son in a tour through Europe. In this he employed four years ; and, besides those places which fall within the grand tour, visited some that are less frequented. He travelled over Apulia (from which he wrote an account of the Tarantula to Dr. Freind), Calabria, and the whole island of Sicily. This last country engaged his attention so strongly, that he
 had

had with great industry collected very considerable materials for a natural history of it, but unfortunately lost them in the passage to Naples; and what an injury the literary world has sustained by this mischance, may be collected from the specimen of his talents for this sort of work, in a letter to Mr. Pope concerning the Island of Inarime (now Ischia) dated October 22, 1717; and in another from the same city to Dr. Arbuthnot, giving an account of an eruption of Vesuvius. He arrived at London in 1721; and, being much affected with the miseries of the nation, occasioned by the South Sea scheme in 1720, published the same year "An Essay towards preventing the ruin of Great Britain:" reprinted in his "Miscellaneous Tracts."

Pope's Works, vol. viii. Life, p. 58. Philosoph. Transact. No. 354.

His way was open now into the very first company. Mr. Pope introduced him to Lord Burlington, and Lord Burlington recommended him to the Duke of Grafton; who, being Lord Lieutenant of Ireland, took him over as one of his chaplains in 1721. November this year, he accumulated the degrees of bachelor and doctor in divinity. The year following he had a very unexpected increase of fortune from Mrs. Vanhomrigh, the celebrated Vanessa, to whom he had been introduced by Swift: this lady had intended Swift for her heir; but, perceiving herself to be slighted by him, she left near 8000 l. between her two executors, of whom Berkeley was one. May 18, 1724, he was promoted to the deanery of Derry, worth 1100 l. per annum.

In 1725, he published, and it has since been reprinted in his Miscellaneous Tracts, "A Proposal for converting the savage Americans to Christianity, by a college to be erected in the Summer Islands, otherwise called the Isles of Bermuda:" a scheme which had employed his thoughts for three or four years past; and it is really surprising to consider, how far he carried it. He offered to resign all his preferment, and to dedicate the remainder of his life to instructing the American youth, on a stipend of 100 l. yearly: he prevailed with three junior fellows of Trinity College, Dublin, to give up all their prospects of preferment at home, and to exchange their fellowships for a settlement in the Atlantic Ocean at 40 l. a year: he procured his plan to be laid before George I. who commanded Sir Robert Walpole to lay it before the Commons, and farther granted him a charter for erecting a college in Bermuda, to consist of a president and nine fellows, who were obliged to maintain and educate Indian scholars at 10 l. a year each; he obtained a grant from the Commons of a sum, to be determined by the king; and accordingly

accordingly 10000*l.* was promised by the minister, for the purchase of lands, and erecting the college. He married the daughter of John Forster, Esq; speaker of the Irish House of Commons, the 1st of August, 1728: and actually set sail in September following for Rhode Island, which lay nearest to Bermuda, taking with him his wife, a single lady, and two gentlemen of fortune. Was not this going a great way, and was not here a full prospect of success? Yet the scheme entirely failed, and Berkeley was obliged to return, after residing near two years at Newport. The reason given is, that the minister had never heartily embraced the project, and the money was turned into another channel.

Life, p. 21.

In 1732, he published "*The Minute Philosopher*," in two volumes 8vo. This masterly work is written in a series of dialogues on the model of Plato, a philosopher he is said to have been very fond of; and in it he pursues the Freethinker through the various characters of Atheist, Libertine, Enthusiast, Scornor, Critic, Metaphysician, Fatalist, and Sceptic. The same year he printed a sermon, preached before the Society for propagating the Gospel in foreign parts. In 1733, he was made Bishop of Cloyne, and might have been removed in 1745, by Lord Chesterfield, to Clogher; but declined it. He resided constantly at Cloyne, where he faithfully discharged all the offices of a good bishop, yet continued his studies with unabated attention.

Life, p. 29.

About this time he engaged in a controversy with the mathematicians, which made a good deal of noise in the literary world; and the occasion of it is said to have been this: Mr. Addison had given the bishop an account of their common friend Dr. Garth's behaviour in his last illness, which was equally displeasing to both these advocates of revealed religion. For, when Addison went to see the doctor, and began to discourse with him seriously about another world, "Surely, Addison, replied he, I have good reason not to believe those trifles, since my friend Dr. Halley, who has dealt so much in demonstration, has assured me, that the doctrines of Christianity are incomprehensible, and the religion itself an imposture." The bishop, therefore, took arms against this dealer in demonstration, and addressed to him, as to an Infidel Mathematician, a discourse called "*The Analyst*;" with a view of shewing, that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavoured to prove, that the doctrine of fluxions furnished a clear example. This attack gave occasion

caſion to Maclaurin's Treatiſe, and other ſmaller works, upon the ſubject of fluxions; but the direct answers to "The Analyſt" were ſet forth by a perſon, under the name of Philalethes Cantabrigienſis, but generally ſuppoſed to be Dr. Jurin, who publiſhed a piece intituled, "Geometry no Friend to Infidelity," 1734. To this the biſhop replied in "A Defence of Freethinking in Mathematics," 1735; which drew a ſecond answer the ſame year from Philalethes, ſtyled, "The minute Mathematician, or the Freethinker no juſt Thinker." And here the controversy ended.

But the biſhop, ever active and attentive to the public good, was continually ſending forth ſomething or other: in 1735, "The Queriſt;" in 1736, "A Diſcourſe addreſſed to Magiſtrates, occaſioned by the enormous licence and irreligion of the Times;" and many other things afterwards of a ſmaller kind. In 1744, came forth his celebrated and curious book, intituled, "Siris; a Chain of Philoſophical Reflections and Inquiries concerning the Virtues of "Tar Water:" a work which, he has been heard to de- Life, p. 34. clare, coſt him more time and pains, than any other he had ever been engaged in. It underwent a ſecond impreſſion, with additions and emendations, in 1747; and was followed by "Farther Thoughts on Tar Water," in 1752. In July, the ſame year, he removed with his lady and family to Oxford, partly to ſuperintend the education of a ſon, but chiefly to indulge the paſſion for learned retirement, which had ever ſtrongly poſſeſſed him, and was one of his motives to form the Bermuda project. He would have reſigned his biſhopric for a canonry or headſhip at Oxford; but it was not permitted him. At Oxford he lived highly reſpected, and collected and printed the ſame year all his ſmaller pieces in 8vo.; but he did not live long: for, on Sunday evening, Jan. 14, 1753, as he was in the miſt of his family, liſtning to a ſermon which his lady was reading to him, he was ſeized with what was called a paſy in the heart, and inſtantly expired. The accident was ſo ſudden, that his body was cold, and his joints ſtiff, before it was diſcovered; as he lay upon a couch, and ſeemed to be aſleep, till his daughter, on preſenting him with a diſh of tea, firſt perceived his inſenſibility. His remains were interred at Chriſt Church Oxford, and there is an elegant marble monument over him, with an inſcription by Dr. Markham, then Dean.

As to his perſon, he was handſome, with a countenance full of meaning and kindneſs, remarkable for great ſtrength of limbs, and, till his ſedentary life impaired it, of a very robuſt

buft constitution. He was, however, often troubled with the hypocondria, and latterly with a nervous colic, from which however he was greatly relieved by the virtues of tartar. At Cloyne he constantly rofe between three and four o'clock in the morning, and fummoned his family to a leffon on the bafs viol, from an Italian mafter he kept in the houfe for the inftruction of his children; though he himfelf had no ear for mufic. He fpent the reft of the morning, and often a great part of the day, in ftudy: and Plato, from whom many of his notions were borrowed, was his favourite author. The excellence of his moral character is conspicuous in his writings: he was certainly a very amiable as well as very great man; and Pope is fcarcely thought to have faid too much, when he afcribes

“ To Berkeley every virtue under heaven.”

BERNARD (ST.), one of the fathers of the church, born 1091, in the village of Fontaine in Burgundy. In 1115, the monastery of Clairvaux was founded, and Bernard was made the firft abbot of this religious houfe, where many famous men were bred up under his tuition: it is faid, that a pope, fix cardinals, and no lefs than thirty bifhops came out of this houfe. He acquired fo great efteem amongft the clergy, nobility, and common people, that no ecclefiaftical affair, or difpute was carried on without having recourfe to his advice. It was owing to him, that Innocent II. was acknowledged fovereign pontif; and after the death of Peter Leonis, anti-pope, that Victor, who had been named fucceffor, made a voluntary abdication of his dignity. He convicted Abelard at the council of Sens, in 1140. He opposed the monk Raoul; he perfecuted the followers of Arnaud de Breffe; and in 1148, he got Gilbert de la Porvice bifhop of Poitiers and Eonde l'Etoile to be condemned in the council of Rheims. By fuch zealous behaviour he verified (fays Mr. Bayle) the interpretation of his mother's dream. She dreamt, when fhe was with child of him, that fhe fhould bring forth a white dog, whose barking fhould be very loud. Being aftonifhed at this dream, fhe confulted a monk, who faid to her, “ Be of good courage, you fhall have a fon “ who fhall guard the houfe of God, and bark loudly againft “ the enemies of the faith.”

He died in 1153, after having founded 160 monafteries, and wrought innumerable miracles, and became one of the great faints of the Romifh communion. He has left many works;

works; the best edition is that published in 1690, by father Mabillon, in two volumes folio.

BERNARD (EDWARD), a learned critic and astronomer, born at Perry St. Paul, commonly called Pauler's Perry, near Towcester in Northamptonshire, the 2d of May, 1638. He received some part of his education at Northampton; but his father dying when he was very young, his mother sent him to an uncle in London, who entered him at Merchant-taylors-school, in 1648: here he continued till June, 1655, when he was elected scholar of St. John's college in Oxford, of which also he became afterwards fellow. During his stay at school, he had laid in an uncommon fund of classical learning, so that when he went to the university, he was a great master of the Greek and Latin tongues, and not unacquainted with the Hebrew. He had acquired a good Latin style, and could compose verses well, so that he often used to divert himself with writing epigrams. In the university, he applied himself to history, philology, and philosophy; nor was he satisfied with the knowledge of the languages of Greece and Rome, but likewise made himself master of the Hebrew, Syriac, Arabic, and Coptic. He applied himself next to the mathematicks, under the famous D. J. Wallis. He took the degree of batchelor of arts, Feb. the 12th, 1658; that of master, April 16, 1662; and that of batchelor in divinity, June 9, 1668. December following he went to Leyden, to consult several oriental manuscripts left to that university by Joseph Scaliger and Levinus Warnerus, and especially the 5th, 6th, and 7th books of Apollonius Pergæus's conic sections; the Greek text of which is lost, but which are preserved in the Arabic version of that author. This version had been brought from the east by James Golius, and was in the possession of his executor, who finding Mr. Bernard's chief design in coming to Holland was to examine this manuscript, allowed him the free use of it. He accordingly transcribed these three books, with the diagrams, intending to publish them at Oxford, with a Latin version, and proper commentaries; but was prevented from completing this design. Abraham Echellensis had published a Latin translation of these books in 1661, and Christianus Ravius gave another in 1669: but Dr. Smith remarks, that these two authors, though well skilled in the Arabic language, were entirely ignorant of the mathematics, which made it regretted that Golius died while he was preparing that work for the press; and that Mr. Bernard, who understood both the language

Wood's Athen. Oxon. vol. ii.

Smith's vita Bernardi at the end of Bishop Hunting-ton's epistles. Lond. 1704. 8vo. p. 4.

Ibid. p. 7. &

Ibid.

Ibid. p. 12.

guage and the subject, and was furnished with all the proper helps for such a design, was abandoned by his friends, though they had before urged him to undertake it [A].

Smith's vita
Bernardi,
&c. 8vo.
p. 23, 14.

At his return to Oxford, he examined and collated the most valuable manuscripts in the Bodleian library, which induced those who published ancient authors, to apply to him for observations or emendations: these he readily imparted, and by this means became engaged in a very extensive correspondence with the learned in most countries. In 1669, the famous Christopher Wren, Savilian professor of astronomy at Oxford, having been appointed surveyor-general of his majesty's works, and being much detained at London by this employment, obtained leave to name a deputy at Oxford, and pitched upon Mr. Bernard, which engaged the latter in a more particular application to the study of astronomy. In 1672, the master and fellows of his college presented him to the rectory of Cheame in Surrey; and February following, Dr. Peter Mews, the master, being advanced to the bishoprick of Bath and Wells, appointed Mr. Bernard one of his chaplains. But the following year he quitted all views of preferment, by accepting the Savilian professorship of astronomy, vacant by the resignation of Sir Christopher Wren; for, by the statutes of the founder, Sir Henry Savile, the professors are not allowed to hold any other office either ecclesiastical or civil.

About this time a scheme was set on foot at Oxford, of collecting and publishing the ancient mathematicians. Mr. Bernard, who had first formed the project, collected all the old books published on that subject since the invention of printing, and all the MSS. he could discover in the Bodleian and Savilian libraries, which he arranged in order of time, and according to the matter they contained. Of this he drew up a synopsis or view which he presented to bishop Fell, a great encourager of the undertaking [B]. As a specimen he published also a few sheets of Euclid in folio, containing the Greek text, and a Latin version, with Proclus's commentary in Greek and Latin, and learned scholia and

[A] This book was published at length by Dr. Halley, at Oxford, 1710, folio, who has given a Latin translation of the three last books out of Arabic, and supplied by his own ingenuity and industry the 8th book, which is lost.

[B] It was published by Dr. Smith at the end of his life of our author, un-

der the title of "Veterum Mathematicorum Græcorum, Latinorum, et Arabicum, Synopsis." And at the end of it there is a catalogue of some Greek writers, who are supposed to be lost in their own language, but are preserved in the Syriac or Arabic translations of them.

corollaries.

corollaries. He undertook also an edition of the "Parva syntaxis Alexandrina;" in which, besides Euclid, are contained the small treatises of Theodolius, Autolycus Mene-^{Smith's vita Bernardi, &c. 8vo. p. 23, 25.} laus, Aristarchus, and Hipficles: but it was never published. In 1676, he was sent to France by Charles II. to be tutor to the dukes of Grafton and Northumberland, natural sons of the king, by the duchess of Cleveland, with whom they then lived at Paris; but the plainness and simplicity of his manners not suiting the gaiety of the duchess's family, he continued with them only one year, when he returned to Oxford: he reaped however the advantage, during his stay at Paris, of becoming acquainted with most of the learned men in that city.

Upon his return to the university, he applied himself to his former studies; and though, in conformity to the obligation of his professorship, he devoted the greatest part of his time to mathematicks, yet his inclination was now more to history, chronology, and antiquities. He undertook a new edition of Josephus, but it was never completed [c]. In 1683, he went again to Leyden, to be present at the sale of Nicholas Heinsius's library; where he purchased, at a great price, several of the classical authors, that had been either collated with manuscripts, or illustrated with the original notes of Joseph Scaliger, Bonaventure Vulcanius, the two Heinsius's, and other celebrated critics. Here he renewed his acquaintance with several persons of eminent learning, and was so taken with their civilities, and the opportunities he had of making improvements in oriental learning, that he would have settled at Leyden, if he could have been chosen professor of the oriental languages in that university; but not being able to compass this, he returned to Oxford. He began now to be tired of astronomy, and his health declining, he was desirous to resign; but no other preferment offering, he was obliged to hold his professorship some years longer

[c] Several years before, bishop Fell had resolved, with our author's assistance, to print a new edition of Josephus: but either for want of proper means to compleat that work, or in expectation of one promised by the learned Andrew Bosius, this design was for a while laid aside. Upon the death of Bosius, it was refused; and Mr. Bernard collected all the manuscripts he could procure out of the libraries of Great Britain, both of the Greek text and Epiphanius's Latin translation, and

purchased Bosius's papers of his executors at a great price. Then he published a specimen of his edition, and wrote many letters to his learned friends in France, Holland, Germany, and other countries, to desire their assistance in that work. He laboured in it a good while with the utmost vigour and resolution, though his constitution was much broken by his intense application to his studies: nevertheless the undertaking was left unfinished. Vita Bernardi a T. Smith, p. 29, 35.

than he intended; however, in 1691, being presented to the rectory of Brightwell in Berkshire, he soon after quitted his professorship, and was succeeded by David Gregory, professor of mathematics at Edinburgh.

Smith's vita
Bernardi at
the end of
Bishop Hun-
tington's
epistles,
Lond. 1704.
8vo. p. 4.

Ibid. p. 53.

Towards the latter end of his life, he was much afflicted with the stone; yet, notwithstanding this, and other infirmities, he took a third voyage to Holland, to attend the sale of Golius's manuscripts. After six or seven weeks absence he returned to London, and from thence to Oxford. There he fell into a languishing consumption, which put an end to his life, January 12, 1696, before he was quite fifty-nine years of age. Four days after he was interred in St. John's chapel, where a monument of white marble was soon erected for him. As to this learned man's character, Dr. Smith, who knew him well, gives him a very great one. "He was," says he, "of a mild disposition, averse to wrangling and disputes; and if by chance or otherwise he happened to be present where contests ran high, he would deliver his opinion with great candour and modesty, and in few words, but entirely to the purpose. He was a candid judge of other men's performances; not too censorious even on trifling books, if they contained nothing contrary to good manners, virtue, or religion; and to those which displayed wit, learning, or good sense, none gave more ready and more ample praise. Though he was a true son of the church of England, yet he judged favourably and charitably of dissenters of all denominations. His piety and prudence never suffered him to be hurried away by an immoderate zeal, in declaiming against the errors of others. His piety was sincere and unaffected, and his devotions both in public and private very regular and exemplary. Of his great and extensive learning, the works he published, and the manuscripts he has left, are a sufficient evidence."

Ibid. p. 55.

Ibid. p. 59.

BERNARD (JAMES), professor of philosophy and mathematics, and minister of the Walloon church at Leyden, born September 1, 1658, at Nions in Dauphiné. He had the rudiments of his education in a Protestant academy, at Die, in Dauphiné. He went afterwards to Geneva, where he studied philosophy, and applied to the Hebrew language under the professor Michael Turretin. He returned to France in 1679, and was chosen minister of Venterol, a village in Dauphiné. Some time after he was removed to the church of Vinsobres in the same province; but the persecutions

Le Clerc
Eloge de M.
Bernard,
Nouvelles de
la repub. des
lettres 1618,
May & juin,
p. 292.

secutions raised against the Protestants in France, having obliged him to leave his native country, he retired to Geneva in 1683, and afterwards to Lausanne in Switzerland. In 1685, he went to Holland, where he was appointed one of the pensionary ministers of Ganda, and taught philosophy: but having been married since he came to Holland, and the city of Ganda not being very populous, he had not a sufficient number of scholars to maintain his family; and therefore obtained leave to reside at the Hague, but went to Ganda to preach in his turn, which was about four times a year. Before he went to live at the Hague, he had published a kind of political state of Europe, intituled "*Histoire abrégée de l'Europe, &c.*" The work was begun in July 1686, and continued monthly till December 1688: it makes five volumes in 12mo. In 1692, he began his "*Lettres Historiques,*" containing an account of the most important transactions in Europe, with necessary reflections, which was also published monthly, till 1698: it was afterwards continued by other hands, and contains a great many volumes. Mr. Le Clerc having left off his "*Bibliothèque universelle*" in 1691, Mr. Bernard wrote the greatest part of the 20th volume, and by himself carried on the five following, to the year 1693. In 1699, he collected and published "*Actes et négociations de la paix de Ryswic,*" in four volumes 12mo: a new edition of this collection was published in 1707, in five volumes 12mo. He did not put his name to any of these works, nor to the general collection of the treaties of peace, which he published in 1700 [A]. But he prefixed it to the "*Nouvelles de la république des Lettres,*" which was begun in 1698, and continued till December 1710. This undertaking engaged him in some disputes, particularly with one Mr. de Vallone, a monk, who, having embraced the Reformed religion, wrote some metaphysical books concerning predestination. Mr. Bernard having given an account of one of these books, the author was so displeased with it, that he printed a libel against Mr. Bernard, and gave it about privately amongst his friends. He was also engaged in a long dispute with Mr. Bayle upon

Nouv. de la
Rep. de Let.
1609, Juil-
let, p. III.

Rep. de Let.
1703, April
p. 462, &c.

[A] This collection consists of the treaties, contracts, acts of guaranty, &c. betwixt the powers of Europe, four volumes in folio. The first contains the preface, and the treaties made since the year 536, to 1500. The second consists of Mr. Amelot de la Houfflay's historical and political reflections, and the treaties from 1500 to 1600. The third includes the treaties from 1601 to 1661; and the fourth, those from 1661 to 1700, with a general alphabetical index to the whole.

the two following questions : 1. Whether the general agreement of all nations in favour of a deity, be a good proof of the existence of a deity ? 2. Whether atheism be worse than idolatry ?

Bayle continuation de pensées diverses tom. 1. p. 55. rep. de lettres, 1705, Feb. p. 129, &c. Bayle, ibid. tom. 2. rep. des let. Mar. 1705, p. 289, &c.

Mr. Bernard having acquired great reputation by his works, as well as by his sermons at Ganda and the Hague; the congregation of the Walloon church at Leyden were desirous to have him for one of their ministers : but they could not accomplish their desire whilst king William lived, who refused twice to confirm the election of Mr. Bernard, as being a republican in his principles, and delivered his sentiments too freely in a sermon before this prince. After the death of king William, he was unanimously chosen in 1705; and about the same time appointed professor of philosophy and mathematics at Leyden; the university presenting him with the degrees of doctor of philosophy, and master of arts. In 1716, he published "A Supplement to Moreri's dictionary," in two volumes folio. The same year he resumed his "Nouvelles de la Republique des lettres," and continued it till his death, which happened the 27th of April, 1718, in the 60th year of his age.

Mr. Bernard was well skilled in polite literature, and a perfect master of the Hebrew tongue. He studied the scriptures with great attention; and though he was not reckoned of the first class of mathematicians, yet he could explain the principles of that science in a very clear and able manner. As Journ. Lit. 1718, Tom. 10. p. 223.

to philosophy, he had applied himself to that of Cartesius; yet after he came into Holland, having learned the English tongue, he used to read the best books from England, and had acquired some taste in the Newtonian philosophy. He left sermons and other works in manuscript.

Du Pin, bibl. lioth. eccles.

BERNARDINE, an ecclesiastic and saint, born at Massa, in Tuscany, 1380. He lost his mother at three years of age, and his father at seven. In 1392, his relations sent for him to Sienna, where he learned grammar under Onuphrius, and philosophy under John Spaletanus. In 1396, he entered himself among the confraternity of the disciplinaries in the hospital de la Scala in that city; and in 1400, when the plague ravaged all Italy, he attended upon the sick in that hospital with the utmost diligence and humanity. In 1404, he entered into a monastery of the Franciscan order, near Sienna, and, having been ordained priest, became an eminent preacher. He was afterwards sent to Jerusalem, as commissary of the Holy Land; and upon his return to Italy, visited several

several cities where he preached with great applause. His enemies accused him to Pope Martin V. of having advanced in his sermons erroneous propositions; upon which he was ordered to Rome, where he vindicated himself, and was allowed to continue his preaching. The cities of Ferrara, Sienna, and Urbino, desired Pope Eugenius IV. to appoint him their bishop; but Bernardine refused to accept of this honour. He repaired and founded above three hundred monasteries in that country. He died at Aquila in Abruzzo, 1444, and was canonised in 1450 by pope Nicholas [A].

Du Pin. bib. lioth. eccles.

Wharton's appendix to Cave's hist. liter.

[A] His works were published at Venice, in 1591, in 4 vols, 4to; by Peter Rodolphus, bishop of Sinigaglia; and at Paris, by father John de la

Hayne, a Franciscan, in 2 vols. in folio. What bookseller in Europe would venture to publish them now?

BERNIER (FRANCIS), surnamed the Mogul, on account of his voyages and residence in the Mogul's country, born at Angers in France. After he had taken his degree of doctor of physic at Montpellier, he gratified a strong natural inclination which he had for travelling. He left his own country in 1654, and went first to the Holy Land, and thence into Egypt. He continued a year at Cairo, where he was infected with the plague. He embarked afterwards at Suez for the kingdom of the Mogul, and resided twelve years at the court of this prince, whom he attended in several of his journeys, and acted as his physician for eight years. Upon his return to France in 1670, he published the history of the countries which he had visited [A], and several other works, in the composition of which he spent the remainder of his life. He made a voyage to England, in 1685, and died three years after at Paris, on the 22d of September, 1688.

Niceron memoirs, &c. tom. 23.

[A] His history and description of the countries which he visited, were published at first separately in four different vols. with different titles. They were afterwards however reprinted under the general title of "Voyages de Francois Bernier, contenant la description des Etats de grand Mogul,

" de l'Hindoustan, du Royaume de Kachemire, &c. Amst. 1699, and " 1710," in 12mo. 2 vols. They are esteemed to be the most exact account we have of those countries. Mr. Bernier published also an abridgement of " Gassendus's philosophy," 8 vols. 12mo. of whom he was a very great admirer.

BERNINI, or BERNIN (JOHN LAWRENCE), commonly called Cavaliero Bernin, born at Naples, was famous for his skill in painting, sculpture, architecture, and mechanics. He began first to be known under the pontificate of Paul V. who foretold his future fame as soon as he saw his first performances. Rome is indebted to this artist for some

Moreri.

of her greatest ornaments. There are, in the church of St. Peter, no less than fifteen different works of his. Of these the most admired are the great altar and tabernacle; St. Peter's chair; the tombs of Urban VIII. and Alexander VII.; the equestrian statue of Constantine; the porticos supported by a great number of pillars, which surround the court of St. Peter; the fountain in the Square Navonna; the church of St. Andrew, for the novitiate Jesuits; and the statue of Daphne, in the family of the Borgheze. In 1665, Bernini was invited to France, to work in the Louvre; and here he executed a bust of the king, which gained him the applause of the whole court. He likewise undertook an equestrian statue of his majesty. Bernini died at Rome, the 29th of November, 1680. He was a man somewhat austere in his disposition, and of a hasty violent temper; and, in the bust of him at Paris, there is said to be a great likeness, and strong expression of his temper.

Fontenelle
eloge de M.
Bernoulli.

BERNOULLI (JAMES), a celebrated mathematician, born at Basil, Dec. 27, 1654. After he had studied polite literature, he learned the old philosophy of the schools; and, having taken his degrees in the university of Basil, applied himself to divinity, not so much from inclination, as complaisance to his father. He gave very early proofs of his genius for mathematics, and soon became a geometrician, without any assistance from masters, and at first almost without books; for he was not allowed to have any books of this kind; and if one fell by chance into his hands, he was obliged to conceal it, that he might not incur the displeasure of his father, who designed him for other studies. This severity made him choose for his device, Phaeton driving the chariot of the sun with these words, "*Invito patre sidera verfo,*" *I traverse the stars against my father's inclination*: it had a particular reference to astronomy, the part of mathematics, to which he at first applied himself. But the precautions of his father did not avail, for he pursued his favourite study with great application. In 1676 he began his travels. When he was at Geneva, he fell upon a method to teach a young girl to write, though she had lost her sight when she was but two months old. At Bourdeaux he composed universal gnomonic tables, but they were never published. He returned from France to his own country in 1680. About this time there appeared a comet, the return of which he foretold, and wrote a small treatise upon it, which he afterwards translated into Latin. He went soon after

after to Holland, where he applied himself to the new philosophy, and particularly to that part of the mathematics which consists in resolving problems and demonstrations. After having visited Flanders and Brabant, he went to Calais, and passed over to England. At London he contracted an acquaintance with all the most eminent men in the several sciences; and had the honour of being frequently present at the philosophical societies held at the house of the famous Mr. Boyle. He returned to his native country in 1682, and exhibited at Basil a course of experiments in natural philosophy and mechanics, which consisted of various new discoveries. The same year he published his essay of "A new system of comets" [A], and the year following his "Dissertation upon the weight of air" [B]. In 1684, he was invited to be professor of mathematics at Heidelberg, and would have accepted of this offer, had not his marriage with a lady of good family fixed him in his own country.

Mr. Leibnitz published about this time in the *Acta eruditorum* at Leipzig some essays on his new *Calculus differentialis*, or *infinimens petits*, but concealed the art and method of it. Mr. Bernoulli however and one of his brothers, who was likewise an excellent geometrician, endeavoured to unfold the secret, which they did with so much success, that Mr. Leibnitz declared them to have an equal right with himself to a share in this invention. In 1687, the professorship of mathematics at Basil being vacant, Mr. Bernoulli was appointed his successor. He discharged this trust with universal applause. His reputation drew a great number of foreigners from all parts to hear his lectures. He had an admirable talent in teaching, and adapting himself to the different genius and capacity of his scholars. In 1699, he was admitted into the academy of sciences at Paris as a foreign member; and, in 1701, the same honour was conferred upon him by the academy of Berlin. He wrote several pieces in the "*Acta eruditorum* of Leipzig," the "*Journal*

[A] It was published at Amsterdam, in 1682, in 8vo. under the following title, "Conamen novi Systematis cometarum, pro motu eorum sub calculum revocando, et appositionibus præcedendis."

[B] Published at Amsterdam, in 8vo, 1683, and intitled "Dissertatio de gravitate Ætheris et Cæli." In this piece he not only treats of the weight of the air, but speaks very particularly of the æther, which he sup-

poses to be a matter much more fine and subtle than what we breathe. He accounts for the hardness of bodies from the weight and pressure of the air. He protests in his preface, that when he invented this system, he did not remember that he had read it in "Malbranche's search after truth;" and he congratulates himself upon having fallen on the same hypothesis with that philosopher, and having traced it out by the same steps. Niceron, p. 61, 62.

“des Savans,” and the “Histoire de l’academie des sciences.” At length application to study brought upon him the gout, and by degrees reduced him to a slow fever, of which he died the 16th of August, 1705. Archimedes, having discovered the proportion of a sphere to a cylinder circumscribed about it, ordered it to be engraved upon his monument: in imitation of which, Bernoulli ordered a spiral logarithmical curve to be inscribed upon his tomb, with these words, “Eadem mutata resurgo,” *I rise the same though changed*: alluding to the hopes of a resurrection, in some measure represented by the properties of that curve, which he had the honour of discovering.

Fontenelle
ibid. Nic-
eron, p. 53.
65.

BERRIMAN (Dr. WILLIAM), was born September 24, 1688, and was the son of Mr. John Berriman apothecary in Bishopsgate Street, and the grandson of the Rev. Mr. Berriman, rector of Bedington, in Surry. He had his grammar learning at Banbury in Oxfordshire, and at Merchant Taylors school. At 17 years of age he was entered a commoner of Oriel college in Oxford, where he took his several degrees when he was of proper standing for them. He was curate and lecturer of Allhallows Thames Street, and lecturer of St. Michael’s Queenhithe. He was appointed domestic chaplain to Dr. Robinson, bishop of London, in 1720, and soon after collated by him to the living of St. Andrew’s, Undershaft. In 1727, he was elected fellow of Eton college by the interest of Dr. Godolphin, the provost, without any solicitation. Here he chiefly resided in the summer, and in his parsonage house in the winter, where he died Feb. 5, 1749-50, in the 62d year of his age.

His writings are, 1. “A seasonable Review of Mr. Whiston’s Account of primitive Doxologies, 1719” 2. “An Historical Account of the Trinitarian Controversy, in eight Sermons at Lady Moyer’s Lecture, 1725.” 3. “A Defence of some Passages in the Historical Account, 1731.” 4. “Brief Remarks on Mr. Chandler’s Introduction to the History of the Inquisition, 1733.” 5. “A Review of the Remarks.” 6. “Sermons at Boyle’s lectures, 1733,” in two vol. 8vo. Besides these he published many occasional sermons in his life-time, and after his death were published by his brother John Berriman, M. A. from his original manuscript, “Christian Doctrines and Duties explained and recommended,” two vol. 8vo.

BERQUIN (LEWIS DE), a gentleman of Artois, who Erasmus was burnt for being a Protestant, at Paris, 1529. He was^{epist. 4. lib. 24. p. 127.} lord of a village, whence he took his name, and for some time made a considerable figure at the court of France, where^{Ibid. p. 1279.} he was honoured with the title of king's counsellor. Erasmus says, that his great crime was openly professing to hate the monks; and that from hence arose his warm contest with William Quernus, one of the most violent inquisitors of his time. A charge of heresy was mustered up against him, and the articles of his accusation were drawn out of a book which he had published: He was thereupon committed to prison, but when his affair came to a trial, he was acquitted by the judges. His accusers pretended that he would not have escaped, had not the king interposed his authority; but Berquin himself ascribed it entirely to the justice of his cause, and was no more cautious than before. Some time after, Noel Beda and his emissaries made extracts from some of his books, and accused him of pernicious errors, whereupon he was again sent to prison, and, the cause being tried, sentence was passed against him; viz. that his books be committed to the flames, that he retract his errors, and make a proper submission, and if he refuse to comply, that he be burnt. Being a man of an undaunted inflexible spirit, he would submit to nothing; and in all probability would at this time have suffered death, had not some of the judges, who perceived the violence of his accusers, got the affair to be again heard and examined. It is thought this was owing to the intercession of madam the Regent. In the mean time Francis I. returning from Spain, and finding the danger of his counsellor from Beda and his faction, wrote to the parliament, telling them to be cautious how they proceeded, for that he himself would take cognizance of the affair. Soon after Berquin was set at liberty, which gave him such courage, that he turned accuser against his accusers: he prosecuted them for irreligion, though, if he had taken the advice of Erasmus, he would have esteemed it a sufficient triumph that he had got free from the persecution of such people. But not content, says Mr. Bayle, with escaping from his accusers, he^{Ep. 4. lib. 24. p. 1280.} must needs have the honour of a victory, as a reward of his labour. Is not this like the crane (continues Bayle), who asked for a reward after he had got his neck safe and found out of the wolf's throat? He was sent a third time to prison, and condemned to a public recantation and perpetual imprisonment. He would not acquiesce in this judgement; and being therefore condemned as an obstinate heretic, he was strangled.

on the Greve, and afterwards burnt: He suffered death with great constancy and resolution, being then about forty years of age. The monk, who accompanied him on the scaffold, declared, that he had observed in him signs of abjuration: which Erasmus however believes to be a falsehood. "It is Ep. 4. lib. 24. p. 1278. "always," says he, "their custom in like cases. These "pious frauds serve them to maintain themselves in the glory "of having avenged religion, and to justify to the people "those who have accused and condemned the burnt heretics."

BERTIUS (PETER), a man distinguished by religious adventures as well as letters, was born in a small town of Flanders, 1565. He became professor of philosophy at Leyden, but lost his professorship for taking part with the Arminians. He went to Paris, where he abjured the Protestant Religion in 1620, was made cosmographer to the king, and royal professor extraordinary of mathematics. He died in 1629, aged 64; and left some better things behind him, than he had written about the Gomarists and Arminians. 1. "Commentaria rerum Germanicarum," 12mo. 2. "A "good edition of Ptolemy's Geography," in Greek and Latin, folio. 3. "De Aggeribus et Pontibus." 4. "Introductio in universam Geographiam."

BESSARION, titular patriarch of Constantinople and archbishop of Nice, and one of those illustrious persons who contributed to the resurrection of letters in the fifteenth century, was born at Trebisonde. He was very zealous to reunite the Greek with the Latin church, and engaged the emperor John Paleologus to interest himself in bringing this great work about. He passed into Italy, appeared at the council of Florence, harangued the fathers, and made himself admired, as well by his modesty, as by his uncommon abilities. The Greek Schismatics conceived so mortal an aversion to him, that he was obliged to remain in Italy; where Pope Eugenius IV. honoured him with the purple, in 1439. He fixed his abode at Rome, and would have been raised to the Papal chair, if cardinal Alain had not opposed it, as injurious to the Latin church, to chuse a Greek however illustrious. He was employed in several embassies, but that to France proved fatal to him. When legate at this court, he happened to visit the duke of Burgundy, before he saw Lewis XI.; which so disconcerted the capricious haughty monarch, as to occasion him a very ungracious reception.

Nay,

Nay, the king even took the cardinal legate by his most magnificent beard, saying in his fine Latin, “*Barbara Græca genus retinent quod habere solebant;*” and this affront so chagrined the cardinal, as to occasion his death at Ravenna, upon his return, in 1472. This at least is what Matthieu relates, in his “*History of Lewis XI.*”

Bellarion loved the literati, and protected them. Argyropilus, Theodore of Gaza, Poggius, Laurentius Valla, &c. formed in his house a kind of academy. His library was large and curious; and the senate of Venice, to whom he gave it, preserve it to this day with attention and regard. He left some works, which rank among those that helped to revive letters; as, “*Defensio Doctrinæ Platonicæ,*” &c. “*Translations of some pieces of Aristotle.*” “*Orations,*” “*Epistles,*” &c.—See Hody de Viris Illustribus, &c.

BETTERTON (THOMAS), a famous English actor, generally styled the English Roscius. He was born in Tot-hill-street, Westminster, 1635; and, after having left school, is said to have been put apprentice to a bookseller. The particulars however, relating to the early part of his life, are not ascertained. It is generally thought that he made his first appearance on the stage, in 1656, or 1657, at the opera-house in Charter-house-yard, under the direction of sir William Davenant. He continued to perform here till the Restoration, when king Charles granted patents to two companies, the one was called the king’s company, and the other the duke’s. The former acted at the Theatre Royal in Drury-Lane, and the latter at the Theatre in Lincoln’s-Inn-fields. Betterton went over to Paris, at the command of king Charles II. to take a view of the French scenery, and at his return made such improvements, as added greatly to the lustre of the English stage. For several years, both companies acted with the highest applause, and the taste for dramatic entertainments was never stronger than whilst these two companies played [A]. The two companies were how-
Wood’s
Athen.
Oxon. vol. ii.
col. 412.
Philip’s
theatrum
poetarum
p. 191.
Cibber’s
Apology,
p. 75.

[A] Mr. Cibber says, that plays having been so long prohibited, people came to them with greater eagerness, like folks after a long fast to a great feast; and that women being now brought upon the stage was a great advantage; for on all former stages, female characters were performed by boys, or young men of the most effeminate aspect. He takes notice also of a rule which was established, that no play, which was acted at one house, should be attempted at the other. All the capital plays therefore of Shakspeare, Fletcher, and Jonson, were divided betwixt them, by the approbation of the court, and their own choice; so that when Hart was famous for Othello, Betterton had no less a reputation for Hamlet. By this means the town was supplied with greater variety of plays than could possibly have been shewn,

ever at length united ; though the time of this union is not precisely known, Gildon placing it in 1682, and Cibber in 1684. But however this may be, it was in this united company, that Mr. Betterton first shone forth with the greatest degree of lustre ; for having survived the famous actors upon whose model he had formed himself, he was now at liberty to display his genius in its full extent. His merit as an actor may perhaps exceed description, but, if an idea can be attained thereof, it must be from the following passage in

Life of Bet-
terton, p. 10.

Cibber's Apology : " Betterton was an actor," says he, " as Shakspeare was an author, both without competitors, formed for the mutual assistance and illustration of each other's genius ! How Shakspeare wrote, all men who have a taste for nature may read and know ; but with what higher rapture would he still be read, could they conceive how Betterton played him ! Then might they know the one was born alone to speak, what the other only knew to write ! Pity it is that the momentary beauties, flowing from an harmonious elocution, cannot, like those of poetry, be their own record ! That the animated graces of the player can live no longer than the instant breath and motion that presents them, or at best can but faintly glimmer through the memory, or imperfect attestation of a few surviving spectators. Could *how* Betterton spoke be as easily known as *what* he spoke, then might you see the Muse of Shakspeare in her triumph with all her beauties in her best array, rising into real life, and charming her beholders. But alas ! since all this is so far out of the reach of description, how shall I shew you Betterton ? Should I therefore tell you that all the Othellos, Hamlets, Hotspurs, Macbeths, and Brutus's, you have seen since his time, have fallen short of him, this still would give you no idea of his particular excellence. Let us see then what a particular comparison may do, whether that may yet draw him nearer to you ? You have seen a Hamlet perhaps, who, on the first appearance of his father's spirit, has thrown himself into all the straining vociferation requisite to express rage and fury ; and the house has thundered with applause, though the misguided actor was all the while (as Shakspeare terms it) tearing a passion into rags. I am the more bold to offer you this particular instance, because the late Mr. Addison, while I sat by

shown, had both companies been employed at the same time upon the same play. Cibber's apology for his life, p. 74, 75, &c.

" him

him to see this scene acted, made the same observation ;
 asking me, with some surprize, if I thought Hamlet should
 be in so violent a passion with the Ghost, which, though
 it might have astonished, had not provoked him ? For you
 may observe, that in this beautiful speech, the passion
 never rises beyond an almost breathless astonishment, or
 an impatience, limited by filial reverence, to enquire into
 the suspected wrongs that may have raised him from his
 peaceful tomb ; and a desire to know what a spirit so
 seemingly distressed, might wish or enjoin a sorrowful son,
 to execute towards his future quiet in the grave. This
 was the light into which Betterton threw this scene ;
 which he opened with a pause of mute amazement ! Then
 rising slowly to a solemn, trembling voice, he made the
 Ghost equally terrible to the spectator as to himself ! And
 in the descriptive part of the natural emotions which the
 ghastly vision gave him, the boldness of his expostulation
 was still governed by decency ; manly, but not braving,
 his voice never rising into that seeming outrage, or wild
 defiance, of what he naturally revered. But, alas ! to
 preserve this medium between mouthing, and meaning
 too little, to keep the attention more pleasingly awake by
 a tempered spirit, than by meer vehemence of voice, is, of
 all the master strokes of an actor, the most difficult to
 reach. In this none have equalled Betterton. He that
 feels not himself the passion he would raise, will talk to a
 sleeping audience. But this was never the fault of Better-
 ton. A farther excellence in him was, that he could vary
 his spirit, to the different characters he acted. Those
 wild impatient starts, that fierce and flashing fire, which
 he threw into Hotspur, never came from the unruffled
 temper of his Brutus (for I have more than once seen a
 Brutus as warm as Hotspur) ; when the Betterton Brutus
 was provoked in his dispute with Cassius, his spirits flew
 out of his eyes ; his steady looks alone, supplied that ter-
 ror which he disdained an intemperance in his voice should
 rise to. Thus, with a settled dignity of contempt, like
 an unheeding rock, he repelled upon himself the foam of
 Cassius ; not but in some part of this scene, where he re-
 proaches Cassius, his temper is not under this suppression,
 but opens into that warmth, which becomes a man of
 virtue ; yet this is that hasty spark of anger, which Brutus
 himself endeavours to excuse. But with whatever strength
 of nature we see the poet shew at once the philosopher
 and the hero, yet the image of the actor's excellence will
 be

“ be still imperfect to you, unless language could put colours
 “ in our words to paint the voice with. The most that a
 “ Vandyck can arrive at is, to make his portraits of great
 “ persons seem to think; a Shakspeare goes farther yet, and
 “ tells you what his pictures thought; a Betterton steps
 “ beyond them both, and calls them from the grave to
 “ breathe, and be themselves again in feature, speech and
 “ motion, at once united; and gratifies at once your eye,
 “ your ear, your understanding. From these various excel-
 “ lences, Betterton had so full a possession of the esteem and
 “ regard of his auditors, that upon his entrance into every
 “ scene, he seemed to seize upon the eyes and ears of the
 “ giddy and inadvertent. To have talked or looked another
 “ way, would have been thought insensibility or ignorance.
 “ In all his soliloquies of moment, the strongest intelligence
 “ of attitude and aspect drew you into such an impatient gaze
 “ and eager expectation, that you almost imbibed the
 “ sentiment with your eye, before the ear could reach it.”

Cibber's life,
 p. 83, 84,
 &c.

Endowed with such excellences it is no wonder that Bet-
 terton attracted the notice of his sovereign, the protection
 of the nobility, and the general respect of all ranks of people.
 The patentees however, as there was now only one theatre,
 began to consider it as a means of accumulating wealth to
 themselves by the labours of others; and this had such an
 influence on their conduct, that the actors had many hard-
 ships imposed upon them, and were oppressed in the most
 tyrannical manner. Betterton endeavoured to convince the
 managers of the injustice and absurdity of such a behaviour;
 which language not pleasing them, they began to give away
 some of his capital parts to young actors, supposing this
 would abate his influence. This policy hurt the patentees,
 and proved of service to Betterton; for the public resented
 having plays ill acted, when they knew they might be
 acted better. The best players attached themselves wholly
 to Betterton, urging him to turn his thoughts on some meth-
 od of procuring himself and them justice. Having a ge-
 neral acquaintance with people of fashion, he represented the
 affair in such a manner, that at length, by the intercession
 of the earl of Dorset, he procured a patent for building a
 new playhouse in Lincoln's-inn-fields, which he did by sub-
 scription. The new theatre was opened in 1695. Mr. Con-
 greve accepted a share with this company, and the first play
 they acted was his comedy of “ Love for Love.” The king
 honoured it with his presence; when Betterton spoke a pro-
 logue, and Mrs. Bracegirdle an epilogue on the occasion.

But notwithstanding all the advantages this company enjoyed, and the favourable reception they at first met with, yet they were unable to keep up their run of success, above two or three seasons. Vanbrugh and Cibber, who wrote for the other house, were expeditious in their productions; and the frequency of new pieces gave such a turn in their favour, that Betterton's company, with all their merit, must have been undone, had not the "Mourning Bride," and "The Way of the World," come to their relief, and saved them at the last extremity. In a few years, however, it appearing that they could not maintain their independence without some new support from their friends, the patrons of Betterton opened a subscription, for building a theatre in the Haymarket, which was finished in 1706. Betterton however being now grown old, and his health much impaired by constant application, declined the management of this house, resigning it intirely to sir John Vanbrugh and Mr. Congreve; but from the decay of Betterton, many of the old players dying, and other accidents, a re-union of the companies seemed necessary, and accordingly took place soon after.

When Betterton had reached seventy, his infirmities increased to a great degree, and his fits of the gout were extremely severe. His circumstances also grew daily worse and worse, yet he kept up a remarkable spirit and serenity of mind, and acted when his health would permit. The public, remembering the pleasure he had given them, would not allow so deserving a man, after fifty years service, to withdraw, without some marks of their bounty. In the spring of 1709, a benefit, which was then a very uncommon favour, was granted to him; and the play of "Love for Love," was acted for this purpose. He himself performed Valentine; Mrs. Bracegirdle and Mrs. Barry, though they had quitted the stage, appeared on this occasion, the former in the character of Angelica, and Mrs. Barry in that of Frail. After the play was over, these two actresses appeared leading on Betterton; and Mrs. Barry spoke an epilogue, written by Mr. Rowe.

Betterton got by this benefit 500*l.* and a promise was given him, that the favour should be annually repeated as long as he lived. Sept. 20, in the succeeding winter, he performed the part of Hamlet, with great vivacity. This activity of his kept off the gout longer than usual, but the fit returned upon him in the spring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play
he

he fixed upon was, "The Maid's tragedy," in which he acted the part of Melanthus; and notice was given thereof by his friend the Tatler; but the fit intervening, that he might not disappoint the town, he was obliged to submit to external applications, to reduce the swelling of his feet, which enabled him to appear on the stage, though he was obliged to use a slipper. "He was observed that day to have a more than ordinary spirit, and met with suitable applause; but the unhappy consequence of tampering with his distemper was, that it flew into his head, and killed him." He died April 28, 1710, and was interred in Westminster-abbey. Sir Richard Steele attended the ceremony, and two days after published a paper in the "Tatler" to his memory [B]. Mr. Booth, who knew him only in his decline, used to say, that he never saw him off or on the stage, without learning something from him; and frequently

Cibber's
life, p. 99.

[B] "Having received notice," says the author of this paper, "that the famous Mr. Betterton was to be interred this evening in the Cloysters, near Westminster-abbey, I was resolved to walk thither, and see the last office done to a man whom I had always very much admired, and from whose action I had received more impressions of what is great and noble in human nature, than from the arguments of the most solid philosophers, or the descriptions of the most charming poets I had ever read. Such an actor as Mr. Betterton ought to be recorded with the same respect as Roscius amongst the Romans. The greatest orator has thought fit to quote his judgement, and celebrate his life. Roscius was the example to all that would form themselves into a proper and winning behaviour. His action was so well adapted to the sentiments he expressed, that the youth of Rome thought they wanted only to be virtuous, to be as graceful in their appearance as Roscius. I have hardly a notion, that any performance of antiquity could surpass the action of Mr. Betterton, in any of the occasions in which he has appeared on our stage. The wonderful agony which he appeared in, when he examined the circumstances of the handkerchief in Othello; the mixture of love that intruded upon his mind upon the innocent answers Desde-

mona makes, betrayed in his gestures such a variety and vicissitude of passions, as would admonish a man to be afraid of his own heart, and perfectly convince him, that it is to stab it to admit that worst of daggers; jealousy. Whoever reads in his closet this admirable scene, will find that he cannot, except he has as warm an imagination as Shakspeare himself, find any but dry, incoherent and broken sentences: but a reader that has seen Betterton act it, observes, there could not be a word added; that longer speeches had been unnatural, nay impossible, in Othello's circumstances. The charming passage in the same tragedy, where he tells the manner of winning the affection of his mistress; was urged with so moving and graceful an energy, that while I walked in the Cloysters, I thought of him with the same concern as if I waited for the remains of a person who had in real life done all that I had seen him represent. The gloom of the place, and faint lights before the ceremony appeared, contributed to the melancholy disposition I was in; and I began to be extremely afflicted that Brutus and Cassius had any difference; that Hotspur's gallantry was so unfortunate; and that the mirth and good humour of Falstaff could not exempt him from the grave." Tatler, No. 167.

observed,

observed, that Betterton was no actor, that he put on his part with his cloaths, and was the very man he undertook to be, till the play was over, and nothing more. So exact was he in following nature, that the look of surprize he assumed in the character of Hamlet, astonished Booth (when he first personated the ghost) to such a degree, that he was unable to proceed in his part for some moments [c].

[c] The following dramatic works old poet, who flourished in the reign of James I. It was only altered by Mr. Betterton.

1. "The woman made a justice, a comedy."
2. "The unjust judge; or, Appius and Virginia, a tragedy," written originally by Mr. John Webster, an
3. "The amorous widow, or, the wanton wife," a play written on the plan of Moliere's *George Dandin*.

BEVERIDGE (WILLIAM), a learned English divine, born at Barrow, in Leicestershire, 1638. He was educated at St. John's college Cambridge; where he applied with great assiduity to the oriental languages, and made such proficiency in this part of learning, that at eighteen years of age he wrote a "Treatise of the excellency and use of the Oriental Tongues, especially the Hebrew, Chaldee, Syriac, Arabic, and Samaritan, with a Syriac Grammar." Jan. 3d, 1660-1, he was ordained deacon by Robert, bishop of Lincoln, and priest the 31st of that month; and, about the same time, was presented to the vicarage of Yealing in Middlesex, which he resigned about a year after, upon his being chosen rector of St. Peter's, Cornhill, by the mayor and aldermen of London. He applied himself to the discharge of his ministry, with the utmost zeal and assiduity. He was highly instructive in his discourses from the pulpit; and his labours were crowned with such success, that he was styled, "The great reviver and restorer of primitive piety." Bishop Hinchman his Diocesan, having conceived a great esteem for him, collated him to a prebend of St. Paul's, Dec. 22, 1674; and his successor, Dr. Compton, conferred upon him the archdeaconry of Colchester, Nov. 3, 1681. Nov. the 5th, 1684, he was installed prebendary of Canterbury; and about the same time appointed chaplain to king William and queen Mary. In 1691, he was offered, but refused to accept of, the see of Bath and Wells, vacant by the deprivation of Dr. Kenn, on his refusing to take the oaths to king William and queen Mary: but some time after he accepted of that of St. Asaph, and was consecrated, July 16, 1704. Upon his advancement to the episcopal chair, he wrote

Biographia
Britannica,

Newcourt's
Repert. Ec-
clesiast.
vol. 1.

p. 764.
Ibid. p. 525.

Wood's Faf.
atq. vol. ii.

most col. 176.

most pathetic letter to the clergy of his diocese, recommending to them, "The duty of catechising and instructing the
 " people committed to their charge, in the principles of the
 " Christian religion, to the end they might know, what they
 " were to believe, and do, in order to salvation:" and to enable them to do this the more effectually, he sent them a plain exposition upon the church catechism. This good prelate did not enjoy his episcopal dignity above three years and some months; for he died March the 5th, 1707, in the 71st year of his age, and was buried in St. Paul's Cathedral. He left the greatest part of his estate to the societies for propagating Christian knowledge. He was also a benefactor to the vicarage of Barrow where he was born, and to the curacy of Mount Sorrel, in the parish of Barrow.

Bishop Beveridge has had a high character given him by several writers. The author of a letter published in the *Guardian*, having made an extract out of the bishop's first sermon, in the second volume, relating to the Deity, tells us, that it may, for acuteness of judgement, ornament of speech, and true sublime, be compared with any of the choicest writings of the ancient fathers, or doctors of the church, who lived nearest to the apostles times. Dr. Henry Felton, in his dissertation on reading the classics, and forming a just style, written in the year 1709, &c. tells us, "That
 " our learned and venerable bishop hath delivered himself
 " with those ornaments alone, which his subject suggested
 " to him, and hath written in that plainness and solemnity
 " of style, that gravity and simplicity, which give authority
 " to the sacred truths he teacheth, and unanswerable evidence to the doctrines he defendeth: that there is something so great, primitive, and apostolical in his writings, that it creates an awe and veneration in our mind. That the importance of his subjects is above the decoration of words, and what is great and majestic in itself, looketh most like itself, the less it is adorned." Mr. Nelson observes, "That he cannot forbear acknowledging the favourable dispensation of providence, to the present age, in blessing it with so many of those pious discourses which our truly primitive prelate delivered from the pulpit; and that he rather takes the liberty to call it a favourable dispensation of providence, because the bishop gave no orders himself that they should be printed, but humbly neglected them as not being composed for the press. But that this circumstance is so far from abating the worth of the sermons, or diminishing the character of
 " the

Wood's
 Fasti, No. 74.
 vol. i.

P. 190. 4th
 edit. Lond.
 1730.

Life of bishop Bull,
 2d edit.
 Lond. 1714.
 p. 75, 76.

“ the author, that Mr. Nelson thinks it raises the excellency
 “ of both ; because it shews at once the true nature of a po-
 “ pular discourse, and the great talent he had that way :
 “ For to improve the generality of hearers, they must be
 “ taught all the mysteries of Christianity, and the holy insti-
 “ tutions belonging to it ; since it is upon this true founda-
 “ tion, that the practice of Christian virtues must be built, to
 “ make them acceptable in the sight of God. And then all
 “ this must be delivered to the people in so plain and intelli-
 “ ble a style, that they may easily comprehend it ; and it
 “ must be addressed to them in so affecting and moving a
 “ manner, that their passions may be winged to a vigorous
 “ prosecution of what is taught. Mr. Nelson tells us, that
 “ if he is not mistaken, the sermons of our learned bishop
 “ answer this character ; and that he is confirmed in this
 “ opinion by the judgement of those who are allowed to
 “ have the greatest talents for the pulpit, as well as for all
 “ other parts of learning [A].”

[A] Bishop Beveridge left many learned works. Those published by himself are as follow :

1. “ *De Linguarum Orientalium, præsertim Hebraicæ, Chaldaicæ, Syriacæ, Arabicæ, & Samaritanicæ, præstantiâ & usu.* 1658.”

2. “ *Institutionum Chronologicarum libri duo, una cum totidem arithmetices chronologicæ libellis.* 1669.”

3. “ *Συνέδικον, sive Pandectæ Canonum S. S. apostolorum et conciliorum ab Ecclesia Græca receptorum, &c.* Oxonii, 1672.” 2 vols. fol.

4. “ *Codex Canonum Ecclesiæ Primitivæ vindicatus & illustratus.* 1679.”

5 “ *The church catechism explained for the use of the diocese of St. Asaph.* 1704,” 4to. Reprinted several times since in a small volume.

Besides the above mentioned works of this prelate, we have the following, published after his death.

6. “ *Private thoughts upon religion, digested into twelve articles, with practical resolutions formed thereupon : written in his younger years (when he was about twenty-three years old) for the settling of his principles and conduct of life.* 1709.”

7. “ *Private thoughts upon a Christian life ; or necessary directions for its beginning and progress upon*

earth ; in order to its final perfection in the Beatifick Vision. 1709.”

8. “ *The great necessity and advantage of public prayer and frequent communion. Designed to revive primitive piety ; with meditations, ejaculations, and prayers, before, at, and after the sacrament.* 1710.” These have been reprinted several times in 8vo and 12mo.

9. “ *One hundred and fifty sermons and discourses, on several subjects,* 1708.” in 12 vols. 8vo. Printed in 1719, in 2 vols. fol.

10. “ *Thesaurus Theologicus : or, A complete system of divinity, summed up in brief notes upon select places of the Old and New Testament ; wherein the sacred text is reduced under proper heads, explained and illustrated with the opinions and authorities of the ancient fathers, councils, &c.* 1711.” 4 vols. 8vo.

11. “ *A defence of the book of Psalms, collected into English metre, by Thomas Sternhold, John Hopkins, and others, with critical observations on the new version compared with the old.* 1710.” 8vo. In this book he gives the old version the preference to the new.

12. “ *Exposition of the 39 articles.* 1710, 1716,” fol.

Faſti, vol. 2.
edit. 1721.

BEVERLAND (HADRIAN), born at Middleburgh in Zealand, was a man of genius, but prostituted his talents by employing them in the composition of loose and obscene pieces. He took the degree of doctor of law, and became an advocate; but his passion for polite literature diverted him from any pursuits in that way. He was a passionate admirer of Ovid, Catullus, Petronius, and such authors. Mr. Wood tells us, that Beverland was at the university of Oxford in 1672. His treatise on original sin [A] involved him in great trouble and difficulties. He was committed to prison at the Hague, and his book condemned to be burnt; he was discharged however after he had paid a fine, and taken an oath that he would never write again upon such subjects. He removed to Utrecht, where he led a most dissolute life, and boasted every where of his book, which had been burnt at the Hague. His behaviour at length obliged the magistrates to send him notice privately, that they expected he should immediately leave the city. He removed from thence to Leyden, where he wrote a severe satire against the magistrates and ministers of that city, under the title of "*Vox Clamantis in deserto*," which was dispersed in manuscript: but finding after this, that it would not be safe for him to remain in Holland, he went over to England, where Dr. Isaac Vossius procured him a pension. His income was inconsiderable, yet he spent the greatest part of it in purchasing scarce books, obscene designs, pictures, medals, and strange shells. He seems afterwards to have repented of his irregular life, and to have been sorry he had written such pieces [B]: and as an atonement he is said to have published his *Treatise de Fornicatione Cavenda* [C] in 1698. He tells us, in an

[A] It is intitled "*Peccatum Originale κατ' ἐξοχήν*," sic nuncupatum philosophicè problematicos elucubratum à Themidis alumno. Vera redit facies, dissimulata perit. Elcutheropoli. Extra plateam obscuram, privilegio authoris, absque ubi & quando." At the end of the book are these words: "In horto Hesperidum typis Adami Evæ Terræ filii, 1678." His design in this piece is to shew, that Adam's sin consisted entirely in the commerce with his wife, and that original sin is nothing else but the inclination of the sexes to each other. He expatiates very largely upon this inclination, and the effects of it, and introduces the most obscene terms.

[B] In 1630, he published in 8vo, at Leyden, his book, "*De Stolatæ Virginitatis jure Lucubratio Academica*," which is a very loose piece. He wrote likewise another of the same kind; "*De Prostibulis Veterum*," i. e. "*Of the Brothels of the Ancients*;" part of which was inserted by Isaac Vossius in his commentary upon Catullus. Niceron, memoirs, &c.

[C] The title of it is as follows: "*De Fornicatione cavenda admonitio, sive adhortatio ad pudicitiam & castitatem*." "An admonition to avoid fornication, or an exhortation to continence and chastity." Printed at London, in 8vo, 1698.

adver-

advertisement prefixed to this book, that it was the result of his repentance, and speaks of his loose pieces in the following terms. "I condemn the warmth of my imprudent youth, I detest my loose style, and my libertine sentiments. I thank God, who has removed from my eyes the veil, which blinded my sight in a miserable manner, and who would not suffer me any longer to seek out weak arguments to defend this crime. He has likewise inspired me with such a resolution, that I have burnt all that I have written upon this subject, and sent to the rector magnificus of the university of Leyden, the books de Prostibulis Veterum. I desire all persons who have procured any manuscript of my writing either privately or in any other method, to return it to me, that I may burn it myself. And if any person should refuse this, I wish him all the misfortunes which use to happen to one who violates his trust [D]." Yet, notwithstanding these expressions, his sincerity has been suspected; and it has been alleged, that he wrote this last piece with no other view than to raise the curiosity of mankind, to enquire after the former. After Vossius's death, he fell into the most extreme poverty, and incurred an universal hatred from the many violent satires which he had written against different persons. Besides this misfortune, his head began to be a little turned; and in the year 1712, he wandered from one part of England to another, imagining that two hundred men had confederated together to assassinate him. It is probable that he died soon after, for we hear no more of him from that time.

Niceron mē-
moires, &c.
tom. 24.

[D] The passage in the original is as follows: "Damno calorem improvidæ illius æta is; detestor adulterinum sty- lum & nequiores sensum. Gratias Deo, quod tandem velamen, quo mi- sere cæciebar, ab oculis meis amo- verit, nec siverit me diutius huic perti- nacie patrocina quærere absurdiora. Idem ille Deus eam mihi mentem de- dit, ut omnia, quæ de hoc argumento

scripseram, combusserim, & libros de P. V. ad Rectorem M. Academiæ Lugduno Batavæ transmiserim. Rogo omnes, qui clam, vi, vel precario ali- quid a me possident M. S. ut istud mihi remittant, ut & ipse quoque tra- dam Vulkano. Quod si quis negligat, illi omnes imprecor calamitates, quæ maligno & perfido solent contingere."

BEZA (THEODORE), a most zealous promoter and de- fender of the Reformed church, born at Vezelai, in Burgun- dy, June the 24th, 1519. He was brought up by his uncle Nicholas de Beza, counsellor of the parliament of Paris, till December 1528, when he was sent to Orleans under the care of Melchior Wolmar. He lived seven years with Wol- mar, under whom he made an extraordinary progress in po- lite

Beza's shift.
ad Wolmar-
sum.

the learning, and from him imbibed the principles of the Protestant religion. His uncle intended him for the bar. The law however not suiting his disposition, he bestowed most of his time in reading the Greek and Latin authors, and in composing verses. He took his licentiate's degree in 1539, and went to Paris. He had made a promise to a young woman to marry her publicly as soon as certain obstacles should be removed, and in the mean time not to engage himself in the ecclesiastical state. A sudden and dangerous illness prevented him some time from putting his design in execution, but as soon as he had recovered, he fled with this woman to Geneva; where he arrived Oct. 24th, 1548, and from thence went to Tubingen, to see Melchior Wolmar. The year after he accepted of the Greek professorship at Lausanne, which he held for nine or ten years, and then returned to Geneva, where he became a Protestant minister. He did not confine himself whilst he held his professorship to the Greek lectures, but also read in French on the New Testament, and published several books whilst he resided at Lausanne [A]. Having settled at Geneva in 1559, he adhered to Calvin in the strictest manner, and became in a little time his colleague in the church and in the university. He was sent to Nerac, to the king of Navarre, to confer with him upon affairs of importance. This prince had expressed his desire, both by letters and deputies, that Theodore Beza might assist at the conference of Poissy; and the senate of Geneva complied with his request: nor could they

Ant. Fayus.
de vita et
obitu Th.
Bezae, p. 21.

[A] The first piece he published here, was a French tragi-comedy, intitled, "Le Sacrifice d'Abraham." Jacomot turned it into Latin in 1598. Almost at the same time, James Bruno translated it into the same language at Amsterdam. It has been reprinted several times. Pasquier thus speaks of it. "About this time was Theodore de Beze, a brave French and Latin poet; he composed the Sacrifice of Abraham in French verse; it was drawn in so lively a manner, that the reading of it has made tears fall from my eyes."

Beza had been accustomed to go to Geneva in the vacations, to see Calvin, who exhorted him to dedicate his talents to the service of the church, and advised him to finish what Marot had begun. Beza followed this advice, and translated the hundred psalms that

remained into French verse; and they were printed, with the king's privilege, in 1561. One of the most remarkable writings which he published during his stay at Lausanne, was the treatise "De Hæreticis a magistratu puniendis." He published it by way of answer to the book which Castalio, under the feigned name of Martinus Bellius, had composed on this important subject, a little after the punishment of Servetus.

He published also at this place,

"A short exposition of Christianity ex doctrina de æterna Dei Prædestinatione;"

"An answer to Joachim Westphalus, concerning the Lord's Supper;"

"Two dialogues on the same subject against Tillemannus Heshusius;"

And "An answer to Castalio concerning the doctrine of predestination."

have

have made choice of a person more capable of doing honour to the cause, for Beza was an excellent speaker, knew the world, and had a great share of wit. The whole audience hearkened attentively to his harangue, till he touched upon the real presence, on which subject he dropt an expression which occasioned some murmuring [B]. Throughout the whole conference, he behaved himself as a very able man. He often preached before the king of Navarre and the prince of Conde. After the massacre of Vassi, he was deputed to the king, to complain of this violence; the civil war followed soon after, during which the prince of Conde kept him with him. Beza was present at the battle of Dreux, and did not return to Geneva till after the peace of 1563. He revisited France in 1568. He published several books after his return to Geneva [C]. He went again to France in 1571, to assist at the national synod of Rochelle, of which he was chosen moderator. The year after he was present at that of Nismes, where he opposed the faction of John Morel. He was at the conferences of Montbeliard, in 1586, where he disputed with John Andreas a divine of Tubingen. Beza desired that the dispute might be held by arguments in form; but he was obliged to comply with his adversary, who was unwilling to be constrained by the rules of syllogism. In 1588, he was

[B] The expression was this: "We say that the body of Jesus Christ is as distant from the bread and wine, as the highest heaven is from the earth." Beza, hist. ecclesiast. book 4. p. 516.

[C] Soon after the establishment in the church of Geneva, he turned into Latin a confession of faith, which he had formerly written in French, to justify himself to his father, and to endeavour to convert the good old man. He published this confession in 1560, and dedicated it to his master Melchior Wolmar. His pen lay still whilst he was in the army, either with the prince of Conde, or the admiral de Coligny; but as soon as he was come back to Geneva, he wrote two answers, one to Castilio, the other to Francis Baudouin.

He afterwards attacked Brentius and James Andreas, upon their doctrine of the Ubiquity. About the same time he wrote his book "De Divortiiis & Repudiis," against Bernardine Ochin, who had written in favour of polygamy.

He also attacked the errors of Fla-

cus Illyricus. He answered Claudius de Saintes, Selneccerus, James Andreas, Pappus, &c. He translated the Psalms of David into all sorts of Latin verse. He published a treatise of the sacraments, and a book against Hoffmannus, some sermons on the passion of Jesus Christ, and on Solomon's song; a version of the Canticles in lyric verse; an answer to Genebrard, to whom this translation had afforded a new subject of repeating his abuses.

In 1590, he published his treatise de "Excommunicatione & Presbyterio," against Thomas Erastus. Some time afterwards he examined Saravia's book, "De Ministrorum Evangelii Gradibus." A more particular account of his writings may be seen in Anthony la Faye's catalogue, at the end of his work "De Vita & Obitu Theodori Bezae;" but he has omitted the Icones of the famous men who set their hand to the work of the Reformation, and the ecclesiastical history of the Reformed churches there; a very curious work, which reaches from 1521, down to the peace of March 13, 1563.

Fayus, *ibid.* at the synod of Bern, when the doctrine of Samuel Huberus, P. 55. relating to our justification before God, was condemned.

The infirmities of old age beginning to fall heavy upon him in 1597. he could seldom speak in publick; and at last, in the beginning of 1600, he left it entirely off. However, in 1597, he wrote some animated verses against the Jesuits, on occasion of the report that was made of his death, and of his having before he died made profession of the Roman faith. He lived till Oct. 13, 1605. He was a man of extraordinary merit, and one who did great services to the Protestant cause, which exposed him to innumerable slanders and calumnies; but he shewed both the Catholics and Lutherans, that he understood how to defend himself. His poems, intitled “*Juvenilia*,” have made a great noise [D]. They have been thought to contain verses too free, and not suited to the purity of the Christian religion.

[D] They were printed at Paris in three years. These poems consist of 15. 8, by Jodocus Badius Ascensius, Silvæ, Epitaphs, Images, Icones, and with a privilege of the parliament for Epigrams.

Short account of the life of T. Biddle, prefixed to the 1st vol. of Socinian tracts, printed at London, 1691. 4to.

Ibid. p. 4. col. 1.

BIDDLE (JOHN), an eminent writer amongst the Socinians, born in 1615, at Wotton-under-Edge, in Gloucestershire. He was educated at the free-school in this town; and being a promising youth, was noticed by George Lord Berkeley, who made him an allowance of ten pounds a-year [A]. In 1634, he was sent to Oxford, and entered at Magdalen-hall. June 23, 1683, he took the degree of bachelor of arts, and soon after was invited to be master of the school of his native place, but declined it. May 20, 1691, he took his degree of master of arts; and the magistrates of Gloucester having chosen him master of the free school of St. Mary de Crypt in that city, he went and settled there, and was much esteemed for his diligence. Falling, however, into some opinions concerning the Trinity, different from those commonly received [B], and having expressed his thoughts with too much freedom, he was accused of heresy:

[A] Whilst he was at school, he translated Virgil's Eclogues, and the two first Satires of Juvenal, into English verse. Both which translations were printed at London in 1634 in 8vo.

[B] The author of his life tells us, “that, having laid aside the impediments of prejudice, he gave himself liberty to try all things, that he might hold fast that which is good.

“Thus diligently reading the holy scriptures (for Socinian books he had read none), he perceived the common doctrine concerning the holy Trinity was not well grounded in revelation, much less in reason; and being as generous in speaking as free in judging, he did, as occasion offered, discover his reason of questioning it.”

and being summoned before the magistrates, he exhibited in writing a confession, which not being thought satisfactory, he was obliged to make another more explicit than the former. When he had fully considered this doctrine, he comprised it in twelve arguments drawn from the Scripture; wherein the commonly received opinion, touching the Deity of the Holy Spirit, is refuted [C]. An acquaintance who had a copy of them, having shewed them to the magistrates of Gloucester, and to the parliament committee then residing there, he was committed, December 2, 1645, to the common gaol (though at that time afflicted by a sore fever), to remain in that place till the parliament should take cognizance of the matter. However, an eminent person in Gloucester procured his enlargement, by giving security for his appearance when the parliament should send for him. June 1646, archbishop Usher, passing through Gloucester in his way to London, had a conference with our author, and endeavoured, but in vain, to convince him of his errors [D]. Six months after he had been set at liberty he was summoned to appear at Westminster, and the parliament appointed a committee to examine him; before whom he freely confessed, that he did not acknowledge the commonly received notion of the Divinity of the Holy Ghost; but, however, was ready to hear what could be opposed to him, and if he could not make out his opinion to be true, honestly to own his error. But being wearied with tedious and expensive delays, he wrote a letter to Sir Henry Vane, a member of the committee, requesting him either to procure his discharge, or to make a report of his case to the house of commons. The result of this was, his being committed to the custody of one of their officers, which restraint continued the five years following. He was at length referred to the assembly of divines then sitting at Westminster, before whom he often appeared,

Life, &c.
p. 4. col. 1.

[C] These twelve arguments, &c. were first published in 1647, and reprinted in 1653, and lastly in 1691, 4to. in a collection of Socinian tracts, intitled, "The Faith of one God, &c." They were answered by Matthew Poole, M. A. the learned editor of, "Synopsis Criticorum," in his plea for the Godhead of the Holy Ghost, &c. and by others at home and abroad.

[D] "Bishop Usher," says Mr. Edwards, "coming through Gloucester, spake with him, and used him with all fairness and pity, as well as

" strength of arguments, to convince him of his dangerous error. A minister of the city of Gloucester told me, the bishop laboured to convince him, telling him that either he was in a damnable error, or else the whole church of Christ, who had in all ages worshiped the Holy Ghost, had been guilty of idolatry; but the man was no whit moved either by the learning, gravity, piety, or zeal, of the good bishop, but continued obstinate." The third part of Gan-grana, &c. by T. Edwards, 1646, 4to. p. 57.

Whitelock's
Memoirs,
edit. 1732,
p. 268.

and gave them in writing his twelve arguments, which were published the same year. Upon their publication, he was summoned to appear at the bar of the house of commons; where being asked, "Whether he owned this treatise, and the opinions therein?" he answered in the affirmative. Upon which he was committed to prison, and the house ordered, Sept. 6, 1647, that the book should be called in and burnt by the hangman, and the author be examined by the committee of plundered ministers. But Mr. Biddle drew a greater storm upon himself by two tracts he published in 1648, "A Confession of Faith touching the holy Trinity according to the Scripture;" and "The Testimonies of Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, Origen, also of Arnobius, Lactantius, Eusebius, Hilary, and Brightman, concerning that one God, and the persons of the holy Trinity, together with observations on the same." As soon as they were published, the assembly of divines solicited the parliament, and procured an ordinance, inflicting death upon those that held opinions contrary to the received doctrine about the Trinity, and severe penalties upon those who differed in lesser matters. Biddle, however, escaped by a dissention in the parliament, part of which was joined by the army; many of whom, both officers and soldiers, being liable to the severities of the ordinance above-mentioned, it therefore from that time lay unregarded for several years. Biddle had now more liberty allowed him by his keepers, who suffered him, upon security given, to go into Staffordshire, where he lived some time with a justice of peace, who entertained him with great hospitality, and at his death left him a legacy. Serjeant John Bradshaw, president of the council of state, his mortal enemy, having got intelligence of this indulgence granted him, caused him to be recalled, and more strictly confined. In this confinement he spent his whole substance, and was reduced to great indigence, till he was employed by Roger Daniel of London, to correct an impression of the Septuagint Bible, which that printer was about to publish: and this gained him for some time a comfortable subsistence. In 1654, the parliament published a general act of oblivion, when Biddle was restored to his liberty. This he improved among those friends he had gained in London, in meeting together every Sunday for expounding the scripture, and discoursing thereupon; by which means his opinions concerning the unity of God, Christ his only Son, and his Holy Spirit, were so propagated, that the Presbyterian ministers became highly offended.

The

The same year he published his "Twofold Scripture Cate-^{Life, &c.}
 "chism [E]," which coming into the hands of some of the mem-^{P. 67.}
 bers of Cromwell's parliament, meeting Sept. 3, 1654, a com-
 plaint was made against it in the house of commons. Upon this,
 the author being brought to the bar, and asked, "Whether
 " he wrote that book?" answered by asking, "Whether
 " it seemed reasonable, that one brought before a judgement-
 " seat as a criminal, should accuse himself?" After some de-
 bates and resolutions, he was, December 13, committed close
 prisoner to the Gatehouse. A bill likewise was ordered to
 be brought in for punishing him; but, after about six months
 imprisonment, he obtained his liberty at the court of king's
 bench, by due course of law. About a year after, another no
 less formidable danger overtook him, by his engaging in a
 dispute with one Griffin an Anabaptist teacher. Many of
 Griffin's congregation having embraced Biddle's opinions
 concerning the Trinity, he thought the best way to stop the
 spreading of such errors would be openly to confute his te-
 nents. For this purpose he challenges Biddle to a public dis-
 putation at his meeting in the Stone Chapel in St. Paul's
 Cathedral, on this question, "Whether Jesus Christ be the
 " most High, or Almighty God?" Biddle would have de-
 clined the dispute, but was obliged to accept of it; and the
 two antagonists having met amidst a numerous audience,
 Griffin repeats the question, asking "if any man there did
 " deny, that Christ was God most High?" to which Biddle re-
 solutely answered, "I do deny it:" and by this open profession
 gave his adversaries the opportunity of a positive and clear ac-
 cusation, which they soon laid hold of. But Griffin being
 baffled, the disputation was deferred till another day, when
 Biddle was to take his turn of proving the negative of the
 question. Meanwhile, Griffin and his party not thinking
 themselves a match for our author, accused him of fresh
 blasphemies, and procured an order from the Protector to ^{Life, ibid.}
 apprehend him, July the 3d (being the day before the intend-
 ed second disputation), and to commit him to the Compter.
 He was afterwarde sent to Newgate, and ordered to be tried

[E] A larger and shorter Catechism,
 in which the answers are expressed in
 the very words of scripture, without
 either consequences or comments;
 " composed (he says) for their sakes
 " that would fain be mere Christians,
 " and not of this or that sect, in as
 " much as all sects of Christians, by

" what names soever distinguished,
 " have either more or less departed
 " from the simplicity and truth of the
 " scripture." This two-fold cate-
 chism was animadverted upon by Dr.
 Owen, in his *Vindiciæ Evangelicæ*, or
 mystery of the Gospel vindicated, &c,
 Oxon. 1655, 4to.

for his life the next sessions, on the ordinance against blasphemy. However, the Protector not choosing to have him either condemned or absolved, took him out of the hands of the law, and detained him in prison; till at length, being wearied with receiving petitions for and against him, he banished him to St. Mary's Castle in the Isle of Scilly, where he was sent Oct. 1655. During this exile he employed himself in studying several intricate matters, particularly the Revelation of St. John, and, after his return to London, published "An Essay" towards explaining it. In 1658, the Protector, through the intercession of many friends, suffered a writ of Habeas Corpus to be granted out of the king's bench, whereby the prisoner was brought back, and, nothing being laid to his charge, was set at liberty. Upon his return to London, he became pastor of an Independent meeting: but did not continue long in town; for Cromwell dying Sept. the 3d, 1658, his son Richard called a parliament, consisting chiefly of Presbyterians, whom of all men Biddle most dreaded: he therefore retired privately into the country. This parliament being soon dissolved, he returned to his former employment till the Restoration of King Charles the second, when the liberty of Dissenters was taken away, and their meetings punished as seditious. Biddle then restrained himself from public to more private assemblies, but could not even so be safe; for, June the first, 1662, he was seized in his lodging, where he and some few of his friends had met for divine worship, and was, with them, carried before a justice of peace, who committed them all to prison, where they lay, till the recorder took security for their answering to the charge brought against them at the next sessions. But the court not being then able to find a statute whereon to form any criminal indictment, they were referred to the sessions following, and proceeded against at common law; each of the hearers was fined twenty pounds, Biddle one hundred, and to lie in prison till paid. But in less than five weeks he, by close confinement, contracted a disease; which put an end to his life, Sept. 22, 1662, in the 47th year of his age. He was buried in the cemetery near Old Bethlem, in Moorfields; and a monument was erected over his grave, with an inscription. His life was published in Latin at London, 1682: the author, Mr Farrington, of the Inner Temple (as Mr. Wood informs us), who gives him a high character for piety and morals.

Life, &c.
p. 8. col. 1.

Ibid.

BIDLOO (GODFREY), a famous anatomical writer, born at Amsterdam in 1649. After he had passed through his academical studies, he applied himself to physic and anatomy, and took his degree of doctor in physic. He soon got into considerable practice: in 1688 was made professor of anatomy at the Hague, which he quitted in 1694 for the professorship of anatomy and chirurgery at Leyden; and afterwards William of England appointed him his physician, which he accepted on condition of holding his professorship. The king died in 1702, and Bidloo returned to his former employments, which he had been interrupted in the discharge of, by his constant attendance upon that prince. He died at Leyden April 1713, being sixty-four years of age. There was published at Leyden 1719 a miscellaneous collection of our author's poems in Low Dutch.

Niceron
memoires,
&c. tom. 7.

BIGNON (JEROME), a French writer, born at Paris in 1590. His father took the care of his education upon himself, and taught him the languages, philosophy, mathematics, civil law, and divinity. Jerome acquired great knowledge in a very short time, and at ten years of age published his "Description of the Holy Land" [A]; and three years after two other works [B], which gained him great reputation in France. Henry the fourth appointed him page of honour to the Dauphin, afterwards Lewis the thirteenth. He wrote a "Treatise of the precedency of the Kings of France" [C], which he dedicated to this king, who ordered him to continue his researches upon the subject; but the death of this Prince interrupted his design, and made him leave the court; whither he was soon recalled at the solicitation of Mr. le Fèvre, preceptor to Lewis the thirteenth, and continued there till the death of his friend. In 1613 he published an edition of the "Formulæ of Marculphus" [D]: and the year following took a journey to Italy,

Perrault
hommes
illustres.

[A] It is intituled, "Chorographie, ou Description de la Terre Sainte."

[B] The first was, "Discours de la Ville de Rome, principales Antiquitez & Singularitez d'icelle." The other work is, "Traité sommaire de l'Election des Papes:" in which piece he gives an account of the different manner of electing the Popes formerly.

[C] It is intituled, "De l'Excellence des Rois & du Royaume de France, traitant de la preéance & des Prerogatives des Rois des France par

"dessus tous les autres, & de causes d'icell-s." This book was written in order to confute what Diego Valdes, counsellor of the royal chamber of Granada, had published in favour of the precedency of the kings of Spain, under the title of, "De Dignitate Regum Hispaniæ." Granada 1602, in fol.

[D] The title of it is, "Marculphi Monachi Formulæ. Ex Bibliotheca Regia Hieron. Bignonius edidit, & notis illustravit." Paris, 1613, 8vo. Strasburg, 1655, 4to.

where

where he received many marks of esteem from Paul V. Father Paul likewise being pleased with his conversation, detained him some time at Venice.

Upon his return from his travels, he applied himself to the practice of the bar with great success. His father procured for him the post of advocate general in the grand council; in the discharge of which he raised himself so great a reputation, that the king nominated him some time after counsellor of state, and at last advocate general in the parliament. In 1641 he resolved to confine himself entirely to his business in the council of state, and therefore resigned his place of advocate-general to Mr. Briquet his son-in-law. The year following he was appointed the king's librarian. His son-in-law dying in 1645, he was obliged to resume his post of advocate-general, in order to preserve it for his son. He had also a considerable share in the ordinance of the year 1639; and he discharged with great integrity the commissions of Arriereban, and other posts which he was intrusted with at different times. Queen Anne of Austria, during her regency, sent for him to council upon the most important occasions. He adjusted the differences between Mr. d'Avaux and Mr. Servien, plenipotentiaries at Munster; and he had a share, with M. de Brienne and d'Emery, in making the treaty of alliance with the states of Holland in 1649. He was appointed, in 1651, to regulate the great affair of the succession of Mantua; and in 1654, to conclude the treaty with the Hans Towns. Mr. Bignon died, aged 66, on the 7th of April 1656, of an asthma, with which he was seized the autumn before.

Niceron,
p. 154.

Fuller's
Worthies in
Hantsire,
p. 7.
A. Wood's
hist. and
antiq. univ.
Oxon. lib. 2.
p. 142.

BILSON (THOMAS), a learned bishop, born in Winchester, and educated at Wykeham's school. In 1565, he was admitted fellow of New College, Oxford, after he had studied there two years. He took in due course the degrees of bachelor, and master of arts; of bachelor and doctor of divinity: the last in 1580. In his younger years he had a great passion for poetry, and made a good proficiency in philosophy and physic: but after he entered into holy orders, he applied himself wholly to divinity, and became an excellent preacher. The first preferment he had was the mastership of Winchester school. He was next made prebendary of Winchester, and afterwards warden of the college. Whilst he held this office he was of great service to the college in 1584, in saving the revenues, which had like to have been taken from them by villanous forgery. Of
this

this he himself gives an account in the following words: Church history by T. Fuller, book 10. p. 39.

“ There happened an injury to be offered to the inheritance
 “ of the college where I am, by a false title derived from
 “ before the foundation of the house, and so strengthened
 “ on every side with ancient deeds and evidences, that the
 “ forgery was hard to be discerned, and harder to be con-
 “ vinced, but by infinite searching in the monuments of
 “ many churches and bishoprics, as well as in our own, and
 “ re-examining fundrie large and laborious commissions
 “ which they had taken out before my time, to testifie the
 “ keeping, and justifie the delivering, of those suspected
 “ deeds and ligiers. To the detecting and impugning of this,
 “ no person was, or would be used, but myself; the cause
 “ was so huge, the comparing of the circumstances, and
 “ contrarieties both of deeds and witnesses, so tedious; the
 “ proofs so perplexed and intricate; and the danger so nearly
 “ touched the whole state of the house: I was forced for two
 “ years to lay all studies aside, and addict myself wholly,
 “ first to the deprehending and then to the pursuing of this
 “ falsehood.”

In 1585 he published his book, “Of the true difference be-
 “ tween christian subjection and unchristian rebellion;
 “ wherein the prince’s lawful power to command for truth,
 “ and indepriveable right to bear the sword, are defended
 “ against the Pope’s censures and the Jesuits sophisms,
 “ uttered in their apology and defence of English ca-
 “ tholics: with a demonstration, that the things reformed
 “ in the church of England, by the laws of this realm, are
 “ truly catholic, notwithstanding the vain shew made to the
 “ contrary in their late Rhomish testament.” He dedicated
 it to queen Elizabeth. In 1593, came out another work,
 intituled, “The perpetual government of Christ’s church,”
 &c. in whose cause it was written. June 1596, he was con-
 secrated bishop of Worcester, translated May following to
 the bishopric of Winchester, and made a privy counsellor.
 In 1599, he published, “The effect of certain sermons
 “ touching the full redemption of mankind by the death and
 “ blood of Jesus Christ;” &c. in which he shews, that the
 Church of God hath always been governed by an inequality
 and superiority of pastors among themselves, 4to. These
 sermons greatly alarmed the puritans, because they contra-
 dicted some of their tenets. They collected their observations
 thereon, and sent them to Henry Jacob, a learned Puritan;
 who published them with his collections, and under his own
 name. The queen, who was at Farnham Castle, which be-
 longed

longed to the bishop of Winchester, directly commanded him, "neither to desert the doctrine, nor to let the calling which he bore in the church of God, to be trampled under foot by such unquiet refusers of truth and authority." Upon which he wrote that learned treatise which was published in 1604, under the title of "The survey of Christ's sufferings for man's redemption, and of his descent to Hades or hell for our deliverance." It was this prelate who preached at Westminster before king James the first and his queen, at their coronation on St. James's day, 28th July 1603, from Rom. xiii. 1; and his sermon was published at London 1603, 8vo. In January 1603-4 he was one of the speakers and managers at the Hampton Court conference. The care of revising and putting the last hand to the "New translation of the English Bible," was committed to bishop Bilson and Dr. Miles Smith, afterwards bishop of Gloucester. The last public affair wherein he was concerned was, being one of the delegates that pronounced and signed the sentence of divorce between Robert Devereux earl of Essex, and the lady Frances Howard, in 1613; and his son being knighted soon after, and upon this account, as was imagined, he was, by way of ridicule, generally styled sir Nullity Bilson. This learned prelate died the 18th of June 1616, and was buried in Westminster abbey.

BINGHAM (JOSEPH), a learned writer, born at Wakefield, in Yorkshire, 1668. He was trained at the grammar-school in the same town, under Mr. Edward Clarke; and in 1683, admitted into University College, Oxford. He took the degree of bachelor of arts in 1687, and soon after was chosen fellow of his college. He proceeded to his master's degree in 1690. Not long after he was presented by John Radcliffe, M. D. to the rectory of Headbourn-worthy, near Winchester, in Hampshire: in which country-retirement he began his learned and laborious work, "Origines Ecclesiæ; or, the antiquities of the christian church." The first volume was published 1708, in 8vo, and it was completed afterwards in nine volumes more. He published also several other books [A]. But notwithstanding his great learning

[A] "1. The French church's apology for the church of England, or the objections of dissenters against the articles, homilies, liturgy, and canons of the English church, considered, and answered upon the prin-

ciples of the reformed church of France;" a work chiefly extracted out of the authentic acts and decrees of the French national synods, and the most approved writers of that church; 1706, 8vo.

2. "Scho-

learning and merit, he had no other preferment than that of Headbourn-worthy till 1712, when he was collated to the rectory of Havant, near Portsmouth, by sir Jonathan Trelawney, bishop of Winchester, to whom he dedicated several of his books. He died August 17, 1723, in the 55th year of his age, and was buried in the church yard of Headbourn-worthy. He expressed, in his will, a dislike to any funeral monument over his grave; which is the reason why none was erected.

2. "Scholastical history of the practice of the church in reference to the administration of baptism by laymen." Part I. 1712, 8vo.

3. "A scholastical History of Lay Baptism. Part II. With some considerations on Dr. Brett's answer to the first part," 8vo. To which is prefixed, "The State of the present Controversy;" and at the end there is, "An Appendix, containing some

"Remarks on the Author of the second Part of lay Baptism invalid."

4. He published likewise, "A discourse concerning the mercy of God to penitent Sinners: intended for the use of persons troubled in mind." Being a Sermon on Psalm ciii. 13." Printed singly at first, and reprinted among the rest of his works, in two volumes, fol. 1725.

BION. See MOSCHUS.

BIRCH (THOMAS), a distinguished historical and biographical writer, was born in the parish of St. John, Clerkenwell, London, Nov. 23, 1705, of parents who were Quakers. His father was a coffee-mill maker, and meant to bring up his son to his own trade; but the youth's passion for reading was so ardent, that the father consented to his pursuit of letters, upon his promise to provide for himself. The first school he went to was at Hemel-Hempsted in Hertfordshire; where he afterwards officiated as usher. He was usher in two schools afterwards, which, as well as the first, were kept by Quakers. In 1728, he married, and was singularly happy in his wife: but his felicity was of a short duration, as she soon died of a consumption, occasioned by her first child-bearing. Almost in the very article of death, she wrote to her husband the following letter: "This day I return you, my dearest life, my sincere hearty thanks for every favour, bestowed on your most faithful and obedient wife, HANNAH BIRCH, July 31, 1729." How much he was affected by this calamity, appears from a copy of verses written by him, Aug. 3, on his wife's coffin: too long for the scale of our work, but inserted in the "Biographia Britannica." There are, in the British museum, several manuscript poems of Dr. Birch's; written, as is justly supposed, when he was young.

When

When he quit Quakerism, does not appear; but he was soon after recommended as a proper person for holy orders: He was ordained deacon by the bishop of Salisbury, at Kings-street chapel, London, Jan. 17, 1730; and priest by the same bishop, Dec. 21, 1731. He was at the same time presented to the rectory of Liddington, St. Mary, and the vicarage of Siddington, St. Peter, Gloucestershire. He had sometime before been recommended to lord Hardwicke, then attorney general; to whom, and the present lord Hardwicke, he was indebted for all his preferments. May, this year, he was instituted to the living of Ulking in Essex. In 1734, he was appointed a domestic chaplain to lord Kilmarnock, afterwards executed for rebellion in 1746; who however must then have been reputed a whig, since under no other character could Mr. Birch have been recommended to him. In 1735, he was chosen a member of the Royal Society; and, the same year, of the Antiquarian Society: just before which last he had a master of arts degree conferred on him, by diploma, from the Marischal college of Aberdeen. In 1743, he was presented by the crown to the rectory of Landewy Welfrey, in Pembrokeshire, a sinecure. In 1744, he was presented to the rectories of St. Michael, Woodstreet, and St. Mary, Staining, united: and, in 1745-6, to the united rectories of St. Margaret, Pattens, and St. Gabriel, Fenchurch street. In 1752, he was elected a secretary of the Royal Society. In 1753, the Marischal college of Aberdeen created him doctor of divinity; and, in that year, the same honour was conferred upon him by Herring, archbishop of Canterbury. The last preferment given to him was, the rectory of Depden in Essex, 1761; and he continued possessed of this, together with that of St. Margaret, Pattens, till his death. This happened the 9th of Jan. 1766, and was occasioned by a fall from his horse, betwixt London and Hampstead; though it is not certain that this fall was not occasioned by an apoplexy: for he had laboured under much indisposition, and an extreme dejection of spirits, by no means natural to him, some time before.

His various publications were, as follows: 1. "The General Dictionary, historical and critical," in ten vols. folio: the first of which was published in 1734, the last in 1741. This work he executed in conjunction with the Rev. Mr. Bernard and Mr. Lockman; and Mr. Sale drew up the articles relating to Oriental History. 2. "Thurloe's State Papers, 1742," in seven vols. fol. 3. "Life of the hon. Robert Boyle, Esq. 1744," 8vo. 4. "Heads of illustrious persons of Great Britain, engraved by Houbraken and Ver-

“ with Lives and Characters, by Dr. Birch,” 2 vols. folio, 1747, and 1752. 5. “ Enquiry into the share which, Charles I. had, in the transactions of the Earl of Glamorgan, 1747,” 8vo. A second edition, “ to which is added an Appendix of Letters from the King to the Earl,” was published in 1756, 8vo. 6. “ Historical View of the Negotiations between the courts of England, France, and Brussels, from 1592 to 1617, 1749,” 8vo. 7. “ Miscellaneous works of sir Walter Raleigh 1751,” 2 vols. 8vo. 8. The same year, “ Life of Mrs. Cockburn,” prefixed to her works, in two vols. 8vo. 9. “ Life of Tillotson, 1752,” 8vo. second edition, enlarged, 1753, 8vo. 10. “ Life of Milton,” prefixed to his prose works, in two vols. 4to. the same year. 11. “ Memoirs of the reign of Queen Elizabeth, from 1581, till her death, 1754,” 2 vols. 4to. 12. “ History of Royal Society, from its first rise: in which the most considerable of those papers, which have hitherto not been published, are inserted in their proper order, as a Supplement to the Philosophical Transactions,” 4 vols. 4to. 1756, and 1757. 13. “ Life of Henry Prince of Wales, eldest son of James I. 1760,” 8vo. 14. “ Letters, Speeches, &c. of Lord Bacon,” 1763, 8vo. There are other smaller productions of Dr. Birch, which need not be particularly insisted on; and, at the time of his death, he had prepared for the press a collection of letters, to which he had given the following title: “ Historical Letters, written in the reigns of James I. and Charles I. containing a detail of the public transactions and events in Great Britain during that period; with a variety of particulars, not mentioned by our historians. Now first published from the originals in the British Museum, Paper Office, and Private Collections.” See Ayscough’s Preface to his Catalogue of manuscripts in the British Museum, page 5.

The compiler, or rather new modeller of this article, (for it was compiled by Dr. Kippis for the “ Biographia Britannica”) knew Dr. Birch well, and conversed with him much, for the last thirteen years of his life. He believes him to have been an honest, humane, and generous man; warm and zealous in his attachments to persons and principle, but of universal benevolence, and ever ready to promote the happiness of all men. He was cheerful, lively, and spirited, in the highest degree; and, notwithstanding the labours and drudgery he went through in his historical pursuits, no man mixed more in company: but he was a very early riser, and thus had done the business of a morning, be-

fore others had begun it. He was not a man of learning, properly so called : he understood the Latin and French languages, not critically, but very well ; of the Greek he knew very little. He was however a man of very general knowledge, and excelled particularly in modern history. As a collector and compiler, he was in the main judicious in the choice of his materials ; but was sometimes too minute in uninteresting details, and “ did not always exercise, with due severity, the “ power of selection.” He had a favourite position, that “ we could not be possessed of too many facts ;” and he never departed from it, though it was often urged to him, that facts, which admit of no reasoning, and tend to no edification, which can only serve to encumber, and as it were smother useful intelligence, had better be consigned to oblivion, than recorded. And indeed, in this very way of biographical compilation, we have always been of opinion, that, if it were less fashionable to relate particulars of every man, which are common to almost all men, we should be equally knowing, and our libraries would be by far less crowded. In his manners, Dr. Birch was simple and unaffected ; very communicative, and forward to assist in any useful undertaking ; and of a spirit perfectly disinterested, and (as his friends used to tell him) too inattentive to his own emolument.

In his life-time, he was very kind to his relations : and no near ones being living at his decease, he bequeathed his books and manuscripts to the British Museum, of which he was a trustee. - He likewise left the remainder of his fortune, not much more than 500*l.* to increase the stipend of the three assistant librarians of the said Museum. To conclude, he was a very worthy man, and a very useful member of society.

BIRKENHEAD or **BERKENHEAD** (Sir JOHN), a famous political author, born about 1615. After a school education, he went to Oxford, and was entered, in 1632, a servitor of Oriel college, under the learned Dr. Humphry Lloyd, afterwards bishop of Bangor, by whom being recommended to Dr. William Laud, archbishop of Canterbury, he became his secretary. In this office he shewed such capacity and diligence, that the archbishop, by his diploma, created him master of arts in 1639 ; and the year following, by letter commendatory from the same prelate, he was chosen probationer fellow of All Soul's college. This obliged him to reside constantly at Oxford ; and on king Charles's making that city his head quarters, our author was made choice

of to write a kind of journal, in defence of the royal cause, by which he gained great reputation [A]. By his majesty's recommendation he was chosen reader in moral philosophy, which employment he enjoyed till 1648, when he was expelled by the parliament visitors. He retired afterwards to London, where he wrote several poetical pieces; and having adhered steadily to his principles, he acquired the title of the loyal poet, and suffered several imprisonments. He published, while he thus lived in obscurity, some very satirical compositions, mostly levelled against the republican grandees, and written with great poignancy [B]. Upon the restoration of Charles II. he was rewarded for his loyalty. He was created, April 6, 1661, on the king's letter sent for that purpose, doctor of the civil law by the university of Oxford; and in that quality, as an eminent civilian, was consulted by the convocation on the question, "Whether bishops ought to be present in capital cases?" He was about the same time elected to serve in parliament for Wilton, in the county of Wilts. He was knighted Nov. 14, 1662; and upon Sir Richard Fanshawe's going in a public character to the court of Madrid, appointed to succeed him as master of requests. He lived afterwards in credit and esteem, and received various favours from the court, which, however, drew upon him some very severe attacks from those who opposed it. Wood has treated him with great severity; but his memory has been transmitted with honour to posterity by others, particularly by Dryden, Langbaine, and Winstanly. He died in Westminster, Dec. 4, 1679, and was interred in St. Martin's in the Fields.

Wood, &c.
vol. 2.
col. 640.

Kennet's
register,
p. 620.

Defence of
an essay upon
dramatic
poetry, pre-
fixed to the
Indian
Empercr.
Account of
English dra-
matic poets
p. 206.
Lives of

[A] This work was intituled, "Mercurius Aulicus," communicating the intelligence and affairs of the court to the rest of the kingdom. It was printed weekly in one sheet, and sometimes more, in quarto; and was chiefly calculated to raise the reputation of the king's friends and commanders, and run down and ridicule those who sided with the parliament. They came out regularly, from the beginning of 1642 to the latter end of 1645, and afterwards occasionally.

[B] Among these were, 1. "The Assembly-man;" written in 1647,

but printed, as Wood tells us, 1662-3. English
2. "News from Pembroke and Mont-
gomery; or Oxford manchestered,
&c. 1648." 3. "St. Paul's church
yard; Libri Theologici, Politici,
Historici, mundanis Paulinis (una
cum templo) prostant venales, &c."
printed in three sheets, quarto, 1649.
These sheets were published separately,
as if they had been parts of one general
catalogue. 4. "The four-legged
Quaker, a ballad, to the tune of the
"dog and elder's maid." "A new
"ballad of a famous German prince,"
without date, &c.

BLACKHALL (OFFSPRING, D. D.) an eminent English divine, was born in London, 1654, and educated at Catherine Hall, Cambridge. In 1690, he was inducted into

the living of South Okenden, Essex, and four years afterwards to the rectory of St. Mary Aldermary, London; and was successively chosen lecturer of St. Olave's, and of St. Dunstan's in the West. He was likewise appointed chaplain to king William. He preached before the house of commons Jan. 30, 1699, and in his sermon animadverted on Mr. Toland for his asserting in his life of Milton, that Charles I. was not the author of Icon Basilike, and for some insinuations against the authenticity of the holy scriptures; which drew him into some controversy with that author. In 1700, he preached a course of sermons at Boyle's lecture, in the cathedral church of St. Paul, which were afterwards published.

Hist. vol. ii. In 1707, he was consecrated to the bishopric of Exeter. Bur-
 net, having mentioned him and Sir William Dawes as raised
 p. 487, 488. to bishopricks, tells us "that these divines were in them-
 selves men of value and worth; but their notions were all
 on the other side. They had submitted to the govern-
 ment; but they, at least Blackhall, seemed to condemn
 the Revolution, and all that had been done pursuant to
 it." And it is asserted in an anonymous pamphlet, published in 1705, that he had refused for two years to take the oath of allegiance to king William.

He died at Exeter, Nov. 29, 1716, and was interred in the cathedral there. Archbp. Dawes, who had a long and intimate friendship with him, declares, that in his whole conversation, he never met with a more perfect pattern of a true Christian life, in all its parts, than in him; so much primitive simplicity and integrity; such constant evenness of mind, and uniform conduct of behaviour; such unaffected and yet most ardent piety towards God; such orthodox and stedfast faith in Christ; such disinterested and fervent charity to all mankind; such profound modesty, humility, and sobriety; such an equal mixture of meekness and courage, of cheerfulness and gravity; such an exact discharge of all relative duties; and in one word, such an indifferency to this lower world and the things of it; and such an entire affection and joyous hope and expectation of things above." He says also that his "manner of preaching was so excellent, easy, clear, judicious, substantial, pious, affecting; and upon all accounts truly useful and edifying, that he universally acquired the reputation of being one of the best preachers of this time." Felton, in his "Classics," commends him as an excellent writer. M. de la Roche, in his "Memoirs of Literature," tells us, that our prelate was one of those English divines, who, when they undertake to

Preface to
 his works.

treat a subject, dive into the bottom of it, and exhaust the matter.

His works were published in two vols. folio, 1723, consisting of "Practical Discourses on our Saviour's Sermon on the Mount, and on the Lord's Prayer, together with his Sermons preached at Boyle's Lecture," with several others upon particular occasions.

BLACKMORE (Sir **RICHARD**), a physician, and an indefatigable writer, has left a great number of works, theological, poetical, and physical. He received the first part of Jacob. his education at a private school in the country, from whence he was removed to Westminster, and afterwards to Oxford. When he had finished his academical studies, he travelled to Italy, and took his degrees in physic at Padua. He visited also France, Germany, and the Low Countries; and after a year and a half's absence, returned to England, where he practised physic, and was chosen fellow of the college of physicians. He had declared himself early a favourer of the Revolution, so that king William, in 1697, chose him one of his physicians in ordinary, and some time after conferred upon him the honour of knighthood. Upon queen Anne's accession to the throne, he was also appointed one of her physicians, and continued so for some time.

Dryden and Pope have treated the poetical performances of Sir Richard with great contempt; the former says, that he

Writ to the rumbling of his coach's wheels.

Mr. Pope thus characterises him in his Dunciad.

Book 2 ver.
259. 268.

But far o'er all, sonorous Blackmore's strain;
Walls, steeples, skies, bray back to him again.
In Tot'nam fields, the brethren, with amaze,
Prick all their ears up, and forget to gaze;
Long Chanc'ry lane retentive rolls the sound,
And courts to courts return it round and round,
Thames wafts it thence to Rufus' roaring hall,
And Hungerford re-echoes bawl for bawl.
All hail him victor in both gifts of song,
Who sings so loudly, and who sings so long.

"A just character," says the annotator upon Pope, "of Sir Richard Blackmore, knight, whose indefatigable muse produced no less than six epic poems: Prince and king Arthur, twenty books; Eliza, ten; Alfred, twelve; the Redeemer,

“ Redeemer, six ; besides Job, in folio ; the whole book of
 “ Psalms ; the Creation, seven books ; Nature of man,
 “ three books, and many more.” But notwithstanding Sir
 Richard has been so much depreciated by these wits, yet some
 merit he certainly had. His “ Poem on the Creation” is his
 most celebrated performance ; and on the recommendation
 of Dr. Johnson, has lately been inserted in the “ Collec-
 “ tion of the English Poets.” Addison, after having criti-
 cised on that book of Milton, which gives an account of the
 works of the creation, thus proceeds, “ I cannot conclude
 “ this book upon the creation, without mentioning a poem
 “ which has lately appeared under that title. The work
 “ was undertaken with so good an intention, and executed
 “ with so great a mastery, that it deserves to be looked upon
 “ as one of the most useful and noble productions in our
 “ English verse. The reader cannot but be pleased to find
 “ the depths of philosophy, enlivened with all the charms of
 “ poetry, and to see so great a strength of reason amidst so
 “ beautiful a redundancy of the imagination.” It must be
 mentioned too in honour of Sir Richard, that he was a chaste
 writer, and a warm advocate for virtue, at a time when an
 almost universal degeneracy prevailed. He had been very
 free in his censures on the libertine writers of his age ; and
 it was some liberty he had taken of this kind, which drew
 upon him the resentment of Dryden. He had likewise given
 offence to Pope ; for having been informed by Curll that he
 was the author of a “ Travestie on the first Psalm,” he
 took occasion to reprehend him for it in his essay on polite
 learning. Sir Richard died Oct. 9, 1729. Towards the end of
 his life, his business as a physician declined ; but as in his
 earlier years he had been the first in his profession, and his
 practice very considerable, it is therefore highly probable he
 was in easy circumstances in his old age. Besides what are
 mentioned above, Sir Richard wrote some theological tracts ;
 several treatises on the plague, small-pox, consumptions,
 the spleen, gout, dropsy, &c. ; and many small poetical pieces.

Spectator,
 No. 339.

Vol. 2.
 p. 270.

Life pre-
 fixed to his
 Reports.

BLACKSTONE (Sir WILLIAM), knt. and LL. D.
 an illustrious English lawyer, was born at his father's house
 in Cheapside, London, July 10, 1723. His father was a
 silkman ; his mother the daughter of Lovelace Bigg, Esq. of
 Chilton-Foliot in Wiltshire : and he was the youngest of
 four children. His father dying before he was born, and his
 mother before he was twelve years old, the care of his educa-
 tion and fortune fell to his uncle Mr. Thomas Bigg. In

1730,

1730, he was put to the Charterhouse school ; and, in 1735, admitted upon the foundation there. Nov. 1738, he was entered a commoner of Pembroke college, Oxford, and elected by the governors to one of the Charterhouse exhibitions. Dec. 12, he spoke the annual oration at the school ; and, about the same time, obtained also Mr. Benfon's gold prize medal of Milton, for verses on that poet. Pursuing his studies with unremitting ardor, and attending not only to his favourite classics, but also to logic, mathematics, &c. at the age of twenty he compiled a treatise, intituled, "Elements of Architecture;" intended only for his own use, but much approved by those who have perused it.

Quitting, however, with regret, these amusing pursuits, he engaged in the severer studies of the law ; which regret he most elegantly set forth in a copy of verses, called "The Lawyer's Farewell to his Muse;" since printed in the 4th volume of "Doddsley's Miscellanies." Several little poetical pieces he has also left unpublished ; and his notes on Shakspeare, inserted in Mr. Malone's supplement to the last edition, shew how well he understood, as well as relished, that author.

Nov. 1740, he was entered of the Middle Temple ; Nov. 1743, elected into All Souls college ; Nov. 1744, spoke the annual commemoration-speech, and was admitted actual fellow. Henceforward he divided his time between the University and the Temple. June 1745, he commenced Bachelor of Law ; and, Nov. 1746, was called to the bar. As a counsel, he made his way but slowly, not having a flow of elocution, or a graceful delivery ; but at Oxford, as a bursar, he arranged their muniments, and improved their estates ; hastened the completion of the Codrington library, and greatly distinguished himself as a man of business, as well as a man of letters. In 1749, he was elected recorder of the borough of Wallingford in Berkshire. April 1750, he became Doctor of Laws ; and published "An Essay on Collateral Consanguinity," relative to the exclusive claim to fellowships, made by the founder's kin at All Souls. The profits of his profession being inadequate to the expence, he determined, in 1753, to retire to his fellowship ; still continuing to practise as a provincial counsel. Soon after, he began to read his lectures on the laws of England ; publishing, in 1755, his "Analysis" of these laws, as a guide to his auditors, on their first introduction to this study. His "Considerations on Copyholders" was published in March 1758 ; and a

bill to decide the controverted point of their voting soon after passed into a law.

October 20, 1758, he was unanimously elected Vinerian Professor of the Common Law; and, on the 25th, read his Introductory Lecture, since prefixed to his "Commentaries." In 1759, he published "Reflections on the Opinions of "Messrs. Pratt, Moreton, and Wilbraham, relating to Lord "Litchfield's Disqualification," who was then a candidate for the chancellorship; and "A Case for the Opinion of "Counsel, on the Right of the University to make new "Statutes." Michaelmas term, 1759, having previously bought chambers in the Temple, he resumed his attendance at Westminster; still continuing to read his lectures at Oxford. November following, he published a new edition of the "Great Charter, and Charter of the Forest," where he shewed the antiquary and historian, as well as lawyer; and, about the same time, a small treatise "On the Law of Decents in Fee-simple." March 1761, he was returned to parliament for Hindon in Wiltshire; and, in May, had a patent of precedence granted him to rank as king's counsel, having before declined the chief justiceship of the court of Common Pleas in Ireland. May 1761, he married Sarah the daughter of James Clitherow, of Boston House in Middlesex, Esq; with whom he lived near nineteen years, and left seven children by her.

His fellowship of All Souls being now vacant, he was, in June 1761, appointed by the Chancellor of the University, Principal of New-Inn Hall. In 1762, he collected and republished several of his pieces, under the title of "Law "Tracts," in two volumes 8vo. In 1763, he was chosen Solicitor-general to the Queen, and a benchler of the Middle Temple. Nov. 1764, he published the first volume of his lectures, under the title of "Commentaries on the Laws of "England;" and, in the four succeeding years, the other three volumes. In 1766, he resigned the Vinerian professorship, and the principality of New Inn Hall; these situations being incompatible with his professional attendance in London. In the new parliament, chosen in 1768, he was returned burgess for Westbury in Wiltshire. In the course of this parliament, what he said in the debate on the question, "Whether a member, expelled, was eligible, or not, in the "same parliament," being deemed by some contradictory to what he had laid down on the same subject in his "Commentaries," he was warmly attacked in a pamphlet, supposed to be written by another member, a baronet. Dr. Priestley
also

also animadverted on some positions in the same work, relative to offences against the doctrine of the established church : to both of whom he replied. May 1770, he became a junior judge in the Court of King's Bench ; and, in June, was removed to the same situation in the Common Pleas. On this promotion, he resigned the recordership of Wallingford : a town, in which he had resided more or less, at his villa called Priory Place, from about 1750.

Having now obtained the summit of his wishes, *otium cum dignitate*, he resided constantly in London ; and, when not occupied in the formalities of his calling, was always engaged in some scheme of public utility. The last of this kind was the act of parliament for providing detached houses of hard labour for convicts, as a substitute for transportation. A few weeks before he died, his assistance was requested by the late Sir George Downing's trustees, in forming a proper plan and body of statutes for his new foundation at Cambridge : but, before any thing could be done in it, death put an end to him. His constitution, hurt by the gout, a nervous disorder, and corpulency, occasioned by midnight studies, and an aversion to exercise, broke him up somewhat early. About Christmas 1779, he was seized with a violent shortness of breath ; and, though this was soon removed, the cause remained : for, on coming to town to attend Hilary term, he was attacked again. This brought on drowsiness and a stupor ; so that he became at last for some days almost totally insensible, and expired, February 14, 1780, in his 56th year.

Since his death have been published, from his original MSS. according to the directions in his will, " Reports of Cases determined in the several Courts of Westminster Hall from 1746 to 1779." With a preface, containing memoirs of his life, 2 volumes folio.

BLACKWALL (ANTHONY), a native of Derbyshire, was admitted sizar in Emanuel college, Cambridge, Sept. 13, 1690 ; proceeded B. A. in 1694, and went out M. A. 1698. He was appointed head master of the free-school at Derby, and lecturer of All-Hallows there, where in 1706 he distinguished himself in the literary world by " Theognidis Megarensis Sententiæ Morales, nova Latina Versione, Notis & Emendationibus, explanatæ & exornatæ : unâ cum variis Lectionibus, &c." 8vo. Whilst at Derby he also published " An Introduction to the Classics ; containing a short Discourse on their Excellences ; and Directions how to study

Nichols's
Hist. of
Hinckley,
p. 177.

“ study them to advantage; with an Essay on the Nature
 “ and Use of those emphatical and beautiful figures which
 “ give Strength and Ornament to Writing, 1718,” 12mo.
 in which he displayed the beauties of those admirable writers
 of antiquity, to the understanding and imitation even of
 common capacities; and that in so concise and clear a man-
 ner as seemed peculiar to himself. In 1722 he was appointed
 head master of the free-school at Market-Bosworth in Lei-
 ceestershire; and in 1725 appeared, in 4to, his greatest and
 most celebrated work, “ The Sacred Classics defended and
 “ illustrated; or, an Essay humbly offered towards proving
 “ the Purity, Propriety, and True Eloquence of the Writers
 “ of the New Testament. Vol. I. In Two Parts. In the
 “ first of which those Divine Writings are vindicated against
 “ the Charge of barbarous Language, false Greek, and
 “ Solecisms. In the Second is shewn, that all the Excel-
 “ lencies of Style, and sublime Beauties of Language and
 “ genuine Eloquence, do abound in the Sacred Writers of
 “ the New Testament. With an Account of their Style
 “ and Character, and a Representation of their Superiority,
 “ in several instances, to the best Classics of Greece and
 “ Rome. To which are subjoined proper Indexes.” A sec-
 ond volume (completed but a few weeks before his death)
 was published in 1731, under the title of “ The Sacred
 “ Classics defended and illustrated. The Second and Last
 “ Volume. In Three Parts. Containing, I. A farther
 “ Demonstration of the Propriety, Purity, and sound Elo-
 “ quence of the Language of the New Testament Writers,
 “ II. An Account of the wrong Division of Chapters and
 “ Verses, and faulty Translations of the Divine Book, which
 “ weaken its Reasonings, and spoil its Eloquence and Na-
 “ tive Beauties. III. A Discourse on the Various Readings
 “ of the New Testament. With a Preface; wherein is
 “ shewn the Necessity and Usefulness of a New Version of
 “ the Sacred Books. By the late Reverend and Learned
 “ A. Blackwall, M. A. Author of the First Volume. To
 “ which is annexed a very copious Index.” To this volume
 was prefixed a portrait of the author, by Vertue, from an
 original painting. Both volumes were reprinted, in 4to,
 under the title of “ Antonii Blackwalli inclyti Magnæ Bri-
 “ tanniæ Philologi Auctores Sacri Classici defensi et illus-
 “ trati; sive Critica Sacra Novi Testamenti. Christophere-
 “ rus Wollius, M. A. S. T. B. & Concion. ad D. Nic.
 “ Sabbathicus ex Anglico Latine vertit, recensuit, variis
 “ Observationibus locupletavit, & Hermeneuticam N F.
 “ Dogmaticam

“Dogmaticam adjunxit, Lipsiæ, 1736.” Mr. Blackwall had the felicity to bring up many excellent scholars in his seminaries at Derby and Bosworth; among others, the celebrated Richard Dawes, author of the “Miscellanea Critica,” and Sir Henry Atkins, bart. who, being patron of the church of Clapham in Surrey, presented him, Oct. 12. 1726, to that rectory (then supposed to be worth 300l. a year), as a mark of his gratitude and esteem. This happened late in Mr. Blackwall’s life. The Grammar whereby he initiated the youth under his care into Latin was of his own composing, and so happily fitted to the purpose, that in 1728 he was prevailed upon to make it public, though his modesty would not permit him to fix his name to it, because he would not be thought to prescribe to other instructors of youth. It is intitled, “A New Latin Grammar; being a short, clear, and easy Introduction of young Scholars to the Knowledge of the Latin Tongue; containing an exact Account of the two first Parts of Grammar.” Early in 1729 he resigned the rectory of Clapham; and retired to Market-Bosworth, where he was equally respected for his abilities and conviviality. He died at his school there, April 8, 1730. His son, John, who was many years an attorney at Stoke, in that neighbourhood, died July 5, 1763, aged 56. A daughter of the schoolmaster was married to Mr. William Cantrell, bookseller at Derby.

BLACKWELL (THOMAS), an eminent Scottish writer, was son of a minister at Aberdeen, and born there, 4th Aug. 1701. He had his grammatical learning at a school in Aberdeen, studied Greek and philosophy in the Marischal college there, and took the degree of M. A. in 1718. Being greatly distinguished by uncommon parts, and an early proficiency in letters, he was, Dec. 1723, made Greek professor in the college, where he had been educated; and continued to teach that language with applause, even to his death. In 1737, was published at London, but without his name, “An Enquiry into the life and writings of Homer,” 8vo.; a second edition of which appeared in 1736; and, not long after, “Proofs of the Enquiry into Homer’s life and writings,” which was a translation of the Greek, Latin, Spanish, Italian, and French notes, subjoined to the original work. We agree with those who esteem this the best of our author’s performances. In 1748, he published “Letters concerning Mythology,” 8vo.; without his name also. The same year, he was made principal of the Marischal college

Bioz. Brit.
2d edit.

lege in Aberdeen, and is the only layman who hath been appointed principal of that college, since the patronage came to the Crown, by the forfeiture of the Marischal family, in 1716; all the other Principals having been ministers of the church of Scotland. March 1752, he took the degree of doctor of laws: and, the year following, came out the first volume of his "Memoirs of the Court of Augustus," 4to. The second volume appeared in 1755; and the third, which was posthumous, and left incomplete by the author, was fitted for the press by John Mills, Esq. and published in 1764: at which time was published a third edition of the two former volumes.

Soon after he became principal of his college, he married a merchant's daughter of Aberdeen, by whom he had no children. Several years before his death, his health began to decline: his disorder was of the consumptive kind, and thought to be forwarded by an excess of abstemiousness, which he imposed upon himself. His disease increasing, he was advised to travel, and accordingly set out in Feb. 1757: however, he was not able to go farther than Edinburgh, in which city he died the 8th of March following, in his 56th year. He was a very ingenious and very learned man: he had an equable flow of temper, and a truly philosophic spirit, both which he seems to have preserved to the last; for, on the day of his death, he wrote to several of his friends. Is it not a matter of astonishment and grief, that such a man should be, as he certainly was, a vain, ostentatious, affected writer; and that this spirit of parade and pedantry should increase, as it appears to have done, with his years?

Anecdotes
of Bowyer,
by Nichols,
p. 556.

BLACKWELL (ALEXANDER), son of a dealer in knit hose at Aberdeen, where he received a liberal education, studied physic under Boerhaave at Leyden, took the degree of M. D. and acquired a proficiency in the modern languages. On his return home, happening to stay some time at the Hague, he contracted an intimacy with a Swedish nobleman. Marrying a gentleman's daughter in the neighbourhood of Aberdeen, he proposed practising his profession in that part of the kingdom; but in two years finding his expectations disappointed, he came to London, where he met with still less encouragement as a physician, and commenced corrector of the press for Mr. Wilkins a printer. After some years spent in this employment, he set up as a printer himself, and carried on several large works, till 1734, when he became bankrupt. In what manner he subsisted from this event till the

the above-mentioned application we do not learn, unless it was by the ingenuity of his wife, who published "A curious Herbal, containing Five Hundred Cuts, of the most useful Plants, which are now used in the Practice of Physic, engraved on folio Copper Plates, after Drawings taken from the Life, by Elizabeth Blackwell. To which is added, a short Description of the Plants, and their common Uses in Physic, 1739," 2 vols. folio. In or about the year 1740 he went to Sweden, and, renewing his intimacy with the nobleman he knew at the Hague, again assumed the medical profession, and was very well received in that capacity; till, turning projector, he laid a scheme before his Swedish Majesty for draining the fens and marshes, which was well received, and many thousands employed in prosecuting it under the doctor's direction, from which he had some small allowance from the king. This scheme succeeded so well, he turned his thoughts to others of greater importance, which in the end proved fatal to him. He was suspected of being concerned in a plot with Count Tessin, and was tortured; which not producing a confession, he was beheaded August 9, 1748; and soon after this event appeared "A genuine Copy of a Letter from a merchant in Stockholm, to his correspondent in London; containing an Impartial Account of Doctor Alexander Blackwell, his Plot, Trial, Character, and Behaviour, both under Examination, and at the Place of Execution; together with a Copy of a Paper delivered to a Friend upon the Scaffold." He possessed a good natural genius, but was somewhat flighty, and a little conceited. His conversation, however, was facetious and agreeable; and he might be considered on the whole as a well-bred accomplished gentleman.

BLADEN (MARTIN) Esq; a gentleman of Abrey Hatch in Essex, and formerly a lieutenant-colonel in Queen Anne's reign, is more distinguished by a translation of "Cæsar's Commentaries," which he dedicated to his general, the great Duke of Marlborough, than by his dramatic pieces "Orpheus and Euridice," a masque, and "Solon," a tragic-comedy. However, it is but justice to him to say, that these were printed, 1705, without his consent. This gentleman was in five parliaments. In 1714, he was made comptroller of the Mint; in 1717, one of the lords commissioners of trade and plantations; and, the same year, appointed envoy extraordinary to the court of Spain, which he declined. He died in 1746.

Anecdotes
of Bowyer,
by Nichols.

Wood's
Athenæ
Oxon. vol. i.
col. 370.

BLAGRAVE (JOHN), an eminent mathematician, who flourished in the 16th and 17th centuries. He acquired the rudiments of his education at Reading, whence he removed to St. John's College, Oxford. He soon quitted the university, and retired to Southcote Lodge at Reading, where he devoted his time to study and contemplation. His genius seemed to be turned most to mathematics; and that he might study this science without interruption, he devoted himself to a retired life. He employed himself chiefly in compiling such works, as might render speculative mathematics accurate, and the practical parts easy. He accordingly finished some learned and useful works on mathematical subjects [A]. What he proposed in all his writings was to render those sciences more universally understood. He endeavoured to shew the usefulness of such studies, that they were not mere amusements for scholars and speculative persons, but of general advantage, and absolutely necessary in many of the necessities and conveniences of life.

Ashmole's
Berkshire,
vol. 3.
p. 372.

Blagrove was a man of great beneficence in private life. As he was born in the town of Reading, and had spent most of his time there, he was therefore desirous of leaving in that place some monuments of his beneficent disposition, and such too as might have reference to each of the three parishes of Reading. He accordingly bequeathed a legacy for this purpose, of which we have an account by Ashmole, in the following words: "You are to note, that he doth devise
" that each church-warden should send on Good Friday one
" virtuous maid that has lived five years with her master:
" All three maids appear at the town-hall before the mayor
" and aldermen, and cast dice. She that throws most has
" ten pounds put in a purse, and she is to be attended with
" the other two that lost the throw. The next year come
" again the two maids, and one more added to them. He
" orders in his will that each maid should have three throws
" before she loses it; and if she has no luck in the three

[A] He published the four following works:

1. "A mathematical jewel, shewing the making and most excellent use of an instrument so called: the use of which jewel is so abundant, that it leadeth the direct path-way through the whole art of astronomy, cosmography, geography, &c. 1582." fol.

2. "Of the making and use of the familiar staff, so called; for that it may be made useful and familiarly to walk

with, as for that it performeth the geometrical mensuration of all altitudes, 1590," 4to.

3. "Astrolabium uranicum generale; a necessary and pleasant solace and recreation for navigators in their long journeying; containing the use of an instrument, or Astrolabe, &c. 1596," 4to.

4. "The art of dialling, in two parts. 1609," 4to.

" years

“ years, he orders that still new faces may come and be pre-
 “ sented. On the same Good Friday he gives eighty wi-
 “ dows money to attend, and orders ten shillings for a good
 “ sermon, and so he wishes well to all his countrymen. It is
 “ lucky money, for I never heard but the maid that had the
 “ ten pounds suddenly had a good husband.” Blagrove
 died at his own house near Reading, August 9, 1611, and
 lies interred near his mother in the church of St. Lawrence,
 with a fine monument to his memory, and an inscription;
 the following account of which is given by Mr. Ashmole.
 “ On the north against the wall is a noble monument, re-
 “ presenting a man under an arch to the middle, holding Ashmole's
Berkshire,
vol. 2.
p. 359.
 “ one hand on a globe, the other on a quadrant. He is ha-
 “ bited in a short cloak, a cassock, and a ruff, surrounded
 “ with books on each side of him. On one side is the
 “ figure of a woman to the breasts, naked, holding an in-
 “ strument in her hand, as offering it to him, and under her
 “ feet the word CUBUS. On the other side is another
 “ woman, somewhat naked, though with a scarf thrown
 “ closely round her, and offering in like manner, under her
 “ feet, THTPAEΔPON. On the top are two women
 “ leaning on their arms, inscribed OKTAHΔPON-ΔΟΔΙΚΑ-
 “ ΔPON. In the middle, a person armed, cap-a-pee, in-
 “ titled, IKOTHΔPON. And under the first figure men-
 “ tioned, this inscription following, in an oval.

JOHANNES BLAGRAVE, totus mathematicus,
 Cum matre sepultus.

Her lies his corps, which living had a spirit,
 Wherein much worthy knowledge did inherit,
 By which with zeal our God he did adore,
 Left for maid servants, and to feed the poor.
 His virtuous mother came of worthy race,
 A Hungerford, and buried in this place,
 When God sent death their lives away to call,
 They liv'd belov'd, and died bewail'd of all.

BLAIR (JAMES), M. A. was born and bred in Scotland,
 and ordained and beneficed in the episcopal church there :
 but meeting with some discouragements, under an unsettled
 state of affairs, and having a prospect of discharging his mi-
 nisterial function more usefully elsewhere, he quitted his pre-
 ferments, and came into England near the end of Charles
 the 11d's reign. It was not long before he was taken notice
 of by Compton bishop of London, who prevailed with him

to go as missionary to Virginia, about 1685; where, by regular conversation, exemplary conduct, and unwearied labours in the work of the ministry, he did good service to religion, and gained to himself a good report amongst all: so that the same bishop Compton, being well apprised of his true and great worth, made choice of him, about 1689, as his commissary for Virginia; a very weighty and creditable post, the highest office in the church there; which, however, did not take him off from his pastoral care, but only rendered him the more shining example of it, to the rest of the clergy.

While his thoughts were intent upon doing good in his office, he observed with concern that the want of schools, and proper seminaries for religion and learning, was such a damp upon all attempts for the propagation of the gospel, that little could be hoped for, without first removing that obstacle. He therefore formed a vast design of erecting and endowing a college in Virginia, at Williamsburgh, the capital of that country, for professors and students in academical learning: in order to which, he had himself set on foot a voluntary subscription, amounting to a great sum; and, not content with that, came over into England in 1693, to solicit the affair at court. Queen Mary was so well pleased with the noble design, that she espoused it with a particular zeal; and king William also very readily concurred with her in it. Accordingly a patent passed for erecting and endowing a college, by the name of "The William and Mary College;" and Mr. Blair, who had the principal hand in laying, soliciting, and concerting the design, was appointed president of the college. He was besides rector of Williamsburgh in Virginia, and president of the council in that colony.

Burnet's
hist. vol. 2.
p. 119.
Humphrey's
hist. account
p. 9. 10.

He continued president of the college near 50, and a minister of the gospel above 60 years. He was a faithful labourer in God's vineyard, from first to last; an ornament to his profession and his several offices; and in a good old age went to enjoy the high prize of his calling, in the year 1743.

His works are, "Our Saviour's divine Sermon on the Mount, explained; and the Practice of it recommended in divers Sermons and Discourses, Lond. 1742." four volumes octavo. The executors of Dr. Bray (to whom the author had previously transferred his copy-right) published a new impression, revised and corrected, in 1740. Dr. Waterland, who wrote a preface to the new edition, calls these sermons a "valuable treasure of sound divinity and practical Christianity."

BLAIR

BLAIR (JOHN), was educated at Edinburgh; and came ^{Nichols's} to London in company with Andrew Henderson, a volumi- ^{Hist. of} nous writer, who, in his title-pages, styled himself A. M. and ^{Hinckley,} for some years kept a bookseller's shop in Westminster Hall. ^{p. 189.} Henderson's first employment was that of an usher at a school in Hedge Lane, in which he was succeeded by his friend Blair, who, in 1754, obliged the world with a valuable publication, under the title of "The Chronology and History of the World, from the Creation to the Year of Christ 1753. Illustrated in LVI Tables; of which four are introductory, and contain the Centuries prior to the First Olympiad; and each of the remaining LII. contain in one expanded View 50 Years, or Half a Century. By the Rev. John Blair, LL.D." This volume, which is dedicated to Lord Chancellor Hardwicke, was published by subscription; on account of the great expence of the plates, for which the author apologized in his preface, where he acknowledged great obligations to the Earl of Bath, and announced some Chronological Dissertations, wherein he proposed to illustrate the disputed points, to explain the prevailing systems of chronology, and to establish the authorities upon which some of the particular æras depend. In January 1755 he was elected a fellow of the Royal Society, and in 1761 of the Society of Antiquaries. In 1756 he published a second edition of his "Chronological Tables." In Sept. 1757, he was appointed chaplain to the Princess Dowager of Wales; and mathematical tutor to the Duke of York; and, on Dr. Townshend's promotion to the deanry of Norwich, the services of Dr. Blair were rewarded, March 10, 1761, with a prebendal stall at Westminster. The vicarage of Hinckley happening to fall vacant six days after, by the death of Dr. Morres, Dr. Blair was presented to it by the dean and chapter of Westminster; and in August that year he obtained a dispensation to hold with it the rectory of Burton Coggles in Lincolnshire. In September 1763 he attended his royal pupil the Duke of York in a tour to the continent; had the satisfaction of visiting Lisbon, Gibraltar, Minorca, most of the principal cities in Italy, and several parts of France; and returned with the duke in August 1764. In 1768 he published an improved edition of his "Chronological Tables," which he dedicated to the Princess of Wales, who had expressed her early approbation of the former edition." To the new edition were annexed, "Fourteen Maps of Ancient and Modern Geography, for illustrating the Tables of Chronology and History. To which is pre-

“fixed a Dissertation on the Progress of Geography.” In March 1771, he was presented by the dean and chapter of Westminster to the vicarage of St. Bride’s in the city of London; which made it necessary for him to resign Hinckley, where he had never resided for any length of time. On the death of Mr. Sims, in April 1776, he resigned St. Bride’s, and was presented to the rectory of St. John the Evangelist in Westminster; and in June that year obtained a dispensation to hold the rectory of St. John with that of Horton, near Colebrooke, Bucks. His brother Captain Blair [A] falling gloriously in the service of his country in the memorable sea-fight of April 12, 1782, the shock accelerated the Doctor’s death. He had at the same time the influenza in a severe degree, which put a period to his life, June 24, 1782. His library was sold by auction December 11-13, 1781; and a course of his “Lectures on the Canons of the Old Testament,” hath since been advertised as intended for publication by his widow.

[A] This able officer, for his gallant conduct in the Dolphin frigate in the engagement with the Dutch on the Dogger Bank, August 5, 1781, was promoted to the command of the Anson, a new ship of 64 guns. By bravely distinguishing himself under Sir George

Rodney, he fell in the bed of honour, and became one of the three heroes to whom their country, by its representatives, has voted a monument, for which an ingenious writer in the Gentleman’s Magazine has proposed the following well-adapted lines as part of an epitaph:

“This last just tribute grateful Britain pays,
That distant time may learn her Heroes’ praise.
Fir’d with like zeal, fleets yet unform’d shall gain
Another BLAIR, a MANNERS, and a BAYNE;
And future Chiefs shall unrepining bleed,
When Senates thus reward and celebrate the deed.”

Lives British and Foreign, vol. 2, p. 75. Lond. 1704, 8vo.

Wood’s Fasti Oxon. vol. 1. col. 203.

BLAKE (ROBERT), a famous admiral, born August 1599, at Bridgewater, in Somersetshire, where he was educated at the grammar school. He went from thence to Oxford, where he was entered at St. Alban’s hall, but removed to Wadham college; and in 1617, took the degree of bachelor of arts. In 1623, he wrote a copy of verses on the death of Camden, and soon after left the university. He was tinctured pretty early with republican principles; and disliking that severity with which Laud, then bishop of Bath and Wells, pressed uniformity in his diocese, he began to fall into the puritanical opinions. The natural bluntness and sincerity of his disposition led him to speak freely upon all occasions, insomuch that, his sentiments being generally known, the puritan party got him elected member for Bridgewater in 1640. When the civil war broke out, he declared for

the parliament. In 1643, he was at Bristol, under the command of col. Fiennes, who intrusted him with a little fort on the line; and, when Prince Rupert attacked Bristol, and the governor had agreed to surrender it upon articles, Blake nevertheless for some time held out his fort, and killed several of the king's forces: which exasperated Prince Rupert to such a degree, that he talked of hanging him, had not some friends interposed, and excused him on account of his want of experience in war. He served afterwards in Somersetshire, under the command of Popham, governor of Lyme; and, being much beloved in those parts, he had such good intelligence there, that, in conjunction with Sir Robert Pye, he surprized Taunton for the parliament. In 1644, he was appointed governor of this place, which was of the utmost importance, being the only garrison the parliament had in the west. The works about it were not strong, nor was the garrison numerous, yet, by his strict discipline, and kind behaviour to the townsmen, he found means to keep the place, though not properly furnished with supplies, and sometimes besieged, and even blocked up by the king's forces. At length Goring made a breach, and actually took part of the town; while Blake still held out the other part and the castle, till relief came. For this service the parliament ordered the garrison a bounty of 2000*l.* and the governor a present of 500*l.* When the parliament had voted no farther addresses should be made to the king, Blake joined in an address from the borough of Taunton, expressing their gratefulness for this step taken by the house of commons. However, when the king came to be tried, Blake disapproved of that measure, as illegal; and was frequently heard to say, he would as freely venture his life to save the king's, as ever he did to serve the parliament. But this is thought to have been chiefly owing to the humanity of his temper; since after the death of the king he fell in wholly with the republican party, and, next to Cromwell, was the ablest officer the parliament had.

Feb. 12, 1648-9, he was appointed to command the fleet, in conjunction with col. Deane and col. Popham. Soon after he was ordered to sail, with a squadron of men of war, in pursuit of Prince Rupert. Blake came before Kinsale in June 1649, where Prince Rupert lay in harbour. He kept him in the harbour till the beginning of October, when the prince, despairing of relief by sea, and Cromwell being ready to take the town by land, provisions of all sorts falling short, he resolved to force his way through Blake's squadron, which he effected with the loss of three of his ships. The prince's

Clarendon's
hist. vol. 3.
p. 602.

Rushworth's
historical
collections,
vol. 5.
p. 685.

Lives Eng^d
lish and Fo-
reign, vol. 20.
p. 81. 82.
ib. p. 87.

fleet steered their course to Lisbon, where they were protected by the king of Portugal. Blake sent to the king for leave to enter, and coming near with his ships, the castle shot at him; upon which he dropt anchor, and sent a boat to know the reason of this hostility. The captain of the castle answered, he had no orders from the king to let his ships pass: however, the king commanded one of the lords of the court to wait upon Blake, and to desire him not to come in except the weather proved bad, lest some quarrel should happen between him and Prince Rupert; the king sent him, at the same time, a large present of fresh provisions. The weather proving bad, Blake sailed up the river into the bay of Wyers, but two miles from the place where Prince Rupert's ships lay; and thence he sent capt. Moulton, to inform the king of the falsities in the prince's declaration. The king, however, still refusing to allow the admiral to attack Prince Rupert, Blake took five of the Brazil fleet richly laden, and at the same time sent notice to him, that unless he ordered the prince's ships out from his river, he would seize the rest of the Portuguese fleet from America. Sept. 1650, the prince endeavoured to get out of the harbour, but was soon driven in again by Blake, who sent to England nine Portuguese ships bound for Brazil. October following, he and Popham met with a fleet of twenty-three sail from Brazil for Lisbon, of whom they sunk the admiral, took the vice-admiral, and eleven other ships, having ten thousand chests of sugar on board. In his return home, he met with two ships in search of the prince, whom he followed up the Streights: when he took a French man of war, the captain of which had committed hostilities. He sent this prize, which was reported worth a million, into Calais, and followed the prince to the port of Carthagena, where he lay with the remainder of his fleet. As soon as Blake came to an anchor before the fort, he sent a messenger to the Spanish governor, informing him, that an enemy to the state of England was in his port, that the parliament had commanded him to pursue him, and the king of Spain being in amity with the parliament, he desired leave to take all advantages against their enemy. The governor replied, he could not take notice of the difference of any nations or persons amongst themselves, only such as were declared enemies to the king his master, that they came in thither for safety, therefore he could not refuse them protection, and that he would do the like for the admiral. Blake still pressed the governor to permit him to attack the prince, and the Spaniard put him off till he could have orders from Madrid.

Madrid. While the admiral was cruising in the Mediterranean, Prince Rupert got out of Carthagená, and sailed to Malaga. Blake having notice of his destroying many English ships, followed him with all expedition; and attacking him in the port, burnt and destroyed his whole fleet, two ships only excepted; this was in January 1651. In February, Blake took a French man of war of forty guns, and sent it, with four other prizes, to England. Soon after he came with his squadron to Plymouth, when he received the thanks of the parliament, and was made warden of the Cinque ports. March following, an act passed, whereby colonel Blake, colonel Popham, and colonel Deane, or any two of them, were appointed admirals and generals of the fleet, for the year ensuing. The next service he was put upon, was the reducing the isles of Scilly, which were held for the king. He sailed in May, with a body of 800 land troops on board. Sir John Grenville, who commanded in those parts for the king, after some small resistance submitted. He sailed next for Guernsey, which was held for the king, by Sir George Carteret. He arrived there in October, and landing what forces he had the very next day, he did every thing in his power in order to make a speedy conquest of the Island, which was not completed that year. In the beginning of the next, however, the governor, finding all hopes of relief vain, thought proper to make the best terms he could. For this service Blake had thanks from the parliament, and was elected one of the council of state. March 25, 1652, he was appointed sole admiral for nine months, on the prospect of a Dutch war. The States sent Van Trump, with forty-five sail of men of war, into the Downs, to insult the English; Blake, however, though he had but twenty-three ships, and could expect no succour but from major Bourne, who commanded eight more, yet, being attacked by Van Trump, fought him bravely, and forced him to retreat. This was on the 19th of May, 1652. After this engagement the States seemed inclined to peace; but the commonwealth of England demanded such terms as could not be complied with, and therefore both sides prepared to carry on the war with greater vigour. Blake now harassed the enemy by taking their merchant ships, in which he had great success. On the 10th of June, a detachment from his fleet fell upon six and twenty sail of Dutch merchantmen, and took them every one; and, by the end of June, he had sent into port forty prizes. On the 2d of July, he sailed, with a strong squadron, northwards. In his course he took a Dutch man of war; and about the latter end of the month, he fell on

Bates Elen-
chus mo-
tuum, p. 11.
p. 72.

Heath's
chron. of
the civil
wars, p. 275.

Lives Eng-
lish and Fo-
reign, vol. 2.
p. 93.

Ibid. p. 98.

Heath's
Chronicle,
p. 322.

twelve men of war, convoy to their herring buffes, took the whole convoy, a hundred of their buffes, and dispersed the rest. August 12, he returned into the Downs, with six of the Dutch men of war, and nine hundred prisoners. Thence he stood over to the coast of Holland, and, on Sept. 28th, having discovered the Dutch about noon, though he had only three of his own Squadron with him, vice-admiral Penn with his Squadron at some distance, and the rest a league or two astern, he bore in among the Dutch fleet, being bravely seconded by Penn and Bourne; when three of the enemy's ships were wholly disabled at the first brunt, and another as she was towing off. The rear-admiral was taken by captain Mildmay; and had not night intervened, it was thought not a single ship of the Dutch fleet would have escaped. On the 29th, about day-break, the English spied the Dutch fleet N. E. two leagues off; the admiral bore up to them, but the enemy having the wind of him, he could not reach them; however, he commanded his light frigates to ply as near as they could, and keep firing while the rest bore up after them; upon which the Dutch hoisted their sails and run for it. The English, being in want of provisions, returned to the Downs. Blake having been obliged to make large detachments from his fleet, Van Trump, who had again the command of the Dutch navy, consisting of fourscore men of war, resolved to take this opportunity of attacking him in the Downs, knowing he had not above half his number of ships. He accordingly sailed away to the back of the Godwin.

Ibid. p. 329,
330.

Blake having intelligence of this, called a council of war, wherein it was resolved to fight, though at so great a disadvantage. The engagement began November 29, about two in the morning, and lasted till near six in the evening. Blake was aboard the *Triumph*; this ship, the *Victory*, and the *Vanguard*, suffered most, having been engaged, at one time, with twenty of the enemy's best ships. The admiral, finding his ships much disabled, and that the Dutch had the advantage of the wind, drew off his fleet in the night into the Thames, having lost the *Garland* and *Bonaventure*, which were taken by the Dutch; a small frigate was also burnt, and three sunk; and his remaining ships much shattered and disabled: Trump, however, bought this victory dear, one of his flag ships being blown up, all the men drowned, and his own ship and *De Ruyter's* both unfit for service till they were repaired. This success puffed up the Dutch exceedingly; Van Trump sailed through the channel with a broom at his main-top-mast, to signify that he had swept the seas of English

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lish ships. In the mean time Blake having repaired his fleet, and Monk and Deane being now joined in commission with him, sailed, February 8th, 1653, from Queensborough, with sixty men of war, which were soon after joined with twenty more from Portsmouth. On the 18th they discovered Van Trump with seventy men of war, and three hundred merchant ships under his convoy. Blake, with twelve ships, came up with, and engaged the Dutch fleet, and, though grievously wounded in the thigh, continued the fight till night, when the Dutch, who had six men of war sunk and taken, retired. After having put ashore his wounded men at Portsmouth, he followed the enemy, whom he came up with next day, when the fight was renewed, to the loss of the Dutch, who continued retreating towards Bulloign. All the night following Blake continued the pursuit, and, in the morning of the 20th, the two fleets fought again till four in the afternoon, when the wind blowing favourably for the Dutch, they secured themselves on the flats of Dunkirk and Calais. In these three engagements the Dutch lost eleven men of war, thirty merchant ships, and had fifteen hundred men slain. The English lost only one ship, but not fewer men than the enemy. In April, Cromwell turned out the parliament, and shortly after assumed the supreme power. The States hoped great advantages from this, but were disappointed; Blake said on this occasion to his officers, "It is not for us to mind state affairs, but to keep foreigners from fooling us." Towards the end of the month, Blake and his colleagues, with a fleet of a hundred sail, stood over to the Dutch coast, and forced their fleet to take shelter in the Texel; where, for some time, they were kept by Monk and Deane, while Blake sailed northward: at last Trump got out, and drew together a fleet of an hundred and twenty men of war. June 3d, Deane and Monk engaged him off the Northfore-land. On the 4th, Blake came to their assistance with eighteen fresh ships, by which means a complete victory was gained; and if the Dutch had not again saved themselves on Calais sands, their whole fleet had been sunk or taken. Cromwell having called the parliament, styled the Little Parliament, Blake, October 10, took his seat in the house, where he received their solemn thanks for his many and faithful services. The protector afterwards called a new parliament, consisting of four hundred, where Blake sat also, being the representative for his native town of Bridgewater. December 6th, he was appointed one of the commissioners of the admiralty. November 1654, Cromwell sent him with a strong

Heath's
Chronicle,
p. 381.
Bates, Elen-
chus Mot.
p. 2. p. 174.

Lives Eng-
lish and Fo-
reign, vol. 2.
p. 109.

Ib. p. 112.

fleet, into the Mediterranean, with instructions to support the honour of the English flag, and to procure satisfaction for any injuries that might have been done to our merchants. In December, Blake came into the road of Cadiz, where he was treated with vast respect; a Dutch admiral would not hoist his flag while he was there. The Algerines were so much afraid of him, that they stopped the Saltee rovers, obliged them to deliver up what English prisoners they had on board, and sent them to Blake, in order to procure his favour. Nevertheless, he came before Algiers on the 10th of March, when he sent an officer on shore to the Dey, to tell him he had orders to demand satisfaction for the piracies committed on the English, and to insist on the release of all such English captives as were then in the place. To this the Dey made answer, that the captures belonging to particular men he could not restore them; but, if Mr. Blake pleased, he might redeem what English captives were there, at a reasonable price; and, if he thought proper, the Algerines would conclude a peace with him, and, for the future, offer no acts of hostility to the English. This answer was accompanied with a present of fresh provisions. Blake sailed to Tunis on the same errand. The Dey of Tunis sent him a haughty answer. "Here (said he) are our castles of Goletta and Porto Ferino, do your worst, do you think we fear your fleet?" On the hearing this, Blake, as his custom was when in a passion, began to curl his whiskers; and, after a short consultation with his officers, bore into the bay of Porto Ferino with his great ships, when, coming within musquet shot of the castle, he fired on it so briskly, that in two hours it was rendered defenceless, and the guns on the works along the shore were dismounted, though sixty of them played at a time on the English. He found nine ships in the road, and ordered every captain, even of his own ship, to man his long boat with choice men, and these to enter the harbour, and fire the Tuniseens, while he and his fleet covered them from the castle, by playing continually on it with their cannon. The seamen in their boats boldly assaulted the pirates, and burnt all their ships, with the loss of twenty-five men killed, and forty-eight wounded. This daring action spread the terror of his name through Africa and Asia, which had for a long time before been formidable in Europe. He also struck such terror into the piratical state of Tripoly, that he made them glad to strike up a peace with England. These and other exploits raised the glory of the English name so high, that most of the princes and states in Italy thought fit to pay their

compliments to the Protector, particularly the grand duke of Tuscany, and the republic of Venice, who sent magnificent embassies for that purpose. The war in the mean time was grown pretty hot with Spain; and Blake used his utmost efforts to ruin their maritime force in Europe, as Penn had done in the West Indies. But, finding himself now in a declining state of health, and fearing the ill consequences which might ensue, in case he should die without any colleague to take charge of the fleet, he wrote letters into England, desiring some proper person to be named in commission with him, upon which general Montague was sent joint-admiral with a strong squadron to assist him. Soon after his arrival in the Mediterranean, the two admirals sailed with their whole fleet to block up a Spanish squadron in the bay of Cadiz. At length, in September, being in great want of water, Blake and Montague stood away for the coast of Portugal, leaving captain Stayner, with seven ships, to look after the enemy. Soon after they were gone, the Spanish plate fleet appeared, but were intercepted by Stayner, who took the vice-admiral, and another galleon, which were afterwards burnt by accident, the rear-admiral, with two millions of plate on board, and another ship richly laden. These prizes, together with all the prisoners, were sent into England, under general Montague, and Blake alone remained in the Mediterranean; till, being informed that another plate fleet had put into Santa Cruz, in the island of Teneriffe, he sailed thither in April 1657, with a fleet of twenty-five men of war. On the 20th he came into the road of Santa Cruz; and though the Spanish governor had timely notice, was a man of courage and conduct, and had disposed all things in the properest manner, so that he looked upon an attack as what no wise admiral would think practicable; yet Blake having summoned him, and received a short answer, was determined to force the place, and to burn the fleet therein: and he performed it in such a manner, as appears next to incredible. It is allowed to be one of the most remarkable actions that ever happened at sea. As soon as the news arrived of this extraordinary action, the Protector sent to acquaint his second parliament, then sitting, therewith; upon which they ordered a public thanksgiving, and directed a diamond ring, worth 500*l.* to be sent to Blake; and the thanks of the house was ordered to all the officers and seamen, and to be given them by their admiral. Upon his return to the Mediterranean, he cruised some time before Cadiz; but, finding himself declining fast, resolved to return home. He accordingly

Clarendon's
hist. vol. 3.
p. 530.

ib. p. 383.

Heath's
Chronicle,
p. 391.
Clarendon's
hist. vol. 3.
p. 601.

accordingly sailed for England, but lived not to see again his native land ; for he died, as the fleet was entering Plymouth, the 17th of August, 1657, aged 58. His body was conveyed to Westminster Abbey, and interred with great funeral pomp in Henry the VII's chapel, but removed from thence in 1661, and re-interred in St. Margaret's church yard.

History,
vol. iii.
p. 392.

Clarendon, having mentioned all Blake's employments, to the time of his first going on board the fleet, concludes thus :
 " He then betook himself wholly to the sea, and quickly
 " made himself signal there. He was the first man that de-
 " clined the old track, and made it manifest that the
 " science might be attained in less time than was imagined,
 " and despised those rules which had been long in practice,
 " to keep his ship and his men out of danger ; which had
 " been held in former times a point of great ability and cir-
 " cumspection, as if the principal art requisite in the cap-
 " tain of a ship had been to be sure to come safe home again.
 " He was the first man who brought the ships to contemn
 " castles on shore, which had been thought ever very for-
 " midable, and were discovered by him to make a noise only,
 " and to fright those who could be rarely hurt by them. He
 " was the first that infused that proportion of courage into
 " the seamen, by making them see by experience what
 " mighty things they could do if they were resolved, and
 " taught them to fight in fire as well as upon water ; and
 " though he has been very well imitated and followed, he
 " was the first that gave the example of that kind of naval
 " courage, and bold and resolute achievements."

BLAKE (JOHN BRADLY), a gentleman, who was cut off early in life, but whose progress and improvements in natural knowledge were so great, that the editors of the second edition of " *Biographia Britannica*" have thought him intitled to an honourable place in their work. He was the son of John Blake, Esq. and born in Great Marlborough Street, London, Nov. 4, 1745 ; educated at Westminster school ; afterwards instructed in mathematics, chymistry, and drawing : but botany was his favourite object, in which he made a great progress. With these advantages he set out into life, and in 1766 was sent as one of the East-India company's supercargoes at Canton in China : where he was no sooner fixed, than he resolved to employ every moment of his time, which could be spared from the duties of his station, to the advancement of natural science for the benefit of his countrymen. His plan was, to procure the seeds
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of all the vegetables found in China, which are used in medicine, manufactures, and food; and to send into Europe not only such seeds, but the plants by which they were produced. His view in this was, that they might be propagated either in Great Britain and Ireland, or in those colonies of America, the soil and climate of which might suit them best. But it was not to botanic subjects alone, that Mr. Blake's genius was confined: he had begun to collect fossils and ores; and he now attended as much to mineralogy, as he had done to botany.

It would exceed the limits of our plan, to relate particularly what he did in both: the "Biographia Britannica" gives some account of them. However, he is supposed to have sacrificed his life to the closeness and ardour of his pursuits. By denying himself the needful recreations, and by sitting too intensely to his drawing and studies, he brought on a gravelly complaint; and this, increasing to the stone, and being accompanied with a fever, carried him off at Canton, Nov. 16, 1773, in his 29th year. The friends of natural knowledge in England were preparing to have him enrolled among the members of the Royal Society, when the news of his death arrived: however, Sir John Pringle, the president, took an opportunity of making his eulogy, and lamented the loss of him, very pathetically, as a public misfortune.

BLANCHARD (JAMES), an eminent painter, born at Paris, in 1600. He learnt the rudiments of his profession under his uncle Nicholas Boller, but left him at twenty years of age with an intention to travel to Italy. He stopt at Lyons in his way thither, where he stayed for some time; and during his residence here, reaped both profit and improvement. He passed on to Rome, where he continued about two years. From thence he went to Venice, where he was so much pleased with the works of Titian, Tintoret, and Paul Veronese, that he resolved to follow their manner; and in this he succeeded so far, that at his return to Paris he soon got into high employment, being generally esteemed for the novelty, beauty, and force of his pencil. He painted two galleries at Paris, one belonging to the first president Perrault, and the other to monsieur de Bullion superintendent of the finances. But his capital piece is reckoned to be that at the church of Notre Dame, St. Andrew kneeling before the cross, and the Holy Ghost descending. Blanchard was in a likely way of making his fortune; but a fever and an imposthume

Du Piles' Lives of the painters.

impofthume in the lungs carried him off in his 38th year. Of all the French painters Blanchard was eſteemed the beſt colouriſt, having ſtudied this part of painting with great care in the Venetian ſchool. There are few grand compositions of his; but what he has left of this kind ſhew him to have had great genius. He was moſtly taken up with Madonnas, which prevented his employing himſelf in ſubjects of greater extent.

De Piles' Lives of the painters.

BLOEMART, a painter, born at Gorcum, in Holland, 1567. His father was an architect, who retired from the Low Countries, during the diſturbances there, to Utrecht, whither his ſon followed him; and here it was that he learnt the firſt principles of his profeſſion. He was never ſo lucky however as to be under any able maſter. He formed a manner to himſelf, as nature and his genius directed him. It was eaſy, graceful, and univerſal: He underſtood the “Claro” “Obſcuro.” The folds of his draperies were large, and had a good effect, but his manner of deſigning had too much of his own country in it. There were a vaſt number of prints graved after his works. He died in 1647, aged 80.

Bayle.

Moreri.

BLONDEL (DAVID), a Proteſtant miniſter, famous for his knowledge in eccleſiaſtical and civil hiſtory, born at Châlons, in Champagne, 1591. He was admitted miniſter at a ſynod of the iſle of France, in 1614. A few years afterwards he began to write in defence of Proteſtantiſm, for in 1619 he publiſhed a treatiſe intituled, “Modeste declaration de la ſincerité & vérité des Eglises reformées de France.” This was an answer to ſeveral of the Catholic writers, eſpecially to the biſhop of Luçon, ſo well known afterwards under the title of cardinal Richelieu. From this time he was conſidered as a perſon of great hopes. He was ſecretary more than twenty times in the ſynods of the iſle of France, and was deputed four times ſucceſſively to the national ſynods. That of Caſtres employed him to write in defence of the Proteſtants. The national ſynod of Charenton appointed him honorary profeſſor in 1645, with a proper ſalary, which had never been done to any body before. He wrote ſeveral pieces, but what gained him moſt favour amongſt the Proteſtants are the following; his “Explication ſon the Eucharift;” his work, intituled, “De la Frimauté d'Egliſe;” his treatiſe of the Sybils; and his piece “De Episcopis et Presbyteris.” Some of his party however were diſſatisfied with him for engaging in diſputes relating to civil hiſtory; and alſo offended

at the book he published, to shew what is related about Pope Joan to be a ridiculous fable.

Upon the death of Vossius, he was invited to succeed him in the history-professorship in the college of Amsterdam. He accordingly went thither in 1650, where he continued his studies with great assiduity. This intense application, and the air of the country not agreeing with him, greatly impaired his health and deprived him of his sight. In this condition he is said to have dictated two volumes in folio, on the genealogy of the kings of France, against Chifflet, a work which we are told he undertook at the desire of chancellor Seguier. He had like to have come into trouble in Holland, from the malice of some persons who endeavoured to render him suspected of Arminianism, and who inveighed against him for the "Considerations Religieuses et Politiques," which he published during the war betwixt Cromwell and the Hollanders. He died the 6th of April, 1655, aged 64.

BLONDEL (FRANCIS), Regius professor of mathematics and architecture, a man of great fame for the skill he acquired in his profession. He was governor to Lewis-Henry count de Brienne, whom he accompanied in his travels from July 1652 to November 1655. He wrote a Latin account of them, which was printed twice, in 1660 and 1662. He had several honourable employments both in the army and navy. He was also entrusted with the management of some negotiations with foreign princes, and at length arrived at the dignity of marshal de camp, and counsellor of state. He had the honour to be appointed mathematical preceptor to the Dauphin. It was he who drew the design of the new gates since the Dutch war in 1672, and he wrote some of the inscriptions on them; for he was no less versed in the knowledge of the belles lettres than in that of geometry, as may be seen by the comparison he published between Pindar and Horace. He was director of the academy of architecture, and a member of the royal academy of sciences. He died Feb. 1, 1686. He has left several treatises [A].

- [A] "Notes on the architecture of Savoy."
2. "A course of architecture," in 3 vols. in folio.
3. "The art of throwing bombs."

4. "The history of the Roman calendar."
5. "A new manner of fortifying places."

BLONDUS (FLAVIUS), born at Forli in Italy, in 1388. He was secretary to Pope Eugenius IV. and continued in this employment

Vossius de
histor. Lat.

employment under Eugenius' successors to Pope Pius II. under whose pontificate he died June 4, 1463. He composed several works, the most famous of which is, his "History from the year 400 to 1440 [A]"

[A] Besides his history he wrote the following works:

1. "Romæ triumphantis, libri decem."
2. "Romæ instauratæ, libri tres."

3. "Italix illustratæ, libri octo."
4. "Historiarum Romanarum, decades tres."
5. "De origine et de gestis Venetorum."

Wood's
Athen.
Oxon. vol. ii.

BLOUNT (THOMAS), a learned English writer, born at Bordesley, in Worcestershire, 1619. He had not the advantage of a university education, but by strength of genius and great application made a considerable progress in literature. Upon the breaking out of the Popish plot in the reign of Charles II. being much alarmed on account of his being a zealous Roman catholic, he contracted a palsy, as he informed Mr. Wood in a letter dated April the 28th, 1679; adding, that he had then quitted all books, except those of devotion. He died the 26th of December following [A]. He was a barrister at law, and of the Inner Temple.

[A] His works are as follows:

1. "The academy of eloquence, containing a compleat English rhetoric."
2. "Glossographica, or a dictionary interpreting such hard words, whether Hebrew, Greek, Latin, Italian, &c. that are now used in our refined English tongue, &c. 1656," 8vo.
3. "The lamps of the law, and the light of the Gospel; or the titles of some late spiritual, polemical, and metaphysical new books."
4. "Boscobel; or the history of his majesty's escape after the battle of Worcester, 1660," 8vo.
5. "The Catholic almanac for 1661, '62, '63," &c. But this not selling so well as John Booker's almanac, he wrote,
6. "Booker refuted, or animadver-

sions on Booker's Telescopium Uranicum, or Ephemeris, 1665, which is very erroneous, &c. 1665," in one sheet, 4to.

7. "A Law dictionary, 1671," folio.
8. "Animadversions upon Sir Richard Baker's chronicle, and its continuation, &c. 1672," 8vo.
9. "A world of errors discovered in the new world of worlds, &c. 1673," folio.
10. "Fragmenta Antiquitatis, ancient tenures of land, and jocular customs of some Manors, 1679."
11. "Boscobel, &c. the second part. London 1681," in 8vo. To which is added, "Claustum regale referatum, or the king's concealment at Trent, in Somersetshire, published by Mrs. Anne Windham of Trent."

Ibid:

BLOUNT (SIR HENRY), an English writer, born Dec. 15, 1602, at Tittenhanger in Hertfordshire. He was educated at the free-school of St. Alban's, from whence he was removed to Trinity college, Oxford, 1616. He was a youth
of

of a chearful disposition, and had a strong taste for classical learning. He had such a sprightly wit, so easy an address, and was so entertaining in conversation, that he became universally beloved, and was esteemed as promising a genius as any in the university. In 1618 he took his degree of bachelor of arts, and soon after left Oxford. Then he went to Gray's Inn, where for some time he applied himself to the law, and in 1634 set out on his travels. After having visited France, Spain, and Italy, he went to Venice, where he contracted an acquaintance with a janizary, whom he resolved to accompany to the Turkish dominions. He accordingly embarked, May 1634, on board a Venetian galley, for Spalatro, and thence continued his journey by land to Constantinople. His stay at Constantinople was short, for he went from thence to Grand Cairo; and, after having been abroad two years, returned to England, where, in 1636, he printed an account of his travels. This work went through several editions. The title of the 8th runs thus: "A Voyage into the Levant, being a brief relation of a journey performed from England by the way of Venice, into Dalmatia, Sclavonia, Bosnia, Hungary, Macedonia, Thessaly, Thrace, Rhodes, and Egypt, into Grand Cairo, with particular observations concerning the modern condition of the Turks and other people under that empire."

*Voyage to
the Levant,
p. 25.*

Ibid 35.

In 1638, his father died, and left him the seat of Blount's hall, in Staffordshire, with a considerable fortune. March 21, 1639, the king conferred on him the honour of knighthood; and upon the breaking out of the civil war, he attended his majesty to several places, was present at the battle of Edgehill; and at this juncture is supposed to have had the care of the young princes. He afterwards quitted his majesty's service, and returned to London, where he was called to an account for adhering to the king, but brought himself off, by alleging his duty on account of his post. In 1651, he was named by the Parliament in a committee of twenty persons, for inspecting the practice of the law, and remedying its abuses; and about this time he shewed himself very active against the payment of tithes, being desirous to have reduced the income of parish ministers to one hundred pounds a year. He also sat with Dr. Zouch, Dr. Clarke, Dr. Turner, civilians, and other eminent persons in the court of king's (then called the upper) bench, in Westminster hall, on the fifth of July 1654, by virtue of a commission from Oliver Cromwell, for trying Don Pantalion Sz, brother to the

*Wood's
Athen.
Oxon.*

the Portuguese ambassador, for murder. Nov. 1, 1655, he was appointed one of the twenty-one commissioners to consider of the trade and navigation of the commonwealth.

But notwithstanding he complied with the forms of government set up between 1650 and 1660, yet he seems to have been esteemed a friend to the royal family; for he was received into favour and confidence on the king's restoration; and appointed high sheriff of the county of Hertford, in 1661. From this time he lived as a private gentleman, satisfied with the honours he had acquired, and the estate he possessed; and after having passed upwards of twenty years in this manner, died Oct. 9, 1682.

Chauncey's
Hertford-
shire, p. 512.

Baronetage
of England,
vol. iii.
p. 672.

BLOUNT (Sir THOMAS POPE); an eminent English writer, son of the preceding Sir Henry Blount, born at Upper Holloway, in Middlesex, Sep. 12, 1649. Charles II. conferred upon him the degree of a baronet in 1679. He was elected burgeess for St. Alban's, in Hertfordshire, the same year, and was knight of the shire in three Parliaments after the Revolution; being also appointed commissioner of accounts for the three last years of his life, by the house of commons. He always distinguished himself as a lover of liberty. He was a man of great learning, and well versed in the best writers; of which he gave a proof in his famous work, "*Censura celebriorum authorum*," &c [A]. His capacity for writing on a variety of important and entertaining subjects appears from his essays [B]. His extensive knowledge is farther displayed in another learned piece of his, on natural history [C]. He wrote also a work on

[A] More fully, thus: "*Censura celebriorum authorum, five tractatus in quo varia virorum doctorum de clarissimis cujusque seculi scriptoribus judicia tractantur, 1690*," folio.

[B] His essays are in number seven, on the following subjects.

1. That interest governs the world, and that popery is nothing but priestcraft, or an invention of the priests to get money.

2. The great mischief and prejudice of learning, and that a wise man ought to be preferred before a man of learning.

3. Of education and custom; the great influence it hath upon most men; but that a good education is not always effectual.

4. Of the ancients, and the respect that is due unto them; that we should not too much enslave ourselves to their opinions.

5. Whether the men of this present age are any way inferior to those of former ages, either in respect of virtue, learning, or long life?

6. Of passion; and whether the passions are an advantage or disadvantage to men?

7. The variety of opinions, whence it proceeds; the uncertainty of human knowledge.

[C] The title of the book runs thus, "A natural history, containing many not common observations, extracted out of the best modern writers, 1693," 12mo.

poetry, "De re poeticâ, or Remarks upon poetry; with characters and censures of the most considerable poets, whether ancient or modern, extracted out of the best and choicest critics." It is dedicated to John earl of Mulgrave. After having acquired great honour in his several public characters, with esteem and friendship in private life, he quietly ended his days at Tittenhanger, June 30, 1697, not quite 48 years old.

BLOUNT (CHARLES), younger son of Sir Henry Blount, and an eminent writer also, born April 27, 1654. He had an excellent capacity; and, being trained by his father, quickly acquired an extraordinary skill in the arts and sciences. In 1679, he published his "Anima Mundi," which giving great offence, complaint was made thereof to Compton, bishop of London [A]. Blount was a strenuous advocate for liberty, of which he gave testimony in a pamphlet on the "Popish plot, and the fear of a Popish successor," subscribed Junius Brutus [B]. In 1680, he printed his work which rendered him most known to the world, "The life of Apollonius Tyaneus," which was soon after suppressed, it being an attack upon revealed religion [C]. The same year came out his "Diana of the Ephesians," which gave also great offence; for, under colour of exposing superstition, he has struck at revelation [D]. In 1684, he published a kind of "Introduction to polite literature."

Blount's life
prefixed to
his works.

Athen.
Oxon. vol.ii.

Blount was a warm friend to the Revolution; he gave a strong testimony of attachment to his principles, and the love of freedom, in a treatise he wrote for the liberty of the press; wherein he shews, that all restraints thereon can have no

[A] The title of this work at large is, "Anima mundi; or, an historical narration of the opinions of the ancients concerning man's soul after this life, according to unenlightened nature." Several answers were written to it.

[B] The title runs thus: "An appeal from the country to the city, for the preservation of his majesty's person, liberty, property, and the Protestant religion."

[C] The title runs thus: "The two first books of Philostratus, concerning the life of Apollonius Tyaneus, written originally in Greek, with

"philological notes upon each chapter," a thin folio. The notes, which chiefly gave the offence, are said to have been taken from the manuscript writing of the famous lord Herbert, of Cherbury. Bayle, in Apollonius.

[D] The title: "Great is Diana of the Ephesians, or the original of idolatry, together with the political institution of the Gentiles' sacrifices." The motto:

Cum scis ipse, nocens, moritur cur
victima pro te?

Stultitia est morte alterius sperare salutem.

Complete
history of
England,
vol. iii.
p. 657.

Athen.
Oxon, vol. ii.

other tendency than to establish superstition and tyranny, by abusing the spirits of mankind, and injuring the human understanding. Warmth of temper, affection for king William, and strong desire to see things settled according to his wishes, led him to write a pamphlet, in which he asserted king William and queen Mary to be conquerors: which piece, however, gave such offence, that it was condemned to be burnt, by both houses of Parliament [E]. After the death of his wife, he became enamoured of her sister, a lady of beauty, wit, and virtue, who is said not to have been insensible on her side, but scrupulous only as to marrying him after her sister. He wrote a letter on this subject, wherein he states the case as of a third person, and treats it with great learning and address. It is also said that he applied to the archbishop of Canterbury, and other divines, who decided against his opinion; and this decision rendering the lady inflexible, threw him into a fit of despair, which ended in a frenzy, so that he shot himself. The wound, however, did not prove immediately mortal: he lived after it some days, and died in August, 1693. After his decease many of his private letters were published, in a work called, "The Oracles of Reason," by Mr. Gildon: and these Oracles of Reason were afterwards printed, with several of our author's pieces, under the title of "The miscellaneous works of Charles Blount, Esq."

[E] The title: "King William and Queen Mary, conquerors; or, A discourse endeavouring to prove, that their majesties have on their side, against the late king, the principal reasons that make conquest a good title: shewing also how this is con-

sistent with that declaration of Parliament, king James, abdicated the government, &c. Written with an especial regard to such as have hitherto refused the oath, and yet allow of the title of conquest when consequent to a just war."

Hawkins's
Hist. of
Music, iv.
486.

BLOW (Dr. JOHN), an eminent musician, was born at Collingham in Nottinghamshire, about the year 1648. In 1674 he was appointed master of the children of the Royal Chapel; in 1685, composer to his Majesty; in 1687, almoner and master of the choristers of St. Paul's cathedral. Blow was not a graduate of either university; but Archbishop Sancroft conferred on him the degree of doctor in music. Upon the decease of Purcell, in 1695, he became organist of Westminster Abbey. He died Oct. 1, 1708; and was buried in the north aisle of Westminster

minster Abbey, where on a monument is the following inscription :

Here lieth the body
of John Blow, doctor in music,
Who was organist, composer, and
master of the children of the Chapel
Royal for the space of 35 years,
in the reigns of
K. Charles II. K. James II.
K. William and Q. Mary, and
Her present Majesty Q. Anne :
And also organist of this collegiate church
about 15 years.
He was scholar to the excellent musician
Dr. Christopher Gibbons,
and master to the famous Mr. H. Purcell,
and most of the eminent masters in music since.
He died Oct. 1, 1708, in the 60th year of his age.
His own musical compositions,
especially his church music,
are a far nobler monument
to his memory,
than any other can be
raised for him.

BOCCACE (JOHN), an eminent writer, born at Certaldo, in Tuscany, 1313. His father designed him for business, and placed him with a merchant of Florence, who took him to Paris, and with whom Boccace lived six years; but being at length tired of trade, and having declared his aversion to it, he was sent to study the canon law. He disliked this also, his passion being for poetry; nor could his father's commands, or the exhortations of his friends, induce him to suppress this natural inclination. However, he could not wholly disengage himself from the law, till after his father's death; but then renounced it, and gave himself wholly up to poetry. He put himself under the instruction of Petrarch, and sought every where for the most eminent masters; but not having an income sufficient for his expences, he was reduced to the necessity of being assisted by others; and was particularly obliged to Petrarch, who furnished him with money as well as books. Boccace was a great admirer of the Greek language: he found means to get Homer translated into Latin for his own use; and procured a professor's chair at Florence for Leontius Pylautus,

in order to have this poet explained by him. The republic of Florence honoured Boccace with the freedom of that city, and employed him in public affairs, particularly to negotiate the return of Petrarch; but Petrarch not only refused to return to Florence, but persuaded Boccace also to retire from thence, on account of the factions which prevailed in that republic. Having quitted Florence, he went to several places in Italy, and stopped at last at Naples, where king Robert gave him a very kind reception. He conceived a violent affection for the natural daughter of that prince, which made him remain a considerable time at Naples. He also made a long stay in Sicily, where he was in high favour with queen Joan. When the troubles were somewhat abated at Florence, he returned thither; but soon retired to Certaldo, where he spent his time in study. His intense application brought on him a sickness in the stomach, which put an end to him in 1375. He left several works, some in Latin, and some in Italian [A]. Of all his compositions his "Decameron" is the most famous: it was received, says Mr. Bullart, with applause, by all Italy; it likewise was so favourably entertained by foreign nations, that every one would have it in their own tongue; and it was sought after so much the more eagerly, as pains were taken to suppress it, his stories being too licentious and satirical on the monks. Boccace published it in 1348, at a time when Florence was made desolate, and almost a desert, by a cruel plague. It may be reckoned among the finest of his writings composed for entertainment. Petrarch found so many charms in it, that he was at the pains to translate it into Latin. This writer was one of the first, who gave to the Italian language the graces, the sweetness, and elegance, which distinguish it from all living languages. Boccace could not equal Petrarch in poetry, but his prose is recommended as a model still.

[A] 1. "An abridgment of Roman history, from Romulus to the year of Rome 724. Cologne, 1534."

2. "The history of illustrious women. Bern, 1539."

3. "The genealogy of the Gods, with a treatise of mountains, seas, rivers, lakes, &c. Basil, 1532."

4. "Of the fortunes of illustrious men." This work begins at Adam, and ends at John king of France, taken prisoner by the English in 1356. Printed

at Paris, in folio, by John Thievoli of Beauvais.

He wrote the following pieces in the Italian language.

1. "Il Filocalo."
2. "La Fiammeita."
3. "L'Ameto."
4. "Il labirinto d'Amore."
5. "La Vita di Dante."
6. "Il Decameron."

BOCCALINI (TRAJAN), a satirical wit, born at Rome, about the beginning of the 17th century. The method he took to indulge his turn for satire was, by feigning that Apollo, holding his courts on Parnassus, heard the complaints of the whole world, and gave judgement as the case required. He was received into the academies of Italy, where he gained great applause by his political discourses, and his elegant criticisms. The cardinals Borghese and Cajetan having declared themselves his patrons, he published his "Ragguagli di Parnasso," and "Secretaria di Apollo," a continuation thereof: which works being well received, he proceeded farther, and printed his "Pietra di Paragone;" wherein he attacks the court of Spain, setting forth their designs against the liberty of Italy, and inveighing particularly against them for the tyranny they exercised in the kingdom of Naples. The Spaniards complained of him in form, and were determined at any rate to be revenged. Boccalini was frightened, and retired to Venice. Some time after he was murdered in a surprising manner. He lodged with one of his friends, who having got up early one morning left Boccalini a-bed; when a minute after four armed men entered his chamber, and gave him so many blows with bags full of sand that they left him for dead; so that his friend, upon his return, found him unable to utter one word. Great search was made at Venice for the authors of this murder; and though they were never discovered, yet it was universally believed that they were set to work by the court of Spain. Moreri tells us, that Boccalini was composing discourses on Tacitus when he was assassinated; but Bayle affirms, that they were not only finished at that time, but had gone through two editions at Geneva. His "Ragguagli di Parnasso" has been translated into English, and many other languages.

BOCCONI (SYLVIO), a celebrated natural historian, born at Palermo in Sicily, the 24th of April, 1633. After he had gone through the usual course of studies, he applied himself chiefly to natural history, in which he made a most surprising progress. He was afterwards ordained priest, and entered into the Cistercian order, but this new way of life did not in the least divert him from his favourite study; for he pursued it with greater vigour than ever, and travelled not only over Sicily, but likewise visited the isle of Malta, Italy, the Low Countries, England, France, Germany, Poland, and several other nations. In 1696, he was admitted

ted a member of the academy of the virtuosi in Germany. He was at Padua some time, where he studied under James Pighi, first professor of anatomy there: upon his return to Sicily, he retired to a convent of his own order, near Palermo where he died Dec. 22, 1704. He left many curious works [A].

[A] They are as follow :

1. "Della Pietra Belzuar Minerale Siciliana." Printed at Monteleone, 1669, 4to.

2. "Novitiato alla segreteria lettura grata non meno a principi, che a loro segretarii, per mostrare con facilità è brevità l'arte d'un accorto segretario. Genoa" 12mo.

3. "Recherches & observations naturelles touchant le Corail, la pierre étoilée, l'embrasement du mont Etna. Paris, 1672," 12mo.

4. "Epistola Botanica. Naples, 1673," 4to.

5. "Lettre écrite à l'Auteur du Journal des Savans touchant une gemme ou espece de Baume, qui est souverain pour les blessures." This is inserted in the Journal des Savans of Jan. 20, 1676.

6. "Cones & Descriptiones rariorum Plantarum Siciliae, Melitae, Galliae, & Italiae quarum unaquaeque proprio charactere signata ab aliis ejusdem classis facile distinguitur. Cum praefatione, Roberti Morio. Oxon. 1674," 4to, with cuts.

7. "Osservazioni naturali, ove si contengono Materie Medico fisiche, & di Botanica, produzioni naturali, Fossori diversi, Fuochi Sotterranei d'Italia, & altre curiosità, disposte in trattati familiari. Bologna, 1684," 8vo.

8. "Museo di Fisica di speranza variato di osservazioni naturali, note medicinale, è Ragionamenti, secondo i principii de moderni, con una dissertatione dell' origine, è della prima impressione delle produzioni Marine."

9. "Remarks upon several points of natural history, extracted from the Museo di Fisica, printed in High Dutch at Francfort, 1697," 12mo. This piece contains twenty-four observations extracted from the preceding work.

10. "Museo di Piante rare della Sicilia, Malta, Corsica, Italia, Piemonte, & Germania. Con figure 133. Venice, 1697," 4to.

11. "Observatio circa nonnullas plantas marinas imperfectas, uti Fucus, Corallinas, Zoophyta, Fungos, & similes, earumque originem."

12. "De materia simili Lithomargae Agricolae aut Agarico Minerali Ferrentis Imperati, quae in cavitate quorundam Saxorum aut filicum in districtu civitatis Rhotomagensis & Portus Gratiae in Normannia inventur." This piece is inserted in the first and second centuries of the Journal abovementioned, and in Mangetus's Bibliotheca Scriptorum Medicorum, Tom. I.

BOCHART (SAMUEL), a learned French Protestant, born at Roan, in Normandy, 1599. He made a very early progress in learning, particularly in the Greek language, of which we have a proof in the verses he composed in praise of Thomas Dempster, under whom he studied at Paris. He went through a course of philosophy at Sedan, and studied divinity at Saumur under Camero, whom he followed to London, the academy at Saumur being dispersed during the civil war. He made however but a short stay in England; for about the end of 1621 he was at Leyden, where he applied

plied himself to the study of the Arabic under Erpenius. When Bochart returned to France, he was chosen minister of Caen, where he distinguished himself by public disputations with father Veron, a very famous controversialist. The dispute was held in the castle of Caen, in presence of a great number of Catholics and Protestants. Bochart came off with honour and reputation, which was not a little increased upon the publication of his *Phaleg and Canaan*, which are the titles of the two parts of his "*Geographica Sacra*, 1646." He acquired also great fame by his "*Hieroicoicon*," printed at London, 1675. This treats "*de animalibus sacre scripturæ*." The great learning displayed in these works rendered him esteemed not only amongst those of his own persuasion, but amongst all lovers of knowledge of whatever denomination. In 1652, the queen of Sweden invited him to Stockholm, where she gave him many proofs of her regard and esteem. At his return into France, in 1652, he continued his ordinary exercises, and was one of the members of the academy of Caen, which consisted of all the learned men of that place. He died suddenly, when he was speaking in this academy, May 6, 1667, which gave M. Brieux occasion to make the following epitaph on him:

Scilicet hæc cuique est data fors æquissima, talis

Ut sit mors, qualis vita perfecta fuit.

Musarum in gremio teneris qui vixit ab annis,

Musarum in gremio debuit iste mori.

Besides what we have mentioned, he wrote a treatise on the terrestrial paradise, on the plants and precious stones mentioned in scripture, and some other pieces, but he left these unfinished. He left also a great number of sermons. As many of his dissertations as could be collected were published in the edition of his works, printed in Holland, 1692.

BOCHIUS (JOHN), born at Brussels in 1555. He was a good Latin poet, and thence styled the Virgil of the Low Countries. He accompanied cardinal Radzivil to Rome, where he studied under Bellarmine. Bochiuſ, after having viſited moſt parts of Italy, went through Poland, Livonia, Ruſſia and Muſcovy. In going from Smolenſko to Moſcow he ſuffered much from the cold, and his feet were frozen to ſuch a degree that ſome thought he would be obliged to have them cut off: but he recovered without the operation. Upon

his return to the Low Countries, the duke of Parma made him secretary of Antwerp. He died Jan. 13, 1609, and the following epitaph was written upon him :

Quis situs hic? Bochius, satis est : nam cætera dicent,
Candor et integritas, ingeniumque viri [A.]

[A] He has left the following pieces.

- | | |
|---|---|
| 1. "De Belgii principatu." | 4. "Vita Davidis." |
| 2. "Parodia Heroica Psalmorum Davidicorum." | 5. "Orationes." |
| 3. "Observationes Physicæ, Ethicæ, Politicæ et Historicæ in Psalmos." | 6. "Poëmata, &c." His poetical pieces, consisting of epigrams, elegies, &c. were collected and printed at Cologne, in 1615. |

BODIN (JOHN), a celebrated French lawyer, born at Angers. He studied the law at Toulouse, where he took degrees, and afterwards read lectures with great applause. He intended to settle there as law professor, and, in order to ingratiate himself with the Toulousians, composed his oration, "De instituenda in republica juventute : " which he addressed to the people and senate of Toulouse, and recited it publicly in the schools. But he at length preferred the common to the civil law, and quitted the school of Toulouse for the bar of Paris : where however not succeeding, he applied himself wholly to composing books, in which he had surprizing success. The first work he published was his "Commentary on Oppian's books of Hunting," and his translation of them into Latin verse, 1555 ; "Method of History, 1566 ;" "Discourse on Coins, &c. 1568 ;" "Republic, 1576," in folio, and afterwards several times in 8vo ; the same year, "Account of the States of Blois ;" "Law Tables," intituled "Juris universi distributio, 1578 ;" "Demonomanie des Sorciers, 1579 ;" and a little before his death "Theatre de la nature universelle." He ordered by will that his books "De imperio, et jurisdictione, et legis actionibus, et decretis, et judiciis," should be burnt, which was accordingly done. Besides what we have mentioned, he wrote also a book by way of dialogue on religions, intituled "Heptaplomeron, sive de abditis rerum sublimium arcanis : " this, however, was never published.

The reputation of Bodin as a man of wit and learning induced king Henry III. to see him ; and as he was also extremely agreeable in conversation, his majesty conceived a fondness for him, and took delight in his company ; but the royal favour was not of long continuance. However he found means to get into the good graces of the duke of Alençon,

con, whom he accompanied to England ; where he had the pleasure to find that his books of the “ Republic ” were read publicly in the university of Cambridge, and that the English had translated them into Latin from the French original, which induced him afterwards to translate them himself into Latin. They were likewise translated from the French and Latin copies into English by Richard Knolles, and published at London, 1606, in folio.

Upon the death of the duke of Alençon, Bodin retired to Laon, where he married. He had an office in the præsidial of this city ; and it was perhaps on account of this office, that he was deputed in 1576, by the third state of Vermandois to the states of Blois. He there spoke with great spirit for the rights of the people. In Charles the IX’s time he was the king’s solicitor with a commission for the forests of Normandy. He died of the plague at Laon, in 1596.

BODLEY (Sir THOMAS), from whom the Bodleian library at Oxford takes its name, the eldest son of Mr. John Bodley, born at Exeter, March 2, 1544, he was about twelve years of age, when his father removed with his family to Geneva. “ My father,” says he, “ in the time of queen Mary, being noted and known to be an enemy to Popery, was so cruelly threatened, and so narrowly observed by those that maliced his religion, that, for the safeguard of himself and my mother, who was wholly affected as my father, he knew no way so secure, as to fly into Germany ; where after a while he found means to call over my mother, with all his children and family, whom he settled for a while at Wesel, in Cleveland (for there then were many English, which had left their country for their conscience, and with quietness enjoyed their meetings and preachings) ; and from thence we removed to the town of Frankfort, where was in like sort another English congregation. Howbeit we made no long tarryance in either of those two towns, for that my father had resolved to fix his abode in the city of Geneva, where (as far as I remember) the English church consisted of some hundred persons.” The university of Geneva being then newly erected, young Bodley applied himself to the study of the learned languages under the most celebrated professors. He frequented the public lectures of Chevalerius in the Hebrew tongue, Beroaldus in the Greek, and Calvin and Beza in divinity. Upon the accession of queen Elizabeth in 1558, he returned to England with his father, who settled in London ; and soon after was sent to Magdalen college, in

Life of Sir Thomas Bodley, written by himself, p. 1. 2. Reliquiæ Bodleianæ, published by T. Hearne. Lond. 1703, 8vo.

Ibid.

in Oxford. In 1563, he took the degree of bachelor of arts, and the year following was admitted fellow of Merton college. In 1565, he undertook the reading of a Greek lecture in the hall of that college. In 1566, he took the degree of master of arts, and the same year read natural philosophy in the public schools. In 1569, he was elected one of the proctors of the university; and, for a considerable time, supplied the place of university orator. In 1576, he went abroad, and spent four years in France, Germany, and Italy. Upon his return, he applied himself to the study of history and politics. In 1585, he was made gentleman usher to queen Elizabeth. About two years after he was employed in several embassies, to the king of Denmark, duke of Brunswick, the landgrave of Hesse, and other German princes, to engage them in the assistance of the king of Navarre, afterwards Henry IV. of France; and, having discharged that commission, he was sent to Henry III. at the time when this prince was forced by the duke of Guise to quit Paris. In 1588, he was sent to the Hague: where, according to an agreement between the queen and the States, he was admitted one of the council of state, and took his place next to count Maurice. In this station he behaved entirely to the satisfaction of his royal mistress. After about five years residence in Holland, he obtained leave to return into England, to settle his private affairs; but was shortly after remanded to the Hague. At length, having finished all his negotiations, he had his final revocation in 1597. After his return, finding his advancement at court obstructed by the jealousies and intrigues of the great men, he retired from all public business, and never after would accept of any employment. The same year he set about the noble work of restoring the public library at Oxford.

Reliquiæ
Bodleianæ,
&c. p. 4.

Ibid. p. 26.

Having, in the account of his life, given us the motives of his retiring from court, and chusing a private life, he goes on thus: "Only this I must truly confess myself, that though
 " I did never yet repent me of those, and some other, my
 " often refusals of honourable offers, in respect of enriching
 " my private estate, yet somewhat more of late I have blamed myself and my nicety that way, for the love that I bear
 " to my reverend mother the university of Oxon, and to the
 " advancement of her good, by such kind of means as I
 " have since undertaken. For thus I fell to discourse and
 " debate in my mind, that although I might find it fittest for
 " me to keep out of the throng of court contentions, and ad-
 " dress my thoughts and deeds to such ends altogether, as I
 " myself

Ibid p. 16.

“ myself could best effect; yet withal I was to think, that
 “ my duty towards God, the expectation of the world, and
 “ my natural inclination, and very morality did require, that
 “ I should not wholly so hide those little abilities that I had,
 “ but that in some measure, and in one kind or other, I
 “ should do the true part of a profitable member of the state.
 “ Whereupon, examining exactly for the rest of my life
 “ what course I might take, and having sought (as I thought)
 “ all the ways to the wood, to select the most proper, I con-
 “ cluded at the last to set up my staff at the library door in
 “ Oxon, being thoroughly persuaded that, in my solitude
 “ and surcease from the commonwealth affairs, I could not
 “ busy myself to better purpose, than by reducing that place
 “ (which then in every part lay ruined and waste) to the
 “ public use of students. For the effecting whereof I found
 “ myself furnished, in a competent proportion, of such four
 “ kinds of aids, as, unless I had them all, there was no hope
 “ of good success. For without some kind of knowledge,
 “ as well in the learned and modern tongues, as in sundry
 “ other sorts of scholastical literature; without some purse
 “ ability, to go through with the charge; without great
 “ store of honourable friends, to further the design; and
 “ without special good leisure to follow such a work, it
 “ could but have proved a vain attempt and inconsiderate.”
 Camden says, this undertaking was a task suited to the dig-
 nity of a crowned head.

Bodley wrote a letter, dated London, Feb. 23, 1597, to Dr.
 Ravis, dean of Christ Church, then vice chancellor, to be
 communicated to the university; offering therein, to restore
 the fabric of the library, and to settle an annual income for
 the purchase of books, and the support of such officers as
 might be necessary to take care of it. This letter was re-
 ceived with the greatest satisfaction by the university, and an
 answer returned, testifying their most grateful acknowledge-
 ment and acceptance of his noble offer. Whereupon Bodley
 immediately set about the work, and in two years time
 brought it to a good degree of perfection. He furnished it
 with a large collection of books, purchased in foreign coun-
 tries at a great expence; and this collection in a short time
 became so greatly enlarged, by the generous benefactions of
 several noblemen, bishops, and others, that neither the
 shelves nor the room could contain them. Whereupon
 Bodley offering to make a considerable addition to the building,
 the motion was readily embraced; and, July 19, 1610,
 the first stone of the new foundation was laid with great so-
 lemnity,

Wood's hist.
 et antiq.
 univ. Oxon.
 l. 2. p. 48.

lemnity, the vice chancellor, doctors, masters of arts, &c. attending in their proper habits, and a speech being made upon the occasion. But Bodley did not live to see this part of his design completed, though he left sufficient to do it with some of his friends in trust; for, as appears by the copy of his will, he bestowed his whole estate (his debts, legacies, and funeral charges defrayed) to the noble purposes of this foundation. By this means, and the help of other benefactions, in procuring which he was very serviceable by his great interest with many eminent persons, the university was enabled to add three other sides to what was already built; whereby was formed a noble quadrangle, and spacious rooms for schools of arts. By his will 200 l. per annum was settled on the library for ever; out of which he appointed near 40 l. to the head librarian, 10 l. for the sub-librarian, and 8 l. for the junior. He drew up likewise a body of excellent statutes for the government of the library [A]. In this library is a statue erected

[A] The original copy of them, written by his own hand, is preserved in the archives of the Bodleian library. They provide, 1. That the keeper or librarian shall be a graduate, without cure of souls, and unmarried; and that both the electors and elected shall take an oath, prescribed in the statutes, the election to be made after the same manner as in the choice of proctors. 2. The librarian's office is to keep the great register book, in which are enrolled the names and gifts of all benefactors to the library; to preserve the disposition of the whole, and to range all books that shall be given under their proper classes; and to attend in the library from eight to eleven in the morning, and from two to four or five in the afternoon, such days and times only excepted as are specified in the statutes. 3. To prevent accidents from fire, neither the keeper nor any person frequenting the library, to be allowed candle, or any other kind of light. 4. The keeper to deliver the books into the hand of persons, desiring them to be used in sight, and restored before such persons depart; and no book, upon any pretence whatever, to be lent out of the library. 5. In case of sickness or other necessary avocation, the keeper may be allowed a deputy, who must be a graduate, and take the same oath as the keeper did at his admission. He is al-

lowed likewise an assistant in his office, and an interior attendant (usually some poor scholar) to keep the library clean. 6. The revenue settled for the maintenance of the library, &c. to be lodged in the university chest, and managed by the vice chancellor and proctors for the time being. 7. None to enjoy the freedom of study there, but only doctors and licentiates of the three faculties, bachelors of divinity, masters of arts, bachelors of physic and law, and bachelors of arts of two years standing; also lords, and the sons of members of parliament, and those who become benefactors to the library; and all such, before admission to such privilege, to take an oath prescribed in the statutes. 8. Any graduate or other person who shall be convicted of dismembering or purloining, or altering any word or passage of any book or books, to be publicly degraded, and expelled the university. 9. Eight overseers or visitors of the library are appointed, viz. the vice-chancellor and proctors, the three professors of divinity, law, and physic, and the two regius professors of Hebrew and Greek, who are to inspect the state both of the building and the books, the behaviour of the keeper, &c. annually on the 8th of November; and on the visitation day, forty shillings is allowed to be expended on a dinner or supper for the visitors, and gloves to be presented

erected to the memory of Sir Thomas Bodley (for he was knighted by King James upon his accession to the throne) by the Earl of Dorset, chancellor of the university, with the following inscription: THOMAS SACKVILLUS DORSETTIÆ COMES, SUMMUS ANGLIÆ THESAURARIUS, ET HUIUS ACADEMIÆ CANCELLARIUS, THOMÆ BODLEIO EQUITI AURATO, QUI BIBLIOTHECAM HANC INSTITUIT, HONORIS CAUSA PIE POSUIT. The Bodleian library is justly esteemed one of the noblest in the world. James I. we are told, when he came to Oxford in 1605, and among other edifices took a view of this famous library, at his departure, in imitation of Alexander, broke out into this speech: "If I were not a king, I would be an university man; and if it were so that I must be a prisoner, if I might have my wish, I would have no other prison than that library, and be chained together with so many good authors."

Isaaci Ware
Rex Platonicus.

Sir Thomas Bodley died Jan. 28, 1612, and was buried with great solemnity at the upper end of Merton college choir. Over him is erected a monument of black and white marble, on which is placed his effigies, in a scholar's gown, surrounded with books; at the four corners stand Grammar, Rhetoric, Music, and Arithmetic. On each hand of his effigies stands an angel, that on the left holding out to him a crown, that on the right a book open, in which are these words, "Non delebo nomen ejus de libro vitæ." Underneath is the figure of a woman, sitting before the stairs of the old library, holding in one hand a key, and in the other a book, wherein the greatest part of the alphabet appears; and behind are seen three small books shut, inscribed with the names of Priscianus, Diomedes, and Donatus. Beneath all are engraven these words: "Memoriæ Thomæ Bodley militis, publicæ bibliothecæ fundatoris, sacrum. Obiit Jan. 28, 1612."

An annual speech in his praise is still made at Oxford, Nov. 8, at which time is the visitation of the library.

sented them by a beadle, viz. seven vice chancellor, besides forty shillings pair of ten shillings the pair, to the five in money to each of the proctors, and professors and two proctors; and one twenty nobles to the vice chancellor, pair of twenty shillings price, to the

BOECLER (JOHN HENRY), historiographer of Sweden, and professor of history at Strasburg, was born in Franconia 1611, and died in 1686. He received pensions from several princes; among others, from Lewis XIV. and Christina, which

which latter invited him to Sweden. His principal works are, 1. "Commentationes Plinianæ." 2. "Timur, vulgo "Tamerlanus 1657," 4to. 3. "Notitia Sancti Romani Imperii, 1681," 4to. 4. "Historia, schola Principum." 5. "Commentatio in Grotii librum de Jure Belli et Pacis." With all the warmth and zeal, which commentators and biographers usually have for their principals, he lavishes panegyric upon Grotius. He swears, in a letter published after his death, that no man will ever approach him; and that whoever should attempt to equal this work of his, would only furnish matter of laughter to posterity. These enthusiastic admirers of Grotius were called at Strasburgh "Grotians."

So he writes
his name.

BŒHMEN (JACOB), a Teutonic philosopher, a noted visionary, born in a village of Germany, near Gorlitz, 1575. His education was suitable to the circumstances and views of his parents, who, designing him for a mechanic trade, took him from school as soon as he could read and write, and put him apprentice to a shoemaker. He first began to use that occupation as a master at Gorlitz, in 1594; and getting into such business as enabled him to support a family, he entered after some time into matrimony, and had several children.

In various
parts of his
writings.

In the mean time, being naturally of a religious turn of mind, he was a constant frequenter of sermons from his youth, and took all opportunities of reading books of divinity. Whereby not being able to satisfy himself about the differences and controversies in religion, he grew very uneasy, till happening one day to hear from the pulpit that speech of our Saviour, "Your heavenly Father will give the holy spirit to them that ask it;" he was presently so affected, that from this moment he never ceased asking, seeking, and knocking, that he might know the truth. Upon this, as he tells us himself, by the divine drawing and will he was in spirit rapt into the holy Sabbath, where he remained seven whole days in the highest joy; after which, coming to himself, he laid aside all the follies of youth, and was driven by divine zeal earnestly to reprehend impudent, scandalous, and blasphemous speeches, and in all his actions forbore the least appearance of evil, continuing to earn a comfortable livelihood by diligent application to his trade. In 1600, he was a second time possessed with a divine light, and by the sight of a sudden object brought to the inward ground or center of the hidden nature; yet somewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator in the signatures, figures, or shapes of all created things

things very clearly and manifestly laid open, whereupon he was taken with exceeding joy, yet held his peace, in silence praising God. But ten years after, in 1610, through the overshadowing of the holy spirit, he was a third time touched by God, and became so enlightened, that, lest so great grace bestowed upon him should slip out of his memory, and he resist his God, he began to write privately for his own use (without the help of any books except the holy scripture) the truths which had been thus revealed to him. In this spirit he first published his treatise, intituled "Aurora, or the Rising of the Sun," in 1612: which book was immediately carried to the magistrates of Gorlitz by George Richter, dean of the ministers of that place, who complained of its containing many of the errors of Paracelsus and Wigelius; for Bœhmen had amused himself with chemistry in his youth. The magistrates suppressed the piece as much as possible, and commanded the author to write no more; observing to him, that such employment was properly the business of the clergy, and did not belong to his profession and condition.

Or rather Gregory. Richter. See the notes at No. 23.

Thus rebuked, he remained silent for seven years; but finding that the director of the electoral laboratory had recommended him to a great many persons of the court as a good chemist, he lifted up his head, and boldly opposed Richter: and, taking up his pen again, was resolved to redeem the time he had lost; inasmuch that in the remaining five years of his life he wrote above twenty books, the last of which, intituled, "A Table of his Principles, or a Key of his Writings," was published in 1624. He did not long survive it; for betimes in the morning, Nov. 18, of that year, he called one his sons, and asked him, "if he also heard that excellent music?" To which being answered in the negative, he ordered the door to be set open, that the music might be the better heard. He asked afterwards what a clock it was? and being told it had struck two, he said, "It is not yet my time, my time is three hours hence." In the interim he was heard to speak these words, "O thou strong God of hosts, deliver me according to thy will: O thou crucified Lord Jesus, have mercy upon me, and receive me into thy kingdom." When it was near six o'clock, he took leave of his wife and sons, and blessed them; and said, "Now I go hence into paradise;" then bidding his son turn him, he immediately expired in a deep sigh.

His life prefixed to his answer to the 40 questions of the Jews, &c.

A great number of persons have been inveigled by the visions of this fanatic; among others the famous Quirinus

Microli's hist. eccles. p. 1449. Kahlman hist. 16.9.

Kahlman in Germany; who says, that he had learned more being alone in his study from Bœhmen, than he could have learned from all the wise men of that age together: and that we may not be in the dark as to what sort of knowledge this was, he acquaints us, that amidst an infinite number of visions it happened, that being snatched out of his study, he saw thousands of thousands of lights rising round about him. But our author is better known among ourselves, where he has hundreds of admirers [A]; and no wonder, since, as Dr. Henry More observes, the sect of the Quakers have borrowed a great many of their doctrines from our Teutonic philosopher, of whom we shall venture to say, from a perusal of some of his writings, that he possessed the grand arcanum of mystifying plain truths by an inextricably ænigmatical expression [B]. He has still many disciples in England.

In his treatise addressed to the Quakers.

Khuetman in Bohemoredivivo,
c. 12.

[A] Among the rest the famous Mr. William Law, author of "Christian Perfection," &c. stands characterized as a principal one. See preface to the "Divine Legation of Moses," &c. edit. 1758.

[B] As his books have been all translated into English, and are much enquired after, we shall give a list of them as follows:

1. "Aurora, or the rising of the sun. 1612."

2. "Of the three principles, together with an appendix of the threefold life of man. 1619."

3. "Of the threefold life of man. 1620."

4. "An answer to the forty questions of the soul, propounded by Dr. Walter, &c. *ibid.*"

5. "Three books, the first of the incarnation of Jesus Christ; the second, of the suffering, death, and resurrection of Christ; the third of the tree of faith. *ibid.*"

6. "Of six parts. *ibid.*"

7. "Of the heavenly and earthly mysterium. *ibid.*"

8. "Of the last times, to P. K. *ibid.*"

9. "De signaturâ rerum, or the signature of all things. 1621."

10. "A consolatory book of the four complexions. *ibid.*"

11. "An apology to Balthazar Tilken, in two parts. *ibid.*"

12. "A consideration upon Esaias Steefel's book. *ibid.*"

13. "Of true repentance. 1622."

14. "Of true resignation. *ibid.*"

15. "Of regeneration. *ibid.*"

16. "Of predestination and election of God;" at the end of which is a treatise, intitled,

17. "A short compendium of repentance, 1623."

18. "The mysterium magnum upon Genesis. *ibid.*"

19. "A table of the principles, or key of his writings, to G. F. and J. H."

20. "Of the supersensual life. *ib.*"

21. "Of the two testaments of Christ, viz. baptism and the supper of the Lord. *ibid.*"

22. "A dialogue between the enlightened and unenlightened soul. *ib.*"

23. "An apology upon the book of true repentance, directed against a pastoral of the principal minister of Gortitz, called Gregory Rickter. *ib.*"

24. "An epitome of the mysterium magnum. *ibid.*"

25. "A table of the divine manifestation, or an exposition of the threefold word, to J. S. V. S. and A. V. F. *ib.*"

The following are without date.

26. "Of the errors of the sects of Ezekiel Meths, to A. P. A. or an apology to Esaias Steefel."

27. "Of the last judgement."

28. "Certain letters to diverse persons, written at diverse times, with certain keys for some hidden words."

Besides these our author left unfinished,

29. "A little book of divine contemplation."

30. "A book of one hundred and seventy-seven theosophick questions."

31. "The holy weeks, or the prayer book."

BOERHAAVE.

BOERHAAVE (HERMAN), an illustrious physician and professor at Leyden, born Dec. 31, 1668, at Voorhoot, a small village in Holland, about two miles from that city. His father intended him for divinity, and with this view initiated him in letters himself. About the twelfth year of his age, he was afflicted with an ulcer in his left thigh, which seemed to baffle the art of surgery, and occasioned such excessive pain, as greatly interrupted his studies for some time; but at length, by fomenting it with salt and wine, he effected a cure himself, and thereupon conceived his first thoughts of studying physic. In 1682, he was sent to the public school at Leyden, and at the expiration of the year got into the sixth and highest class, whence it is customary, after six months, to be removed to the university. At this juncture his father died, who left a wife and nine children, with but a slender provision; of whom Herman, though but sixteen, was the eldest. Upon his admission into the university, he was particularly noticed by a friend of his father, Mr. Trigland, one the professors of divinity, who procured him the patronage of Mr. Daniel Van Alphen, burgo-master of Leyden; and by the advice of these gentlemen he attended Senguerd's lectures on logic, the use of the globes, natural philosophy, metaphysics, and ethicks: he likewise attended the learned Jacob Gronovius on Greek and Latin authors, Rykius on Latin classics, rhetoric, chronology, and geography, and Trigland and Scaafe on the Hebrew and Chaldee languages, in order to understand the sacred writings in their originals. In 1687, he applied to mathematics, and found the study so entertaining, that, after having gone through geometry and trigonometry, he proceeded to algebra, under Volder, in 1689. This year he gave a specimen of his learning in an academic oration, proving, "That the doctrine of Epicurus concerning the chief good was well understood by Cicero;" and for this received the golden medal, which usually accompanies the merit of such probationary exercise. In 1690 he took a degree in philosophy. In his thesis on this occasion, with great strength of argument, he confuted the systems of Epicurus, Hobbes, and Spinoza. After having laid a solid foundation in all other parts of learning, he proceeded to divinity under the professors Trigland and Spanheim; the first of whom gave lectures on Hebrew antiquities, the second on ecclesiastical history.

Notwithstanding he was thus qualified for entering into holy orders, which, according to his father's intention, he had hitherto chiefly in view, and that his patrimony was by

An account of his life and writings by W. Burton, M.D. p. 2.

Commentarius Boerhaavii, at the end of Dr. Burton's life of our author, sec. 4.

Ibid. p. 2.

Commenta-
riolus Boer-
haavii, &c.
p. 13.

Ibid. p. 14.

Ib. sec. 11.

Ib. sec. 12.

this time almost wholly exhausted; yet such was his diffidence, that he attempted rather, by teaching mathematics, to defray the expence attending the farther prosecution of his theological studies. By this means he not only increased his reputation, but (what laid the foundation of his future fortune) was introduced to an intimate friendship with John Vandenburg, burgo-master of Leyden. By this new connection he was recommended to the curators, to compare the Vossian manuscripts (purchased in England for the public library at Leyden) with the catalogue of sale; which he executed with such accuracy as procured him the esteem of the university, and recommended him in so particular a manner to Mr. Vandenburg, that this gentleman became ever after solicitous for his advancement; and observing the amazing progress Boerhaave made in whatever he applied to, persuaded him to join the study of physic to philosophy and theology. As a relaxation therefore from divinity, and in complaisance to this gentleman, he dipt into physic, being duly prepared for it by his acquaintance with the learned languages, mathematics, and natural philosophy; and he resolved to take a degree in physic before his ordination. The study of medicine commencing with that of anatomy, he diligently perused Vesalius, Fallopius, and Bartholin, oftentimes himself dissecting and attending the public dissections of professor Nuck. He next applied himself to the fathers of physic, beginning with Hippocrates, and, in their chronological order, reading carefully all the Greek and Latin physicians: but soon finding that the later writers “were almost wholly indebted to that prince of physicians for whatever was valuable in them, he resumed Hippocrates, to whom alone in this faculty he devoted himself for some time, making extracts, and digesting them in such a manner, as to render those inestimable remains of antiquity quite familiar to him.” He afterwards made himself acquainted with the best modern authors, particularly with Sydenham, whom he usually styled the immortal Sydenham. He next applied to chemistry, which so captivated him, that he sometimes spent days and nights successively in the study and processes of this art. He made also a considerable proficiency in botany; not contented with inspecting the plants in the physic-garden, he sought others with fatigue in fields, rivers, &c. and sometimes with danger in almost inaccessible places, thoroughly examining what he found, and comparing them with the delineations of authors.

His

His progress in physic hitherto was without any assistance from lectures, except those mentioned in anatomy, and a few by professor Drelincourt on the theory; nor had he yet any thoughts of declining the priesthood: amidst mathematical, philosophical, anatomical, chemical and medical researches, he still earnestly pursued divinity. He went to the university of Harderwick in Guelderland, and in July 1693 was created there doctor of physick. Upon his return to Leyden, he still persisted in his design of engaging in the ministry, but found an invincible obstruction to his intention. In a passage boat where he happened to be, some discourse was accidentally started about the doctrine of Spinoza, as subversive of all religion: and one of the passengers, who exerted himself most, opposing to this philosopher's pretended mathematical demonstrations only the loud invective of a blind zeal, Boerhaave asked him calmly, "Whether he had ever read the works of the author he decried?" The orator was at once struck dumb, and fired with silent resentment. Another passenger whispered the person next him, to learn Boerhaave's name, and took it down in his pocket book; and as soon as he arrived at Leyden, gave it out every where, that Boerhaave was become a Spinotist. Boerhaave, finding that such prejudices gained ground, thought it imprudent to risque the refusal of a licence for the pulpit, when he had so fair a prospect of rising by physick. He now therefore applied wholly to physick, and joined practice with reading. In 1701, he took the office of lecturer upon the institutes of physic; and delivered an oration the 18th of May, the subject of which was a recommendation of the study of Hippocrates: apprehending that, either through indolence or arrogance, this founder of physic had been shamefully neglected by those whose authority was likely to have too great weight with the students of medicine. He officiated as a professor, with the title of lecturer only, till 1709, when the professorship of medicine and botany was conferred on him; his inaugural oration was upon the simplicity of true medical science, wherein, exploding the fallacies and ostentation of alchemistical and metaphysical writers, he reinstates medicine on the ancient foundation of observation and experiments. In a few years he enriched the physic-garden with such a number of plants, that it was found necessary to enlarge it to twice its original extent. In 1714, he arrived to the highest dignity in the university, the rectorship; and, at its expiration, delivered an oration on the method of obtaining certainty in physics. Here, having asserted our ignorance of the first principles of

Commenta-
riolus Boer-
haavii, p. 21.

Ibid. p. 23.

things, and that all our knowledge of their qualities is derived from experiments, he was thence led to reprehend many systems of the philosophers, and in particular that of Des Cartes, the idol of the times. This drew upon him the outrageous invectives of Mr. R. Andala, an orthodox Cartesian professor of divinity and philosophy at Franeker, who founded the alarm, that the church was in danger; and that the introduction of scepticism, and even Spinosism, must be the consequence of undermining the Cartesian system by such a professed ignorance of the principles of things: his virulence was carried to such a degree, that the governors of the university thought themselves in honour obliged (notwithstanding Boerhaave's remonstrances to the contrary) to insist upon his retracting his aspersions. He accordingly made a recantation, with offers of further satisfaction: to which Boerhaave generously replied, that the most agreeable satisfaction he could receive was, that so eminent a divine should have no more trouble on his account. In 1728, he was elected of the academy of sciences at Paris; and, in 1730, of the royal society of London. In 1718, he succeeded Le Mort in the professorship of chemistry; and made an oration on this subject, "That chemistry was capable of clearing itself from its own errors." August 1722, he was taken ill and confined to his bed for six months with exquisite arthritic pains; he suffered another violent illness in 1727; and being threatened with a relapse in 1729, he found himself under a necessity of resigning the professorships of botany and chemistry. This gave occasion to an elegant oration, in which he recounts many fortunate incidents of his life, and returns his grateful acknowledgements to those who contributed thereto. Yet he was not less assiduous in his private labours till the year 1737, when a difficulty of breathing first seized him, and afterwards gradually increased. In a letter to Baron Bassand, she writes thus of himself: "An imposthumation of the lungs, which has daily increased for these last three months, almost suffocates me upon the least motion; if it should continue to increase without breaking, I must sink under it; if it should break, the event is still dubious: happen what may, why should I be concerned; since it cannot be but according to the will of the Supreme Being, what else should I desire? God be praised. In the mean time, I am not wanting in the use of the most approved remedies, in order to mitigate the disease, by promoting maturation, nor ways anxious about the success of them: I have lived to upwards of sixty-eight years, and always chearful." Find-

Commenta-
riolus Boer-
haavii. p. 36.

Dr. Burton's
life, p. 68.

ing also unusual pulsations of the artery in the right side of the neck, and intermissions of the pulse, he concluded there were polypous concretions between the heart and lungs, with a dilatation of the vessels. Sept. 8, 1738, he wrote his case to Dr. Mortimer, secretary of the Royal Society; and for some days there were flattering hopes of his recovery; but they soon vanished, and he died the 23d, aged almost seventy [A].

No professor was ever attended in public as well as private lectures by so great a number of students, from such different and distant parts, for so many years successively: none heard him without conceiving a veneration for his person, at the same time they expressed their surprize at his prodigious attainments; and it may be justly affirmed, that none in so private a station ever attracted a more universal esteem. He amassed greater wealth than ever any physician in that country from the practice of physic, which was owing as much at least to the frugality of his œconomy, as the largeness of his fees; he was falsely accused of penuriousness, for he was liberal to the distressed, but without ostentation: his manner of obliging his friends was such, that they often knew not, unless by accident, to whom they were indebted. In friendship (says the writer of his life), he was sincere, constant, and affectionate; he was communicative without conceitedness, and zealous though dispassionate in contending for truth; so unmoved was he by detraction as to say, "The sparks of calumny will be presently extinct of themselves, unless you blow them." p. 54.

[A] The following is a list of his works, as given by himself in the preface to his "Elementa Chimiæ."

1. "Oratio de commendando Studio Hippocratico. An. 1701."

2. "— de usu Ratiocinii mechanici in Medicina. 1703."

3. "— qua repurgatæ Medicinæ facilis asseritur simplicitas. 1709."

4. "— de comparando Certo in Physicis. 1715."

5. "— de Chimiæ suos errores expurgante. 1718."

6. "— de Vita & Obitu Cl. Bernardi Albini. 1721."

7. "— quam habuit, quum honesta missione impetrata, Botanicam & Chemicam professionem publicè ponerem. 1729."

8. "— de honore medici, servitute. 1731, 44, 45."

"Institutionis Medicæ in usus annuæ exercitationis domesticos. 1708."

"Aphorismi de cognoscendis & curandis Morbis, in usum doctrinæ domesticæ. 1709."

"Index Plantarum in Horto Lugd. Bat. repert. 1710."

"Libellus de materia medica, & remedium formulis quæ serviunt Aphorismis. 1719."

"Index alter Plantarum, quæ in Horto Lugd. Bat. aluntur, 1720." 2 vol.

"Epistola ad Ruyschium de fabrica Glandularum in corpore humano, 1722," p. 129.

"Atrocis nec descripti prius morbi historia, secundum Medicæ Artis leges conscripta. 1724."

"Atrocis rarissimique morbi historia altera. 1728."

"Tractatus Medicus de Lue Aphrodisiaca, præfixus Aphrodisiaco, edit. 1728."

In the latter part of his life his chief pleasure was retiring to his country seat, where he had a garden of near eight acres, enriched with all the exotic trees and plants he could possibly procure, that would flourish and live in that climate and soil: so intent was he upon stocking it with the greatest variety, that he styles a present of American shrub seeds, "*munera auro cariora*," gifts more precious than gold: and that of two cedar trees, "*regali beate dono*," making him happy by a royal benefaction.

BOETHIUS or BOETIUS (FLAVIUS ANICIUS MANLIUS TORQUATUS SEVERINUS), a prose as well as poetical writer of the sixth century, born of one of the noblest families in Rome. His father dying when he was an infant, he was sent to Athens, where he not only attained to a perfect knowledge of the Greek tongue, but also of philosophy, and all other kinds of science. Returning to Rome, he soon became universally esteemed, and was advanced to the chief dignities of his country. In 523, having remonstrated with great spirit against the conduct of Theodoric, who began every day to exert new instances of tyranny, he fell under his resentment; and soon after was accused of having carried on a conspiracy with the emperor Justin against the Goths. Theodoric brought the cause before the senate, where the accusers producing suborned evidence, who exhibited forged letters to Justin in the name of Boethius, though absent, unheard, undefended, he was condemned to death: but the king, fearing the consequence of such injustice and inhumanity, changed his sentence from death to banishment. He was banished to Milan, or (as others say) confined to Ticinum, now Pavia; and all his friends forbidden to accompany him on his way, or to follow him thither. During his exile, he writ his books of "*The Consolation of Philosophy*," and that upon "*The Trinity*." The year following, or somewhat latter, according to some writers, he was beheaded in prison by the command of Theodoric. The tomb of Boethius is to be seen in the church of St. Augustine at Pavia, near to the steps of the chancel, with the following epitaph:

Mæonia & Latia lingua clarissimus, & qui

Consuleram, hic perii, missus in exilium.

Et quid mors rapuit? Probitas me vexit ad auras;

Et nunc fama viget maxima, vivit opus.

Boethius wrote many philosophical works, the greater part in the logical way: but his Ethic piece, "*De consolatione*

"Philoso-

Philosophiæ," is his chief performance, and has always been justly admired both for the matter and for the style. It is a supposed conference between the author and philosophy, who as a person endeavours to comfort him; and is partly prose, and partly verse. It was Englished by our Chaucer; and Camden tells us, that queen Elizabeth, after having read it to ^{Hist. of Q.} mitigate grief, translated it also into very elegant English. ^{Elizabeth.} A writer of distinction observed, that "with Boethius the ^{Harris's} "Latin tongue, and the last remains of Roman dignity, ^{Hermes.} "may be said to have sunk in the western world." The best edition of his works is that of Leyden, 1671, in 8vo.

BOETHIUS, BOECE, or BOEIS (HECTOR), a famous Scottish historian, born at Dundee, in the shire of Angus, about 1470. After having studied at Dundee and Aberdeen, he was sent to the university of Paris, where he applied to philosophy, and became a professor of it there. Here he contracted an acquaintance with several eminent persons, particularly with Erasmus, who kept a correspondence with him afterwards. Elphinston bishop of Aberdeen, having ^{Mackenzie's} founded the king's college in that city about 1500, sent for ^{lives of the} Boeis from Paris, and appointed him principal. He took for ^{most emi-} his colleague Mr. William Hay, and by their joint labour the ^{nent Scots} kingdom was furnished with several eminent scholars. Upon the death of his patron, he undertook to write his life and those of his predecessors in that see. The work is in Latin, and intituled, "Vitæ Episcoporum Murthlacensium et Aberdonensium. Paris 1522," 4to. He begins at Beanus, the first bishop, and ends at Gawin Dunbar, who was bishop when the book was published. A third part of the work is spent in the life of Elphinston, for whose sake it was undertaken. He next applied to write in the same language the ^{Rp. Nicol-} "History of Scotland:" the first edition of which was ^{son's Scot-} printed at Paris by Badius Ascensius in 1526, which consisted ^{tish histori-} of seventeen books, and ended with the death of James I; ^{cal library.} but the next in 1574 was much enlarged, having the addition of the eighteenth book and part of the nineteenth: the work was afterwards brought down to the reign of James III. by Ferrerius, a Piedmontese. Mackenzie observes, that of all Scots historians, next to Buchanan, Boetius has been the most censured and commended by the learned men who have mentioned him. Nicolson tells us, that in the first six ^{P. 447.} books there are a great many particulars not to be found in Fordun or any other writer now extant, and that, "unless the authors which he pretends to have seen be hereafter discovered,

“ discovered, he will continue to be shrewdly suspected for
 “ the contriver of almost as many tales as Jeoffrey of Mon-
 “ mouth.” His eighteenth book however is highly com-
 mended by Ferrerius, who says, “ that he has treated of
 “ things there in so comprehensive a manner, that he be-
 “ lieves no one could have done it more fully or significantly
 “ on the same subject [A].” His style, says another writer,
 has all the purity of Cæsar’s, and is so nervous both in the
 reflections and diction, that he seems to have absolutely en-
 tered into the gravity of Livy, and made it his own [B].
 Erasmus, who was intimately acquainted with him, says, in
 one of his epistles, “ That he was a man of an extraordinary
 “ happy genius, and of great eloquence [C].” “ He was cer-
 “ tainly,” says another writer, “ a great master of polite learn-
 “ ing, well skilled in divinity, philosophy, and history; but
 “ somewhat credulous, and much addicted to the belief of
 “ legendary stories. With regard to his other accomplish-
 “ ments, he was discreet, well-bred, attentive, generous,
 “ affable, and courteous.”

Mackenzie,
 p. 451.

[A] In quo omnia ita scribendo con-
 fecutus est, ut nihil plenius aut signifi-
 cantius a quopiam in re perferri fieri
 posse credam. Epist. dedicat. fol. 355.

[B] Illius stylus tam est tersus, ut
 Cæsaris puritatem decoxisse; ac ratio-

num verborumque ponderibus ita ner-
 vosus, ut Livianam gravitatem in suam
 naturam transfuisse penitus videatur.
 Lessæus, lib. ix. p. 414.

[C] Vir singularis ingenii felicitatis,
 et facundi oris. Epist. 1530.

BOFFRAND (GERMAIN), a celebrated French archi-
 tect, was the son of a sculptor, and of a sister of the famous
 Quinault; and born at Nantes in Bretagne, 1667. He was
 trained under Harduin Mansarad, who trusted him with con-
 ducting his greatest works. Boffrand was admitted into the
 French academy of architecture in 1709: many princes of
 Germany chose him for their architect, and raised consider-
 able edifices upon his plans. His manner of building ap-
 proached that of Palladio; and there was much of grandeur
 in all his designs. As engineer and inspector general of the
 bridges and highways, he caused to be constructed a number
 of canals, sluices, bridges, and other mechanical works.
 There is of this illustrious architect a curious and useful book,
 which contains the general principles of his art; to which is
 added an account of the plans, profiles, and elevations of
 the principal works, which he executed in France and other
 countries. A very gracious idea is transmitted to us of this
 artist, who is represented as of a noble and disinterested spirit,
 and of a pleasing and agreeable manner. He died at Paris, in

1755,

1755, dean of the academy of architecture, first engineer and inspector-general of the bridges and highways, architect and administrator of the general hospital.

BOILEAU, *Sieur DESPREAUX* (NICHOLAS), a celebrated French poet, born at Paris, Nov. 1, 1636. His mother died when he was in his infancy, and he lost his father before he was seventeen. After he had finished his philosophical studies, he was persuaded to study the law; in which he made a considerable proficiency, and was admitted advocate, Dec. 4, 1656. But though he had all the qualifications necessary to make him a great lawyer, yet the profession, dealing so much in falsehood and chicanery, did not suit the candour and sincerity of his disposition, for which reason he quitted the bar. He has expressed his aversion to the law in his fifth epistle.

*Des Maigé-
aux's life of
Boileau, pre-
fixed to the
English
translation
of his works,
edit. 1712.*

He now resolved to study divinity, and accordingly went to the Sorbonne; but in a little time he contracted a strong aversion to this pursuit: for he found, to his astonishment, the most important points of salvation reduced to empty speculation, wrapt up in terms of obscurity, and thereby giving rise to endless disputes. He therefore left the Sorbonne, and applied himself to the more polite studies, especially to poetry, for which his genius was particularly formed; and he soon carried the palm from every poet in France. The success, which his first works met with, is humorously hinted at in his epistle to his book.

Ibid.

He wrote satires, wherein he exposed the bad taste of his time. He was likewise extremely severe against vice and the corrupt manners of the age. His pieces gained him vast applause, but he was blamed for mentioning names [A]. As incorrect copies of his performances were handed about in manuscript, and others ascribed to him, of which he was not the author, he therefore got a privilege from the king, and published his works himself. With regard to his naming of persons, he published a satire in his own defence: he wrote also a discourse upon satire, wherein he vindicated himself by the example of both French and Roman satirists. In 1669, he inscribed an epistle to the king, upon the peace then late-

[A] The duke of Montausier said once in a passion, that Boileau and all satiric poets should be sent into the river to rhyme. It was to this perhaps our poet alluded in his ninth satire, where he says,

Your freedom will in drowning end in time,
And I shall to the Seine be sent to rhyme.

[B] This satire was written in 1667, and is thought to be the most excellent of all his productions.

ly concluded with Spain [c]. There is likewise a small production of his, intituled, "A Dialogue of the Dead;" exposing the absurdity of several dramatic pieces and romances, which were then in high reputation. The success of Lewis in Holland, in 1672, furnished Boileau with an occasion of addressing another epistle to his majesty. The king was a great admirer of Boileau's performances; nor was he satisfied with only signifying his approbation in private, but likewise gave a public testimony thereof, in the licence granted him for publishing his works [D]. Oct. 1677, Boileau was fixed upon by the king to write his history, in conjunction with Racine [E]; and in 1684, he was chosen a member of the French academy [F]. Boileau's satirical pieces raised him many enemies: his "Satire against the Women," in parti-

[c] Notwithstanding there was a peace concluded in 1668, yet the French in general wished for a fresh war. Colbert alone dissuaded the king from it; and it was to countenance this great minister's views, that Boileau wrote this epistle, wherein he endeavours to celebrate the king as a peaceable hero, and to shew that a king may be a great and glorious prince in peace as well as war. *Remarques de Brossette, sur ep. i.*

[D] The beginning of the licence is to the following purpose: "Whereas our dear and well-beloved the Sieur Despreaux has humbly remonstrated to us that he has written divers pieces which he desires to have printed, and likewise to reprint his satires, the licence whereof is expired, if we should please to grant him our letters of permission for so doing: Wherefore, being desirous to encourage the said Sieur Despreaux, and to give to the public, by the reading of his works, the same pleasure we ourselves received thereby, we have permitted him to cause the said works to be printed, &c."

[E] The public however never had this work which they expected from Boileau and Racine. Valincourt writes thus to the abbot Olivet upon this subject. "Messieurs Despreaux and Racine, having for some time endeavoured to write that history, soon found that such a work did not at all suit their genius; and besides they justly thought, that the history of such a prince as the late king, was filled with so many and great circum-

stances, could not well be written till an hundred years after his death, except one could compose it only from insipid extracts of the public news-paper, as some pitiful writers have done, who ventured to write that history." Olivet's hist. de l'Academie Franc. p. 371. Paris edit.

[F] A place being vacant by the death of Colbert, which happened Sept. 1683, some of the members waited on Boileau, and asked him whether he would accept of that place, in case the academy offered it to him. Boileau received the offer very civilly, but declared positively that he would not petition for it. The gentlemen accordingly proposed him to the academy, Fontaine being at the same time proposed to supply this vacancy: the academy being divided betwixt these two great men, and several of the members piqued at finding their names in Boileau's Satires, the majority of voices fell to Fontaine. The king was not pleased with the preference given to this gentleman; and, when the duties of the academy, according to custom, waited on the king for his approbation of their choice, he dismissed them without an answer, and went to the siege of Luxemburg without declaring his mind. During this interval, Bezons, a privy counsellor, and a member of the French academy, died; whereupon the academy immediately chose Boileau to succeed him, and the king approving their choice, confirmed at the same time Fontaine's election. Brossette, *Ouv. de Boileau*, tom. iv. p. 73, 74.

cular,

cular, was much talked of, and occasioned great clamour [G]. Having been attacked by the authors of a journal printed at Trevoux, he made reprisals on them in some "Epigrams," and in his "Satire against Equivocation." In 1701, he was elected pensionary of the academy of inscriptions and medals, which place he filled with honour till 1705, when, being grown deaf and infirm, he desired and obtained leave to resign. He quitted the court, and spent the remainder of his life in quiet and tranquillity amongst a few select friends. He died March 2, 1711, aged 74.

Bruyere, in his speech to the French academy, speaking of Boileau as a writer, says, "that he excels Juvenal, comes up to Horace, seems to create the thoughts of another, and to make whatever he handles his own. He has, in what he borrows from others, all the graces of novelty and invention: his verses strong and harmonious, made by genius, though wrought with art, will be read even when the language is obsolete, and will be the last ruins of it." But his fame has not been confined to his own country: he has been no less praised by other nations. Baron Spanheim has bestowed very high encomiums on him. Lord Shaftesbury calls him "a noble satirist, who applied his criticism with just severity even to his own works." Dr. Warton, the ingenious author of "An Essay on the writings and genius of Pope," speaking of Boileau's "Art of Poetry," says it is the best composition of that kind extant. "The brevity of his precepts," says this writer, "enlivened by proper imagery, the justness of his metaphors, the harmony of his numbers, as far as Alexandrine lines will admit, the exactness of his method, the perspicuity of his remarks, and the energy of his style, all duly considered, may render this opinion not unreasonable.—"It is to this work he owes his immortality, which was of the highest utility to his nation, in diffusing a just way of thinking and writing, banishing every species of

Preface to his translation of Juvenal's Emperors, p. 5. Characteristicks, vol. i. p. 218. vol. iii. 280.

[G] Boileau, in an advertisement prefixed to this piece, makes a sort of apology to the ladies, for the liberty he had taken in painting their vices: "All the pictures I have drawn," says he, "are so general, that, far from being afraid of offending the ladies, it is on their approbation and curiosity, that I ground my greatest hopes of success. One thing, at least, I am sure they will commend me for, which is, my having treated this de-

licate matter so, that not a word has escaped me, which can give offence to modesty: wherefore I hope I shall easily obtain my pardon; and that the ladies will not be more shocked at my preaching against their faults in this satire, than at the satires the preachers make every day against the same faults from the pulpit." See the English translation of his works, vol. i. p. 251.

"false

Essay on the "false wit, and introducing a general taste for the manly writings of "simplicity of the ancients, on whose writings this poet had Pope, P. 96. "formed his taste."

There have been many editions of Boileau's works; but that published by Broffette, with his notes and commentary, is the most famous [H].

[H] A great many passages in Boileau were become unintelligible, because they hinted at several things, which most readers were ignorant of, or had forgot. He mentions also many persons, whose lives and actions were unknown to the greatest part of the world, so that a commentary became as necessary to understand Boileau, as Horace, Persius, or Juvenal. Broffette was undoubtedly the most proper person to write such a commentary, as he had kept a close correspondence with Boileau for above twelve years. This edition consists of four volumes, and was first printed at Geneva in 1716.

BOISSARD (JOHN-JAMES), a famous antiquary, born at Besançon, in France, 1528. He published several collections, which are of great use to such as would understand the Roman antiquities. He had a violent passion for this study; he drew plans of all the ancient monuments in Italy, and visited all the antiquities of the isles of Corfu, Cephalonia, and Zant. He went also to the Morea, and would have proceeded to Syria, had he not been prevented by a dangerous fever, which seized him at Methone. Upon his return to his own country, he was appointed tutor to the sons of Anthony de Vienne, baron de Clervant, with whom he travelled into Germany and Italy. He had left at Montbeliard his antiquities which he had been collecting with so much pains, and was so unlucky as to lose them all, when the people of Lorraine ravaged Franche-Compte. He had none left except those which he had transported to Metz, where he himself had retired; but as it was publicly known that he intended to publish a large collection of antiquities, there were sent to him from all parts many sketches and draughts of old monuments. By this means he was enabled to favour the public with his work, entitled, "*De Romanæ urbis Topographia et Antiquitate.*" It consists of four volumes in folio, which are enriched with several prints. He published also the lives of many famous persons, with their portraits. This work, intituled, "*Theatrum vitæ humanæ,*" is divided into four parts, in 4to.: the first printed at Frankfort, 1597; the second and third in 1598; and the fourth in 1599. His treatise, "*De divinatione et magicis Præstigiis,*" was not printed till after his death, which happened at Metz, Oct. 30, 1602. There have been two editions of it, one at Hainau in 1611, 4to.; another at Oppenheim in 1625, folio. He

He wrote also a book of " Epigrams, Elegies, and Letters ;" but these are not so much esteemed as his other performances:

Martinus
Hamkius de
Scriptoribus
Rer. Roman.
tom. i. c. 76.

BOLEYN (ANNE), wife of Henry VIII. king of England, and memorable for giving occasion to the Reformation in this country, was the daughter of Sir Thomas Boleyn, and born in 1507. She was carried into France at seven years of age by Henry VIII's sister, who was wife of Lewis XII: nor did she return into England, when that Queen retired thither after the death of her husband; but staid in the service of queen Claudia, the wife of Francis I. and after the death of that princess, went to the duchess of Alençon. The year of her return is not well known: some will have it to have been in 1527, others in 1525. Thus much is certain, that she was maid of honour to queen Catherine of Spain, Henry VIII's first wife; and that the king fell extremely in love with her. She behaved herself with so much art and address, that, by refusing to satisfy his passion, she brought him to think of marrying her: and the king, deceived by her into a persuasion that he should never enjoy her unless he made her his wife, was induced to set on foot the affair of his divorce with Catherine, which at last was executed with great solemnity and form. A celebrated author observes, that " That, which would have been very praiseworthy on another occasion, was Anne Boleyn's chief crime: since her refusing to comply with an amorous king, unless he would divorce his wife, was a much more enormous crime, than to have been his concubine. A concubine, says he, would not have dethroned a queen, nor taken her crown or her husband from her; whereas the crafty Anne Boleyn, by pretending to be chaste and scrupulous, aimed only at the usurpation of the throne, and the exclusion of Catherine of Arragon, and her daughter, from all the honours due to them."

Burnet's
Hist. of
Reform.
vol. i. b. ii.

Bayle's
Dict. art.
Boleyn.

In the mean time, Henry could not procure a divorce from the Pope; which, we know, made him resolve at length to disown his authority, and to sling off his yoke. Nevertheless he married Anne Boleyn privately upon the 14th of November 1532, without waiting any longer for a release from Rome; and, as soon as he perceived that his new wife was with child, he made his marriage public. He caused Anne Boleyn to be declared queen of England on Easter-eve 1533, and to be crowned the first of June following. She was brought to bed, upon the 7th of September, of a daughter, who

Burnet, &c.

who was afterwards queen Elizabeth ; and continued to be much beloved by the king, till the charms of Jane Seymour had fired that prince's heart in 1536. Then his love for his wife was changed into violent hatred : he believed her to be Burnet, &c. unchaste, and caused her to be imprisoned and tried. " She " was indicted of high treason, for that she had procured her " brother and other four to lie with her, which they had done " often ; that she had said to them, that the king never had " her heart, and had said to every one of them by themselves, " that she loved him better than any person whatever, which " was to the slander of the issue that was begotten between " the king and her. And this was treason according to the " statute made in the 26th year of this reign ; so that the " law, which was made for her and the issue of her marriage, " is now made use of to destroy her." She was condemned to be either burnt or beheaded ; and she underwent the latter, on the 19th of May 1536. The right reverend author of the " History of the Reformation" relates some very remarkable things of her behaviour during the time of her imprisonment, and a little before her execution. When she was imprisoned, she is said to have acted very different parts ; sometimes seeming devout and shedding abundance of tears, and then all of a sudden breaking out into a loud laughter. A few hours before her death, she said, that the executioner was very handy ; and besides, that she had a very small neck : at the same time feeling it with her hands, and laughing heartily. However, it is agreed that she died with great resolution, taking care to spread her gown about her feet, that she might fall with decency ; as the poets have related of Polyxena, and the historians of Julius Cæsar.

Roman catholic writers have taken all occasions to rail at this unhappy woman, as well through vexation at the schism which she occasioned, as for the sake of defaming and dishonouring queen Elizabeth by this means ; and they have triumphed vehemently, that, in the long reign of that queen, no endeavours were used to justify her mother. But either queen Elizabeth or her ministers are greatly to be admired for prudence in this respect ; since it is certain, that Anne Boleyn's justification could never have been carried on, without discovering many things, which must have been extremely prejudicial to the queen, and have weakened her right, instead of establishing it. For though the representations of the Papists are in no wise to be regarded, yet many things might have been said to the disadvantage of her mother, without transgressing the laws of true history : as, that she

was

was a woman gay even to immodesty, indiscreet in the liberties she took, and of an irregular and licentious behaviour.

BOLSEC (JEROME), a proper example to shew the vanity and futility of fame: since it will shew, that some circumstances are sufficient to make the fate of a scoundrel equal to that of the greatest men, and the most brutish follies as much respected as the finest productions of human wit. This man's whole merit was inventing abominable lies and absurdities against the first Reformers in the sixteenth century; and by this means supplying Popish missionaries with matter of invective against them, he was often quoted, and became respected.

He was a Carmelite of Paris; who, having preached somewhat freely in St. Bartholomew's church, forsook his order, and fled into Italy. He set up for a physician, and married; Beza in vita Calvini. but soon after did something or other for which he was driven away. He set up afterwards in Geneva as a physician; but, not succeeding in that profession, he went over to divinity. At first he dogmatized privately on the mystery of predestination, according to the principles of Pelagius; and afterwards had the boldness to make a public discourse against the received opinion. Upon this, Calvin went to see him, and censured him mildly. Then he sent for him to his house, and endeavoured to reclaim him from his error: but this did not hinder Bolsec from delivering in public an insulting discourse against the decree of eternal predestination. Calvin was among his auditors: but, hiding himself in the crowd, was not seen by Bolsec, which made him the bolder. As soon as Bolsec had ended his sermon, Calvin stood up, and confuted all he had been saying. "He answered, overset, 1543. and confounded him, says Beza, with so many testimonies from the word of God, with so many passages, chiefly from St. Augustine; in short, with so many solid arguments, that every body was miserably ashamed for him, except the brazen-faced monk himself." This was not all: a magistrate, who was present in that assembly, called him a seditious fellow, and sent him to prison. The cause was discussed very fully; and at last, with the advice of the Swiss churches, the senate of Geneva declared Bolsec convicted of sedition and Pelagianism; and as such banished him from the territory of the Republic, on pain of being whipped if he should return thither. This was done in 1551. He retired into a neighbouring place, which de-

pended

pendent on the canton of Bern, and raised a great deal of disturbance there. He boldly accused Calvin of making God the author of sin. Calvin, to prevent the impressions which such complaints might make upon the gentlemen of Bern, caused himself to be deputed to them, and pleaded his cause before them. He was so fortunate, that though he could not get a determination upon his doctrine, whether it was true or false, yet Bolsec was ordered to quit the country.

He returned to France, and applied himself to the Protestants; first at Paris, afterwards at Orleans. He shewed a great desire to be promoted to the ministry, and to be reconciled to the church of Geneva: but the persecution that arose against the Protestants, made him resolve to take up his first religion, and the practice of physic. He went and settled at Autun, and prostituted his wife to the canons of that place; and, to ingratiate himself the more with the Papists, exerted a most flaming zeal against the Reformed. He changed his habitation often: he lived at Lyons in 1582, as appears by the title of a book, which he caused to be printed then at Paris against Beza. He died not long after: for he was not living in 1585. The book just mentioned is intituled, "The History of the Life, Doctrine, and Behaviour of Theodorus Beza, called the spectable great minister of Geneva." This was preceded by the "History of the Life, Actions, Doctrine, Constancy, and Death of John Calvin, heretofore minister of Geneva;" which was printed at Lyons in 1577. Both these histories are altogether unworthy of credit, as well because they are written by an author full of resentment, as because they contain facts notoriously false. For what shall we think of an historian, who has the effrontery to say, that Calvin was convicted of the sin against nature at Noyon, and condemned only to be branded with the Flower de Luce, his bishop having interceded for the moderating his punishment? This story was published in 1577, which was forty-three years after Calvin left Noyon. Calvin, in open war with all the monks and ecclesiastics, always with sword in hand either to attack them, or defend himself; Calvin, who occasioned such irreparable losses to the church of Rome, was not a man in whose favour the sentence of the Flower de Luce would have been suppressed for forty-three years together. Immediately on the beginning of his ministry at Geneva, it would have been published in the most authentic and legal form; it would have been translated into all languages, and posted up at every corner of the streets. Yet Bolsec has told this, and

and many other lies equally obvious : for which, though the meanest and most worthless fellow in the world, he has found a party to honour and cry him up.

BOLTON or **BOULTON** (**EDMUND**), an ingenious English antiquary, who lived in the beginning of the seventeenth century. His most considerable work is intituled, "Nero Cæsar, or Monarchie depraved;" an historical work, dedicated to the duke of Buckingham, lord admiral, printed at London 1624, folio. It is adorned with several curious and valuable medals, and divided into fifty-five chapters, in some of which are introduced very curious observations. In the 24th and 25th he gives a particular account of the revolt in Britain against the Romans, under the conduct of Boadicea, which he introduces with a recapitulation of British affairs from the first entrance of the Romans under Julius Cæsar, till the revolt in the reign of Nero. The battle in which Boadicea was defeated he supposes to have been fought on Salisbury plain, between two woods; and that Boadicea was buried in this plain, and Stone-henge or Stonage erected for her monument. In chapter 36th, he treats of the East-India trade in Nero's time, which was then carried on by the river Nile, and thence by caravans over land to the Red Sea, and thence to the Indian ocean; the ready coin carried yearly from Rome upon this account, amounting, according to Pliny's computation, to above three hundred thousand pounds sterling, and the usual returns in December or January yielding, in clear gain, an hundred for one. Besides this he wrote several other works [A].

[A] 1. The life of king Henry II. in order to have been inserted in Speed's Chronicle; but as he favoured too much the haughty behaviour of Thomas Becket, another life was written by Dr. Borcham.

2. "The Elements of Armories. London. 1610," 4to.

3. "Hypercritica, or a rule of judgement for writing or reading our histories." This piece was published by Dr. Anthony Hall, at the end of "Nicolaï Trivetii annalium continuatio. Oxon. 1722," 8vo. and other little things never published.

BONA (**JOHN**), a cardinal, famous for piety and learning, was descended from an ancient and noble family, and born at Mondovi, a town in Piedmont, upon the 10th Oct. 1609. He was devoted to solitude, and had a contempt of the world from his infancy. At fifteen years of age, he betook himself to a monastery near Pignerol, belonging to the begging friars of the order of St. Bernard; and in 1651, was made general of his order. Cardinal Fabio Chigi, who was

Bona's great friend, and in 1655 chosen Pope under the name of Alexander VII. would have had him to have continued in this office, and used some means to prevail with him: but Bona pressed so earnestly to be discharged, that the Pope at length suffered him to resign it. He did it however upon this condition, that Bona should not depart from Rome; and, in order to reconcile him to it, gave him several considerable places. Clement IX. continued him in these places, conferred upon him new ones, and made a cardinal of him in November 1669. This pontiff dying soon after, many people wished that Bona might succeed him in the holy see: and a certain Jesuit made the following epigram upon the occasion:

Grammaticæ leges plerumque ecclesia spernit:

Forte erit, ut liceat dicere Bona papa.

Vana solœcismi ne te conturbet imago:

Effet papa bonus, si Bona papa foret.

The learned know that these lines cannot be translated; and therefore, we hope, the English reader will excuse it. In the mean time Bona was not elected Pope; which however could be no mortification to a man wholly given up to study and devotion. He was very learned; held a correspondence with most of the literati in Europe, and was sometimes at the pains of revising and correcting their works. He was the author of several things himself, chiefly written in the devotional way, which were much esteemed, and have been translated most of them into French. Bona died, as he had lived, with the greatest tranquillity and piety, aged 65.

BONAVENTURE (JOHN FIDAUTA), a celebrated doctor, cardinal, and saint of the church of Rome, was born in Tuscany, 1221. He was admitted into the order of St. Francis, about 1243; and studied divinity at the university of Paris, it is said, with so much success, that at the end of seven years he was thought worthy to read public lectures upon the sentences. He was created doctor in 1255, and the year after appointed general of his order. He governed with so much zeal and prudence, that he perfectly restored the discipline of it, which had been greatly neglected. Pope Clement IV. nominated him to the archbishoprick of York in England; but Bonaventure refused it as earnestly, as others usually seek such sort of things. After the death of Clement, the see of Rome lay vacant almost three years, the

cardinals

cardinals not being able to agree among themselves, who should be Pope. They came at length, however, to a most solemn engagement, to leave the choice to Bonaventure; and to elect whoever he should name, though it should be even himself. Bonaventure named Theobald, archdeacon of Liege, who was at that time in the Holy Land, and who took the title of Gregory X. By this Pope he was made a cardinal and bishop of Alba; and appointed to assist at a general council, which was held at Lyons soon after. He died there in 1274, and was magnificently and honourably conducted to his grave; the Pope and whole council attending, and the cardinal Peter of Tarantais, afterwards Pope Innocent V. making his funeral oration. Sixtus IV. made a saint of him in 1482; and Sixtus V. a doctor in 1588. Bellarmine has pronounced Bonaventure a person dear to God and men; which is nothing near to be wondered at so much, as that Luther should call him "*vir præstantissimus*," a most excellent man. His works were printed at Rome in 1588, in eight volumes folio. Excepting his commentary upon the master of the sentences, they are chiefly upon pious and mystical subjects, and have gained him the name of the Seraphic doctor.

BONAVENTURE of Padua, a cardinal, born in that city 1332, and descended from a noble and illustrious family. He studied divinity at Paris, where he distinguished himself by his uncommon parts and application. He was of the order of St. Augustin, of which he was made general in 1377. Pope Urban VI. gave him a cardinal's cap the year after; which engaging him to stand up for the rights of the church against Francis de Carrario of Padua, that petty monarch contrived to have him murdered. He was dispatched with the shot of an arrow, as he was passing St. Angelo's bridge at Rome, in 1386; and the manner of his death gave occasion to the following Latin distich, which cannot be translated so as to be intelligible to an English reader:

Quæ BONA tam cupide cælo VENTURA rogabas,
In te livoris missa sagitta dedit.

He was the author of several works: as, "Commentaries upon the Epistles of St. John and St. James, Lives of the Saints, Sermons, Speculum Mariæ, &c." He had a very close and intimate friendship with the celebrated Petrarch, whose funeral oration he pronounced in the year 1369.

Wood's
Athen.
Oxon.

BOND (JOHN), a celebrated commentator and grammarian, born in Somersetshire 1550. He was educated at Winchester school, and in 1569. was entered a student at New College in Oxford, where he became highly esteemed for his academical learning. In 1579, he took the degree of master of arts; and soon after the warden and fellows of his college appointed him master of the free-school of Taunton in Somersetshire. Here he continued many years, and several of his scholars became eminent both in church and state. Being at length, however, tired with the fatigue of this irksome employment, he turned his thoughts to the study of physic, and practised it with great reputation. He died at Taunton the 3d of August 1612, and was buried in the chancel of the church, with the following epitaph over his grave:

Qui medicus doctus, prudentis nomine clarus,
Eloquii splendor, Pieridumque decus,
Virtutis cultor, pietatis vixit amicus,
Hic jacet in tumulo; spiritus alta tenet:

Mr. Bond has left "Annotationes in Poëmata Quintii Horatii, Lond. 1606," 8vo. Han. 1621, 8vo. His "Perfius" was not printed till two years after his death, in 8vo. under the following title, "Auli Persii Flacci Satyræ sex, cum posthumis commentariis Johannis Bond." Mr. Wood is of opinion that, besides these, he wrote several other pieces, which were never published.

BONET (THEOPHILUS), a famous medicinal writer, born at Geneva 1620. He took his degree in physic in 1643, after he had gone through most of the famous universities. He was for some time physician to the duke of Longueville, and skill in his profession got him considerable practice; but, being seized with an excessive deafness, was obliged to retire from business. In this retirement he found leisure to collect all the observations he had made during a practice of forty years. 1. The first work he published was, "Pharos Medicorum, &c." It consists of practical cautions extracted chiefly from the works of Ballonius; and he notes many errors which prevailed amongst the generality of physicians. He gave another edition of it with many additions. It was also printed at Geneva 1687, under the title of "Labyrinthus Medici Extricati, &c." 2. In 1675 he published "Prodromus Anatomiae practicæ, sive de abditis morborum causis, &c." This piece is part of the following, intitled,

tuled, 3. "*Sepulchretum five anatomia practica ex cada-
 veribus morbo denatis.*" He hath collected in this work
 a great number of curious observations upon the diseases of
 the head, breast, belly, and other parts of the body. 4.
 "*Mercurius Compitalius, five index medico-practicus per
 decisiones, cautiones, &c. Geneva, 1682,*" fol. 5. "*Me-
 dicina Septentrionalis collatitia. Geneva,*" fol. in two
 volumes; the first published in 1684, and the second in
 1686. It is a collection of the best and most remarkable ob-
 servations in physic which had been made in England, Ger-
 many and Denmark, which our author has reduced into cer-
 tain heads, according to the several parts of the human body.
 6. "*Polyalthes, five Thesaurus Medica Practicus ex qui-
 buslibet rei medicæ scriptoribus congestus, &c. Gene-
 va, 1691,*" in fol. 3 vols. 7. "*Theodori Turqueti de
 Maerne Tractatus de Arthritide, una cum ejusdem aliquot
 consiliis.*" 8. "*Jacobi Rohaulti Tractatus Physicus e
 Gallico in Latinum versus. Geneva, 1675,*" 8vo.

Dr. Bonet died of a dropsy the 29th of March, 1689.

BONFADIUS (JAMES), a very polite writer of the 16th
 century, was born in Italy, near the lake di Garda; but we
 do not know in what year. He was three years secretary to
 cardinal Bari at Rome; but lost the fruits of his services by
 the death of his master. He then served cardinal Glinucci
 in the same capacity; but long sickness made him incapable
 of that employment. When he was recovered, he found
 himself so disgusted with the court, that he resolved to seek
 his fortune by other means. He continued a good while in
 the kingdom of Naples, but, springing no game there, he
 went to Padua, and then to Genoa; where he read public
 lectures on Aristotle's Politics. He was ordered to read
 some likewise upon his Rhetoric; and, succeeding well in it,
 many scholars flocked to learn good literature from him. His
 reputation increased daily, so that the republic of Genoa
 made him their historiographer, and assigned him a very good
 pension for that office. He applied himself laboriously to
 compose the annals of that state, and published the five first
 books; by which, speaking too freely and too satirically of
 some families, he created himself enemies, who resolved to
 ruin him. They caused it to be laid to his charge, that, in-
 stigated by an inordinate passion for a very handsome youth,
 his scholar, he gratified his unnatural inclinations with him:
 and there being witnesses to convict him of it, he was con-
 demned to be burnt. Some have suspected Bonfadius to have

Boccalin.
Ragguagli
di Parnasio,
cent.i. c.36.

been innocent, and that the sole cause of his persecution was the freedom of his pen : but that does not seem to have been the case. The generality of writers have agreed, that Bonfadius was guilty ; yet are of opinion, that he had never been accused, if he had not given offence by something else. It is remarkable, that the famous Boccalini has blamed Bonfadius for his folly and imprudence, in touching the characters of potent families, and has made him to be justly punished on that account : but, as Mr. Bayle well observes, a man knows the maxims of prudence better than he can practise them ; for it is universally believed, that Boccalini himself lost his life for having spoken too freely against Spain.

Bonfadius was executed in 1560. Upon the day of his execution, he wrote a note to John Baptist Grimaldi, to testify his gratitude to the persons who had endeavoured to serve him, and promised to inform them, how he found himself in the other world, if it could be done without frightening them. Such promises have been often made ; but we have never heard that any of them were performed. He recommended to them his nephew Bonfadius, who is perhaps the Peter Bonfadius, author of some verses extant in the “ Gareggiamento poetico del con-
“ fuso Academico ordito.” It is a collection of verses, divided into eight parts, and printed at Venice in the year 1611. There are extant some speeches, letters, Latin and Italian poems, of James Bonfadius, the subject of this article.

Rerum Un-
garic. dec.iv.
l. 7.

BONFINIUS (ANTHONY), an historian of the fifteenth century, born at Ascoli in Italy. Mathias Corvin, king of Hungary, having heard of his abilities and learning, sent for him to his court. Bonfinius paid his respects to him at Rees, a few days before that prince made his public entry into Vienna. At his first audience, as he himself tells us, he presented him with his translations of Hermogenes and Herodian, and his genealogy of the Corvins, which he dedicated to his majesty ; and two other works addressed to the queen, one of which treated of virginity and conjugal chastity, and the other a history of Ascoli. He had dedicated also a little collection of epigrams to the young prince John Corvin, to which there is added a preface. The king read his pieces with great pleasure, and distributed them among his courtiers in high terms of approbation. He would not allow him to return to Italy, but detained him with a good pension, being desirous that he should follow him in his army. He employed him to write the history of the Huns, and Bonfinius accordingly set about it before the death of this prince ; but it

was by order of king Uladislaus that he wrote the general history of Hungary. He has carried it down to the year 1495. The original of this work was put into the library of Buda, but was never published. In 1543 one Martin Brenner published thirty books of this work from an imperfect copy. The whole consisted of forty-five books, which Sanbucus published in 1568, revised and collated with the best copies.

Bonfinius is supposed to have died in Hungary.

BONGARS (JAMES), a distinguished person, was born at Orleans in 1554; and studied at Strasburg in 1571, where he had an Anabaptist for his tutor: for he was of the Protestant religion. In 1576, he studied the civil law under the celebrated Cujacius: nevertheless he followed the prevailing taste of those times, which was critical learning; and though, says Bayle, he went not so far as the Lipsius's and Casaubon's, yet he acquired great reputation by it, and perhaps would have equalled them in it, if he could have devoted himself wholly to it, as they did. But state affairs did not permit him. He was employed, near thirty years, in the most important negotiations of Henry IV. for whom he was several times resident with the princes of Germany, and afterwards ambassador. However, he published a good edition of Justin at Paris, 1581, in 8vo. where he shewed his sagacity, his learning, his care in consulting good manuscripts, by the many corrupted passages he restored, and the many difficulties he cleared in the notes. He had a vast knowledge of books, both manuscript and printed; and made a very great collection of them. Besides an edition of Justin, he was the author of other works; which, if they did not shew his learning so much, have spread his fame a great deal more. Thuanus highly commends an answer, which he published in Germany, to a piece, wherein the bad success of the expedition of the year 1587 was imputed to the French, who accompanied the Germans. "James Bongars," says the excellent historian, "a young man of great genius and learning, and zealous for the honour of the French, who was charged with the affairs of Navarre there, getting a copy of the piece from his friend, replied in an extemporary, but shining answer," &c.

This answer, however, though ever so glorious to Bongars, is nothing compared to that which he made to a bull of pope Sixtus V. against Henry IV. and which he had the courage to post up in Rome. But this action of Bongars, depending

solely on the testimony of Varillas, and not being mentioned by Thuanus, Mezeray, or any historian of credit, is generally rejected as fabulous : and with reason, since it is not easy to conceive, how so extraordinary an affair could pass unnoticed by them. The world is indebted to Bongars for the publication of several authors, who wrote the history of the expeditions into Palestine. That work is intituled, “*Gesta Dei per Francos* ;” and was printed at Hanaw in 1611, in two volumes folio. There are letters of Bongars, wrote during his employments, which are much esteemed ; and upon which Mr. Bayle has the following note : “*Though he did not, like Bembo and Manucius, reject all terms that are not in the best Roman authors, yet his style is fine, clear, polite, and full of natural charms. His letters were translated, when the dauphin began to learn the Latin language ; and it appears by the epistle dedicatory to that young prince, and by the translator’s preface, that nothing was thought more proper for a scholar of quality, than to read this work of Bongars : because, by reading it, a man learns at the same time to express himself in noble terms about state-affairs, and to judge well of the conduct of an embassador. Not only words and phrases are to be learnt by it, but also the course of affairs of those times ; and many particular facts, which still have some relation to the present time, and may be of greater use than any thing to be found in Cicero’s letters.*”

Bongars died at Paris in 1612, when he was fifty-eight years of age : and the learned Causabon, whose letters shew that he was extremely obliged to him, and that he esteemed him much, laments in one of them, that “*the funeral honours, which were due to his great merit, and which he would infallibly have received from the learned in Germany, were not yet paid him at Paris.*” Mr. Bayle thinks that Bongars was never married : yet tells us, that he was to have been, in 1597, to a French lady, who had the misfortune to die upon the very day appointed for the wedding, after a courtship of near six years. This Bongars speaks of in his letters ; from which we learn also, that he was exceedingly afflicted at it.

Epist. 698.
edit. 1656.

Strype’s
Ann. of the
Reform.
vol. ii. edit.
1725. fol.
p. 575.
Wood’s
Fasti, vol. i.

BONNER (EDMUND), bishop of London, was the son of an honest poor man, and born at Hanley in Worcestershire. He was maintained at school by an ancestor of Nicholas Lechmore, Esq; a baron of the exchequer in the reign of king William ; and in 1512, he was entered at Broadgate-hall in Oxford, now Pembroke college. On June 12, 1519, he was admitted

mitted batchelor of the canon, and the day following batchelor of the civil law. He entered into holy orders about the same time; and on the 12th of July 1525, was created doctor of the canon law. He was a man of learning, but distinguished himself chiefly by his skill and dexterity in the management of affairs. This made him be taken notice of by cardinal Wolsey, who appointed him his commissary for the faculties; and he was with this prelate at Cawood, when he was arrested for high treason. He enjoyed at once the livings of Blaydon and Cherry Burton in Yorkshire, Ripple in Worcester-shire, East Dereham in Norfolk, and the prebend of Chiswick in the cathedral church of St. Paul: but the last he resigned in 1539, and East Dereham in 1540. He was installed archdeacon of Leicester, October 17, 1535. Wood's
Athenæ,
edit. 1721,
vol. i.

After the cardinal's death, he got into the good graces of king Henry VIII. who appointed him one of his chaplains; and he was a promoter of the king's divorce from queen Catherine of Spain, and of great use to his majesty in abrogating the pope's supremacy. He was also in high favour with lord Cromwell, secretary of state, by whose recommendation he was employed as ambassador at several courts [A]. In 1532, he was sent to Rome, along with sir Edward Karne, to excuse king Henry's personal appearance upon the pope's citation. 1533, he was sent again to Rome to pope Clement VII. then at Marfeilles, upon the excommunication decreed against king Henry VIII. on account of his divorce; to deliver that king's appeal from the pope to the next general council. He executed the order of his master in this affair with so much vehemence and fury, that the

[A] It was to him he chiefly owed his preferments and dignities, as he acknowledges in the following letter to that lord, written from Blois in France, 2d September, 1538. "My very singular especial good lord, as one most bounden, I most humbly commend me unto your honourable good lordship. And whereas in times passed, it hath liked the same, without any my desert or merite, even only of your singular exceeding goodness, to bestow a great deale of love, benevolence, and good affection upon me so poore a man, and of so small qualities, expressing indeede sondry ways the good effectes thereof to my great preferment: I was very much bounde thereby unto your honourable good lordshippe, and thought it always my duty (as indeed it was) both to beare

"my true hart again unto your lordshippe, and also remembring such kindnes, to do unto the same all such service and pleasure as might then lie my small power to do. But where, of your infinite and inestimable goodness, it hath further liked you of late, first to advance me unto the office of legation from such a prince as my sovereign lord is, unto the emperor and French king, and next after to procure and obtayne mine advancement to so honourable a promotion as the bishoprike of Hereford: I must here knowledge the exceeding greatnes of your lordshippe's benefits, with mine own imbecillitie to recompence it." John Foxe's Acts and Monuments, edit. 1583, vol. ii. p. 1088.

Burnet's
Hist. of the
Reform.
vol. i. 2d
edit. 1681.
p. 120.

pope talked of throwing him into a caldron of melted lead ; whereupon he thought proper to make his escape. He was employed likewise in other embassies to the kings of Denmark and France, and the emperor of Germany. In 1538, being then ambassador in France, he was nominated to the bishopric of Hereford, November 27 ; but before consecration he was translated to London.

Fox, *ibid.*

At the time of the king's death in 1547, Bonner was ambassador with the emperor Charles V. and though during Henry's reign he appeared so zealous against the pope, and had concurred in all the steps taken to abrogate his supremacy, yet this seems to have been owing to his ambition, because he knew it to be the readiest way to preferment ; for he was a Papist in his heart, as became evident from his subsequent conduct. On the 1st of September, 1547. not many months after the accession of Edward VI. he scrupled to take an oath, to renounce and deny the bishop of Rome, and to swear obedience to the king, and entered a protestation against the king's injunction and homilies. For this behaviour he was committed to the Fleet ; but, having submitted and recanted his protestation, was released. He now indeed complied outwardly with the steps taken to advance the Reformation, but used privately all means in his power to obstruct it. After the lord Thomas Seymour's death, he appeared greatly remiss in putting the court orders in execution, particularly that relating to the use of the common prayer book ; for which he was severely reprov'd by the privy council [B]. He seemed thereupon to redouble his diligence : but still, through his remissness in preaching, and his connivance at the mass in several places, many people in his diocese being observed to withdraw from the divine service, and commu-

Ibid.
p. 1309.

[B] In a letter they wrote to him July 23, 1539, wherein, among other things, they tell him,—That “ one
“ uniforme order for common prayer
“ and administration of the sacraments
“ having been set forth, whereby
“ much idolatry, wayne superstition,
“ and great and slanderous abuses be
“ taken away ; it was no small occa-
“ sion of sorrow to them, to under-
“ stand by the complaints of many,
“ that the said book remained, in many
“ places of the realm, either not known
“ at all, or not used, or at the least very
“ seldom, and in a light and irreverent
“ manner. The fault whereof (add
“ they) we must impute to you, and

“ others of your vocation.” In the
conclusion they tell him—“ If we shall
“ hereafter (these our letters and com-
“ mandments notwithstanding) have
“ eftsoones complaint, and find the like
“ faults in your diocese, we shall have
“ just cause to impute the fault there-
“ of, and of all that ensue thereof, un-
“ to you ; and consequently be occa-
“ sioned thereby to see otherwise to the
“ redresse of these things, whereof we
“ would be sory. And therefore we
“ do eftsoones charge and command
“ you upon your allegiance, to loke
“ well upon your duty herein, as ye
“ tender our pleasure.” Fox, as above,
p. 1303.

nion,

nion, he was accused of neglect in the execution of the king's orders. He was summoned before the privy council on the 11th of August, when, after a reproof for his negligence, he was enjoined to preach the Sunday three weeks after at Paul's cross, on certain articles delivered to him [c]; and also to preach there once a quarter for the future, and be present at every sermon preached there, and to celebrate the communion in that church on all the principal feasts: and to abide and keep residence in his house in London, till he had license from the council to depart elsewhere. On the day appointed for his preaching, he delivered a sermon to a crowded audience on the points assigned to him. But he entirely omitted the last article, the king's royal power in his youth; for which contempt, he was complained of to the king by John Hooper, afterwards bishop of Worcester: whereupon archbishop Cranmer, bishop Ridley, sir William Petre,

Fox.p.1304,
a1305,

[c] They were as follow: 1. That all such as rebell against their prince, get unto them damnation; and those that resist the higher power, resist the ordinances of God; and he that dieth therefore in rebellion, by the woordes of Gode is utterly damned, and so looseth bodye and soule. And therefore those rebelles in Devonshire and Cornwall, in Norfolk, or elsewhere, who take upon them to assemble a power and force against their king and prince, against the laws and statutes of the realme, and goe about to subverte the state and order of the commonwealth, not onely do deserve death, as traitors and rebels, but do accumulate to themselves eternal damnation, even to be in the burning fire of hell, with Lucifer the father and first author of pride, disobedience, and rebellion, what pretence soever they have, and what musles or holy water soever they pretende, or go about to make among themselves; as Chore, Dathan, and Abiron, for rebellion against Moses, were swallowed down alive into hell, although they pretended to sacrifice unto God.

2. Likewise in the order of the church, and externe rites and ceremonies of divine service, for so much as God requirath humility of hearts, innocence of living, knowledge of him, charity and love to our neighbours, and obedience to his worde and to his ministers and superioure powers, these we must bring to all our prayers, to all our

service; and this is the sacrifice that Christ requireth, and these be those that makes all things pleasaunt unto God. The externe rites and ceremonies be but exercises of our religion, and appointable by superior powers, in choosing whereof we must obey the magistrates; the whyche things also we do see ever hath bene and shal be (as the time and place is) divers, and yet al hath pleased God so long as these before spoken inward things be there. If any man shall use the old rites, and therefore disobey the superior power, the devotion of his ceremonies is made nought by his disobedience; so that which els (so long as the law did so stand) might be good, by pride and disobedience nowe is made nought.

3. Further ye shal for example, on Sunday come seventh night after the aforesaid date, celebrate the communion at Pauls church.

4. Ye shall also set forth in your sermon, that our authoritie of royal power is (as of tru h it is) of no lesse authoritie and force in this our young age, than is, or was of any of our predecessors, though the same were much cleer, as may appeare by example of Josias; and other young kings in scripture; and therefore all our subjectes to be no less bound to the obedience of our preceptes, lawes and statutes, than it we were of thirty or forty years of age. Fox. ib. p. 1310, 1311.

and

and sir Thomas Smith, secretaries of state, and William May, LL. D. and dean of St. Paul's, were appointed commissioners to proceed against him. Appearing before them several days in September, he was, after a long trial, committed to the Marshalsea; and towards the end of October deprived of his bishopric.

On the accession of queen Mary, Bonner had an opportunity of shewing himself in his proper colours; he was restored to his bishopric, by a commission read in St. Paul's cathedral the 5th of September 1553. In 1554, he was made vicegerent, and president of the convocation, in the room of archbishop Cranmer, who was committed to the Tower. The same year he visited his diocese, in order to root up all the seeds of the Reformation, and behaved in the most furious and extravagant manner; at Hadham, he was excessively angry because the bells did not ring at his coming, that the rood loft was not decked, nor the sacrament hanged up. He swore and raged in the church at Dr. Bricket, the rector, and calling him knave and heretic, went to strike at him; but the blow fell upon sir Thomas Joscelyn's ear, and almost stunned him. He set up the mass again at St. Paul's, before the act for restoring it was passed. The same year, he was in commission to turn out some of the reformed bishops. In 1555, and the three following years, he was the occasion of several hundreds of innocent persons being put to death, for their firm adherence to the Protestant religion. On the 14th of February 1555-6, he came to Oxford (with Thirlby bishop of Ely), to degrade archbishop Cranmer, whom he used with great insolence. The 29th of December following he was put into a commission to search and raze all registers and records containing professions against the pope, scrutinies taken in religious houses, &c. And the 8th of February 1556-7, he was also put in another commission, or kind of inquisition, for searching after and punishing all heretics.

Upon queen Elizabeth's accession, things took a different turn: Bonner went to meet her at Highgate, with the rest of the bishops; but she looked on him as a man stained with blood, and therefore could shew him no mark of her favour. For some months he remained unmolested; but being called before the privy council on the 30th of May 1559, he refused to take the oath of allegiance and supremacy: for which reason he was deprived a second time of his bishopric the 29th of June following, and committed to the Marshalsea. After having lived in confinement some years, he died September 5, 1569. Three days after he was buried at midnight, in St.

George's

Fox,
p. 1426.

Ib. p. 1474.

Burnet, as
above,
p. 541.

Wood, ubi
supra, col.
160.

George's church-yard, Southwark, to prevent any disturbances that might have been made by the citizens, who hated him extremely. He had stood excommunicated several years, and might have been denied Christian burial; but no advantage was taken thereof. As to his character, he was a violent, furious, and passionate man, and extremely cruel in his nature; in his person he was very fat and corpulent. He Fox, ib. was a great master of the canon law, being excelled in that faculty by very few of his time; and also was well skilled in politics, but understood little of divinity. Several pieces were published under his name [D].

[D] They are as follow:

1. "Preface to the Oration of Stephen Gardiner, bishop of Winchester, concerning true obedience. Printed at London, in Latin, 1534, 1535, and at Hamburg in 1536, 8vo." Translated into English by Michael Wood, a zealous Protestant, with a bitter preface to the reader, and a postscript. Roan, 1553, 8vo. It is also inserted in J. Fox's Book of Martyrs. In the preface, Bonner speaks much in favour of king Henry the Eighth's marriage with Anne Boleyn, and against the tyranny exercised by the bishop of Rome in this kingdom.

2. "Several letters to the lord Cromwell."

3. "A Declaration to lord Cromwell, describing to him the evil behaviour of Stephen [bishop of Winchester], with special causes therein contained, wherefore, and why, he disliked of him."

4. "Letter of his about the proceedings at Rome concerning the king's divorce from Catherine of Arragon."

5. "An Admonition and Advertisement given by the bishop of London to all readers of the Bible in the English tongue."

6. "Injunctions given by Bonner, bishop of London, to his clergy (about preaching) with the names of books prohibited."

7. "Letter to Mr. Lechmore."

8. "Responsum & Exhortatio Lond. 1553," 8vo. Answer and Exhortation to the clergy in praise of priesthood: spoken by the author in St. Paul's ca-

thedral, the 16th October 1553, after a sermon preached before the clergy, by John Harpesfield.

9. "A Letter to Mr. Lechmore, 6th September 1553."

10. "Articles to be enquired of in the general visitation of Edmund bishop of London, exercised by him in the year 1554, in the city and diocese of London, &c." To ridicule them, John Bale, bishop of Ossory, wrote a book, intituled, "A Declaration of Edmond Bonner's articles, concerning the clergy of London diocese, whereby that execrable anti-christ is in his right colours revealed. 1554, and 1561." 8vo.

11. "A profitable and necessary Doctrine, containing an exposition on the Creed, seven Sacraments, ten Commandments, the Pater Noster, Ave Maria, with certain Homilies adjoining thereto, for the instruction and information of the diocese of London. Lond. 1554-5," 4to. This book was drawn up by his chaplains John Harpesfield and Henry Pendleton; the former part of it, which is catechism, is mostly taken out of the "Institution of a Christian Man," set out by king Henry VIII. only varied in some points.

12. Several letters, declarations, arguments, disputes, &c. of his are extant in John Foxe's Book of Martyrs, vol. last.

13. His Objections against the Proceedings of Robert Horne, bishop of Winchester, who had tendered the oath of supremacy to him a second time, are preserved by Mr. Strype in his Annals of the Reformation.

BONWICKE (AMBROSE), a Nonjuring clergyman of great piety and learning, son of the Rev. John Bonwicke, Anecdotes of Bowyer, by Nichols, rector p. 14.

rector of Mickleham in Surrey, was born April 29, 1652, and educated at Merchant Taylors School; he was elected to St. John's College, Oxford, in 1668, where he was appointed librarian in 1670; B. A. 1673; M. A. March 18, 1675; was ordained deacon May 21, 1676; priest, June 6 (Trinity Sunday), 1680; proceeded B. D. July 21, 1682; and was elected master of Merchant Taylors School June 9, 1686. In 1689, the college of St. John's petitioned the Merchant Taylors Company, that he might continue master of the school (which is a nursery for their college) for life; but at Christmas, 1691, he was turned out for refusing to take the oath of allegiance, and was afterwards for many years master of a celebrated school at Headley, near Leatherhead in Surrey, where he had at one time the honour of having the poet Fenton for his usher, and Bowyer (who was afterwards the learned printer) for a scholar. Mr. Nichols has in MS. a curious correspondence of Mr. Bonwicke with Mr. Blechynden, on occasion of his ejection from the Merchant Taylors School, with many of his college exercises, and letters to his father. Some letters, which convey an admirable idea of his unaffected piety and goodness, may be seen in the work which furnishes this article. A copy of his verses, whilst fellow of St. John's, is printed in an Oxford Collection, on the death of king Charles II. 1685. By his wife (Elizabeth Stubbs) Mr. Bonwicke had twelve children.

BOOTH (BARTON), a famous English actor, who chiefly excelled in tragedy, born in the county palatine of Lancaster 1681. At the age of nine years he was put to Westminster school, under the tuition of the famous Dr. Busby, where he soon discovered an excellent genius and capacity. He had a peculiar turn for Latin poetry, and had fixed many of the finest passages of the ancients so firmly in his memory, that he could repeat them; which he would do with such propriety of emphasis, and gracefulness of action, as to charm every body who heard him. Thence it was that when, according to custom, a Latin play was to be acted, one of the first parts was given to young Booth; who performed it in such a manner, as gained him universal applause, and particular respect from the doctor. This first gave him an inclination for the stage. His father intended him for the church: but when Barton reached the age of seventeen, and was about to be sent to the university, he stole away from school, and went over to Ireland in 1698, with Mr. Ashbury, master of the company at Dublin. Here he was soon distinguished greatly

Life of Barton Booth, esq.
Hist of the Eng. stage, p. 143.

by

by his theatrical abilities, especially in tragedy, for which he seemed to be formed by nature; for he had a grave countenance and a good person, with a fine voice and a manly action. When he had been three seasons in Dublin, in which time he had acquired a great reputation, he resolved to return to England; which he accordingly did in 1701, and was recommended to Mr. Betterton, who behaved to him with great civility, and took him into his company. The first character in which he appeared on the English stage, was that of Maximus, in the tragedy of *Valentinian*: and it was scarce possible for a young actor to meet with a better reception than he had. The *Ambitious Stepmother* coming on soon after, he performed the part of Artaban, which added considerably to the reputation he had acquired, and made him esteemed one of the first actors. Nor was his fame less in all the succeeding characters which he attempted; but he shone with greatest lustre in the tragedy of *Cato*, which was brought on the stage in 1712. “Although *Cato* (says Mr. Cibber) seems plainly written upon what are called whig principles, yet the tories at that time had sense enough not to take it as the least reflection on their administration, but, on the contrary, seemed to brandish and vaunt their approbation of every sentiment in favour of liberty, which, by a public act of their generosity, was carried so high, that one day while the play was acting they collected fifty guineas in the boxes, and made a present of them to Booth, with this compliment—For his honest opposition to a perpetual dictator, and his dying so bravely in the cause of liberty.” The reputation to which Booth was now arrived seemed to entitle him to a share in the management of the theatre; but this perhaps his merit would never have procured, had it not been through the favour of Lord Bolingbroke, who, in 1713, recalling all former licences, procured a new one, in which Booth’s name was added to those of Cibber, Wilks, and Dogget. Dogget however was so much offended at this, that he threw up his share, and would not accept of any consideration for it; but Cibber tells us, he only made this a pretence, and that the true reason of his quitting was his dislike to Wilks, whose humour was become insupportable to him. When Booth came to a share in the management of the house, he was in the 33d year of his age, and in the highest reputation as an actor: nor did his fame as a player sink by degrees, as sometimes has happened to those who have been most applauded, but increased

Remarks on
the British
Theatre,
p. 293.

Apology for
his life,
p. 379.

ib. p. 402.

Remarks on
the British
theatre,
p. 300.

creased every day more and more. The health of Booth however beginning to decline, he could not act so often as usual; and hence became more evident the public favour towards him, by the crowded audiences his appearance drew, when the intervals of his distemper permitted him to tread the stage: but his constitution broke now very fast, and he was attacked with a complication of distempers, which carried him off May 10, 1733.

His character as an actor has been celebrated by some of the best judges. Mr. Aaron Hill, a gentleman, who, by the share he had in the management of the playhouse, could not but have sufficient opportunities of becoming well acquainted with his merit, has given us a very high character of him.

Hist. of the
Eng. stage,
p. 147.

“ Two advantages (says this gentleman) distinguished him
“ in the strongest light from the rest of his fraternity; he
“ had learning to understand perfectly whatever it was his
“ part to speak, and judgement to know how far it agreed or
“ disagreed with his character. Hence arose a peculiar
“ grace, which was visible to every spectator, though few
“ were at the pains of examining into the cause of their
“ pleasure. He could soften, and slide over with a kind of
“ elegant negligence, the improprieties in a part he acted;
“ while, on the contrary, he would dwell with energy upon
“ the beauties, as if he exerted a latent spirit, which had
“ been kept back for such an occasion, that he might alarm,
“ awaken, and transport in those places only, where the dig-
“ nity of his own good sense could be supported by that of
“ his author. A little reflection upon this remarkable qua-
“ lity, will teach us to account for that manifest languor,
“ which has sometimes been observed in his action, and
“ which was generally, though I think falsely, imputed to
“ the natural indolence of his temper. For the same reason,
“ though in the customary rounds of his business he would
“ condescend to some parts in comedy, he seldom appeared
“ in any of them with much advantage to his character.
“ The passions which he found in comedy were not strong
“ enough to excite his fire, and what seemed want of qua-
“ lification, was only absence of impression. He had a ta-
“ lent at discovering the passions, where they lay hid in
“ some celebrated parts, by the injudicious practice of other
“ actors, which when he had discovered he soon grew able
“ to express: and his secret for attaining this great lesson
“ of the theatre was an adaption of his look to his voice,
“ by which artful imitation of nature, the variations in the

“ sound

“ found of his words gave propriety to every change in his
 “ countenance. So that it was Mr. Booth’s peculiar felicity
 “ to be heard and seen the same—whether as the pleased,
 “ the grieved, the pitying, the reproachful, or the angry.
 “ One would almost be tempted to borrow the aid of a very
 “ bold figure, and, to express this excellence the more signi-
 “ ficantly, beg permission to affirm, that the blind might
 “ have seen him in his voice, and the deaf have heard him in
 “ his visage. His gesture, or, as it is commonly called, his
 “ action, was but the result and necessary consequence of his
 “ dominion over his voice and countenance; for having, by
 “ a concurrence of two such causes, impressed his imagina-
 “ tion with such a stamp and spirit of passion, he ever obeyed
 “ the impulse by a kind of natural dependency, and relaxed
 “ or braced successively into all that fine expressiveness,
 “ with which he painted what he spoke without restraint or
 “ affectation.”

Mr. Cibber has also taken particular notice of Booth, nor
 has he omitted either his excellences or defects: this writer, Cibber's
 Apology,
 p. 476. speaking of Wilks and him, says, “ they were actors so op-
 “ posite in their manner, that if either of them could have
 “ borrowed a little of the other’s fault, they would both
 “ have been improved by it. If Wilks had sometimes too
 “ violent a vivacity, Booth as often contented himself with
 “ too grave a dignity. The latter seemed too much to heave
 “ up his words, as the other to dart them to the ear with
 “ too quick and sharp a vehemence. Thus Wilks would
 “ too frequently break into the time and measure of the har-
 “ mony by too many spirited accents in one line; and
 “ Booth, by too solemn a regard to harmony, would as often
 “ lose the necessary spirit of it: so that (as I have observed)
 “ could we have sometimes raised the one and sunk the
 “ other, they had both been nearer the mark. Yet this
 “ could not be always objected to them; they had their in-
 “ tervals of unexceptionable excellence, that more than ba-
 “ lanced their errors. The master-piece of Booth was
 “ Othello; then he was most in character, and seemed not
 “ more to animate and please himself in it than his specta-
 “ tors. It is true he owed his last and highest advancement
 “ to his acting Cato: but it was the novelty and critical ap-
 “ pearance of that character, that chiefly swelled the torrent
 “ of his applause; for, let the sentiments or a declaiming
 “ patriot have all the sublimity of poetry, and let them be de-
 “ livered with all the utmost grace and elocution, yet this
 “ is but one light wherein the excellence of an actor can
 “ shine; but in Othello we may see him in the variety of
 “ nature.

“ nature. In Othello, therefore, I may safely aver, that Booth
 “ shewed himself thrice the actor that he could in Cato, and
 “ yet his merit in acting Cato need not be diminished by
 “ this comparison. Wilks often regretted, that in tragedy
 “ he had not the full and strong voice of Booth, to command
 “ and grace his periods with. But Booth used to say, that,
 “ if his ear had been equal to it, Wilks had voice enough
 “ to have shewn himself a much better tragedian. Now,
 “ though there might be some truth in this, yet these two
 “ actors were of so mixed a merit, that even in tragedy the
 “ superiority was not always on the same side. In sorrow,
 “ tenderness, or resignation, Wilks plainly had the advan-
 “ tage, and seemed more pathetically to feel, look, and ex-
 “ press his calamity. But in the more turbulent transports
 “ of the heart, Booth again bore the palm, and left all com-
 “ petitors behind him.”

BOOTH (HENRY), earl of Warrington and baron De-
 lamere of Dunham Massey, was a very distinguished person,
 and born of an ancient family, in 1651. He was knight of
 the shire for the county palatine of Chester, in several par-
 liaments during the reign of Charles II. ; and was very active
 in promoting the bill for excluding the duke of York from
 the throne. He was extremely zealous against the Papists ;
 and this circumstance, together with his constant and vigo-
 rous opposition to the arbitrary measures then prevailing, made
 him extremely obnoxious to the court. In 1684, by the
 death of his father, he became Lord Delamere ; but, about
 this time, was committed close prisoner to the Tower of
 London. Being set at liberty, he was again committed,
 soon after the accession of James II. After some confine-
 ment, he was committed a third time, in July 1685 ; and,
 when official application from the peers was made, to know
 the reason, the king answered, That he stood committed for
 high treason, testified upon oath ; and that orders were given
 to proceed against him according to law. He was brought to
 his trial, Jan. 1685-6 ; but, in spite of all efforts by Jefferies
 and the court, was unanimously acquitted. After this, he
 lived for some time, in a retired manner, at his seat at Dun-
 ham Massey ; but, matters being at length ripe for the Re-
 volution, he exerted himself for bringing about that great
 event, by raising forces and every other means. Soon after
 the Revolution, he was made a privy counsellor ; chancellor
 and under treasurer of the exchequer ; lord lieutenant and
 custos rotulorum of the county of Chester : which last

Biogr. Brit.
2d edit.

offices, with that of privy counsellor, he held for life; the others, for only about a year. The reason appears to have been, that his conduct after the Revolution was a good deal displeasing to king William; inasmuch as he opposed the measures of the court, and was thought to wish for still farther retrenchments of regal prerogative. Mr. Walpole says, that "he was dismissed by king William to gratify the Tories," ^{Cat. of Royal and Noble Authors.} and it seems to have been so; for, though he was removed from the administration, it was thought necessary to confer on him some mark of royal favour. Accordingly, he was created earl of Warrington, April 17, 1690, with a pension of 2000*l.* per annum; and it was said, in the preamble of the patent for his earldom, that it was conferred on him, "for his great services in raising and bringing great forces to his Majesty, to rescue his country and religion from tyranny and popery." He did not enjoy his new dignity long; for he died, Jan. 2, 1693-4, not quite forty-two.

The works of Henry earl of Warrington were published 1694, in one vol. 8vo. and consist chiefly of speeches made by him in parliament, prayers used by him in his family, some short political tracts, and the case of William earl of Devonshire. Collins informs us, that he was also the author of ^{Peerage, &c.} some "Observations on the case of Lord Ruffel."

BORDONE (PARIS), an excellent Italian painter, was born at Venice, about the year 1512; and, being descended of a noble family, was brought up to letters, music, and other genteel accomplishments. He was a disciple of Titian, and flourished in the time of Tintoret; but was more commended for the delicacy of his pencil, than the purity of his outlines. He came into France to the court of Francis I. with whom he was in great favour and esteem; and for whom, besides abundance of histories, he made the portraits of several court-ladies in so excellent a manner, that original nature was hardly more charming. From France he returned home to Venice, laden with honour and riches; and, having acquired as much reputation in Italy as he had done abroad, died in 1587, aged 75 years.

BORELLI (JOHN ALPHONSO), a famous philosopher and mathematician, born at Naples the 28th of January 1608. He was professor of philosophy and mathematics in some of the most celebrated universities of Italy, especially at Florence and Pisa, where he became highly in favour with the princes of the house of Medicis; but, having been engaged

in the revolt of Messina, he was obliged to retire to Rome, where he spent the remainder of his life under the protection of Christina queen of Sweden, who honoured him with her friendship, and by her liberality towards him, softened the rigour of his fortune. He continued two years in the convent of the regular clergy of St. Pantaleon, called the Pious Schools, where he instructed the youth in mathematical studies. He died there of a pleurisy Dec. 31, 1679, in the 72d year of his age [A].

Niceron,
tom. xviii.
p. 257, 258.
edit. Paris,
1732.

[A.] Borelli left the following works.

1. "Le cause delle febri maligni, 1649," 12mo.

2. "Euclides restitutus, &c. Pisa, 1668," 4to.

3. "Apollonii Pergæi conicorum libri v. vi. & vii. paraphraste Abal-phato Asphanenensi nunc primum editi. Additus in calce Archimedis assumptorum liber, ex codicibus Arabicis MSS. Ser. D. Etruriæ. Abrahamus Ecchellenfis Maronita Latinos reddidit. Joannes Alphonsus Borellus in Pisana academia Matheseos professor curam in geometricis versione contulit, et notas uberores in universon, opus adjecit. Floren. 1661." fol.

4. "Theoriæ Medicorum Planetarum ex causis physicis deductæ. Flor. 1666." 4to.

5. "De vi percussione. Bologna 1667," 4to. This piece was reprinted, with his famous treatise "De Motu Animalium," and that "De Motionibus naturalibus," in 1686.

6. "Osservazione intorno alla vista ineguali degli occhi." This piece was inserted in the Journal of Rome, for the year 1669.

7. "De motionibus naturalibus de gravitate pendentibus. Regio Julio 1670." 4to.

8. "Meteorologia Ætneæ, &c. Regio Julio, 1670." 4to.

9. "Osservazione dell' ecclissi lunare, fatta in Roma da gio. Alph. Borelli la sera degli 11 Gennaro 1675." Inserted in the Journal of Rome 1675. p. 34.

10. "Elementa conica Apollonii Pergæi et Archimedis opera nova et breviori methodo demonstrata." Printed at Rome in 1679, in 12mo. at the end of the 3d edition of his "Euclides restitutus."

11. "De Motu Animalium: pars prima, in qua copiose disceptatur de motionibus conspicuis animalium, nempe de externarum partium et artuum flexionibus, extensionibus, et tandem de gressu, volatu, natatu et ejus annexis. Romæ, 1680," in 4to. And afterwards, "Pars altera: in qua de causis motus musculorum et motionibus internis, nempe humorum, qui per vasa et viscera animalium fiunt. Romæ, 1681," 4to. This was reprinted at Leyden, revised and purged from many errors; to which was added, "John Bernoulli's mathematical meditations concerning the motion of the muscles." Though several ingenious men, ancient and modern, have treated of the motion of animals, yet this work of Borelli may be considered as the most complete upon that subject. Baxter, in his "Enquiry into the nature of the Human Soul," published 1734, in 4to, makes frequent use of Borelli's book "De motu animalium;" and refers to him as the most authentic writer upon the subject of muscular motion. Baxter observes, indeed, that Dr. James Keill has shewn Borelli to be mistaken in calculating the force of the muscle of the heart; and Mons. Varignon, in his "Avertissement ou l'Examen de l'Opinion de M. Borelli sur les proprietés de poids suspendus par des cordes," has discovered another mistake of his, though he allows him at the same time to be a man of extraordinary merit, and that his principal works ought to be ranked among the most valuable and original writings of the age.

12. At Leyden, 1686, in 4to, a more correct and accurate edition, revised by J. Breun, M. D. of Leyden, of his two pieces "De vi percussione, et de motionibus de gravitate pendentibus,"

"bus, &c. cum ejusdem responsioni-
"bus ad Stepani de Angelis ani-
"madversiones in librum de vi per-
"cussionis."

13. "De Renum usu judicium:"
this had been published with Bellini's
book "De structura renum," at Stras-
burgh, 1664, 8vo.

BORGARUTIUS (PROSPER), an eminent Italian physician, who lived in the sixteenth century, and published some works; the first of which was a treatise of anatomy. *Bayle's Dict.* He composed it in his native language; and, finding it well received, translated it into Latin, with the addition of several new observations, which he had made while he taught anatomy at Padua. He not only communicated to the public the discoveries he had made by the dissection of bodies, but studied medicine also, and printed something on that subject. He took a journey to the court of France in 1567, and found at Paris the manuscript of the "Chirurgia Magna" of Vesalius. He bought it; and then, correcting and digesting it into order, published it at Venice, 1569, in 8vo. The trouble he was involved in during the printing of his own treatise of anatomy, and the vexation he met with from the printers, made him in a fret take an oath, that he would never more have any thing to do with them. When he was got from under the press, he broke his word; and in this compares himself to those women who, in the pains of childbirth, protest, they will never expose themselves to the like any more, nevertheless, when the pain is over, forget their protestations. Every body knows the story of the woman, who made a protestation of this nature: who yet was no sooner delivered, than she desired, that the blessed candle, which was burning on the table, might be put out; "for, says she, it may serve me another time." It is well known, says Mr. Bayle, that there are particular and indispensable reasons, which very justly discharge a woman from any thing she may have sworn on such an occasion. It is not, says he, the same thing as it is with vows made at sea in a storm, which are commonly forgot as soon as the parties are safe on shore.

*Epist. Dedic.
Chirurgiæ
Magnæ.*

BORGIA (CÆSAR), a natural son of Pope Alexander VI. was a man of such conduct and character, that Machiavel has thought fit to propose him, in his famous book called "The Prince," as an original and pattern to all princes, who would act the part of wise and politic tyrants. What year he was born in, we do not find: but he was at his studies in the university of Pisa, when Alexander was elected Pope, which was in August 1492. Upon the news of his father's advancement, he banished all thoughts of the private

condition of life he had hitherto been in ; and, full of ambition and the highest notions, as if himself was to be made emperor of the world, he hastened directly to Rome. Alexander received him with formality and coldness, which, whether it was real or only affected, is not easy to determine. Cæsar however took it to be real ; and, greatly disgusted as well as disappointed, went immediately and complained to his mother Vanozza. Vannoza comforted him ; bid him not be cast down ; and told him, that she knew the Pope's mind better than any body, and for what reasons his holiness had given him that reception. In the mean time the court-flatterers solicited the Pope to make Cæsar a cardinal, which the Pope absolutely refused ; nevertheless, that he might not seem altogether forgetful of him, he created him archbishop of Valenza, a benefice which his holiness had enjoyed in his younger days. This preferment was by no means acceptable to Cæsar, yet he thought proper to take up with it ; since the Pope, he found, was determined to confer the best of his secular dignities on his eldest son Francis, who at that time was made duke of Gandia by Ferdinand king of Castile and Arragon.

Alexander VI. had five children by his mistress Vanozza ; Francis and Cæsar, already mentioned, two other sons, and a daughter named Lucretia. Francis was a gentleman of a fine disposition, of probity and real goodness, and in every respect quite opposite to his brother Cæsar ; but Cæsar seems to have possessed abilities superior to those of Francis : which made a certain historian say, “ that Cæsar was great among the wicked, and Francis good among the great.” Cæsar however was the mother's favourite, as having a temper and principles more conformable to hers : for which reason, at the time when Alexander was undetermined on which of these brothers he should bestow the cardinal's cap, Vanozza declared herself in favour of Cæsar, who was accordingly made a cardinal in the second year of Alexander's pontificate. From henceforward he acted in concert with his father, and was a great instrument in executing all the schemes of that most wicked Pope : for he had not the least grain of virtue or goodness in his make, nor was there any thing too atrocious for him to perpetrate, if it could but tend to make him a great and formidable tyrant ; for that was the sole object of his ambition. This put him upon the murder of his elder brother Francis, duke of Gandia. All the secular dignities, which then were much more coveted than the ecclesiastical, were heaped upon Francis ; and this obstructed Cæsar's projects

jects so entirely, that he was resolved at all adventures to remove him. It was in the year 1497, that, hiring assassins, he caused him to be murdered, and thrown into the Tiber; where his body was found some days after, full of wounds and extremely mangled. The Pope was afflicted to the last degree; for though he made use of Cæsar as the abler, he loved Francis as the better man. He caused therefore strict inquiry to be made after the murderers; upon which Vannozza, who for that and other reasons was justly suspected to be privy to the affair, went privately to the Pope, and used all the arguments she could, to dissuade him from searching any further. Some say, that she went so far as to assure his holiness, that if he did not desist, the same person, who took away his son's life, would not spare his own.

Cæsar, who now succeeded to his brother's fortunes and honours, began to be tired of ecclesiastical matters, and grew quite sick of the cardinalate, and therefore determined to throw it off as soon as possible, that he might have the greater scope for practising the excesses, to which his natural ambition and cruelty prompted him: for cruel as well as ambitious he was in the highest degree. It is incredible what numbers he caused to be taken off by poison or the sword; and it is notorious, that swarms of assassins were constantly kept in pay by him at Rome, for the sake of removing all who were either obnoxious or inconvenient to him. Getting rid of the cardinalate, he was soon after made duke of Valentinois by Lewis XII. of France: with whom he entered into a league for the conquest of the Milanese. From this time he experienced various turns of fortune, being sometimes very prosperous, sometimes much otherwise. He very hardly escaped dying of poison in the year 1503: for, having concerted with the Pope a design of poisoning nine newly created cardinals at once, in order to possess their effects, the poisoned wine, destined for the purpose, was by mistake brought to and drunk by themselves. The Pope died of it; but Cæsar, by the vigour of his youth, and the force of antidotes, after many struggles, recovered. He only recovered to outlive his fortune and grandeur, to see himself depressed, and his enemies exalted; for he was soon after divested of all his acquisitions, and sent a prisoner to Spain, in order to free Italy from an incendiary, and the Italian princes from those dangers, which his turbulent and restless spirit made them fear, even though he was unarmed. He escaped from thence, and got safe to Navarre to king John his brother-in-law, where he met with a very friendly reception.

ception. From hence he designed to go into France; and there, with the assistance of Lewis, to try, if he could once more re-establish his fortune. But Lewis refused to receive him, not only because he and Spain had concluded a truce, but because they were also at enmity with the king of Navarre. Nay, the French king, in order to gratify Spain, had confiscated Cæsar's duchy of Valentinois, and taken away the yearly pension which he had from France. So that Cæsar, in a poor and abandoned condition, without revenue or territory, was forced to be dependent upon his brother-in-law, who was then at war with his subjects. Cæsar served as a volunteer in that war; and, while the armies were engaged in battle, and fighting under the walls of Viana, was killed by the stroke of a giant. This happened upon the 12th of March 1507. Cæsar Borgia took these words for his device, "Aut Cæsar aut nihil;" which gave occasion to the following epigrams:

1.

"Borgia Cæsar erat, factis et nomine Cæsar;
"Aut nihil, aut Cæsar, dixit; utrumque fuit.

2.

"Aut nihil, aut Cæsar, vult dici Borgia: quid ni,
"Cum simul et Cæsar possit, et esse nihil.

3.

"Omnia vincebas; sperabas omnia, Cæsar:
"Omnia deficiunt, incipis esse nihil."

BORLACE (Dr. EDMUND), son of sir John Borlace, master of the ordnance, and one of the lords justices of Ireland, was born in the 17th century, and educated at the university of Dublin. Then he travelled to Leyden, where he commenced doctor of physic in 1650. He was afterwards admitted to the same degree at Oxford. At last he settled at Chester, where he practised physic with great reputation and success; and where he died in 1682. Among several books which he wrote and published, are, 1. "Latham Spaw" in Lancashire: with some remarkable cases and cures effected by it. Lond. 1670," 8vo. Dedicated to Charles earl of Derby. 2. "The Reduction of Ireland to the crown of England: with the governors since the conquest by king Henry II. ann. 1172, and some passages in their government. A brief account of the rebellion, ann. dom. 1641. Also the original of the university of Dublin, and the college

" college of physicians. Lond. 1675," in a large octavo.
 3. " The History of the execrable Irish Rebellion, traced
 " from many preceding acts to the grand eruption Oct. 23,
 " 1641; and thence pursued to the act of settlement 1672.
 " Lond. 1680," folio. Mr. Wood tells us, that much of
 this book is taken from another, intituled, " The Irish Re-
 " bellion; or, the history of the beginnings and first pro-
 " gress of the general rebellion raised within the kingdom
 " of Ireland Oct. 23, 1641. Lond. 1646," 4to. written
 by sir John Temple, master of the rolls, one of his majesty's
 privy council in Ireland, and father of the celebrated sir
 William Temple. 4. " Brief Reflections on the earl of
 " Castlehaven's memoirs of his engagement and carriage in
 " the war of Ireland. By which the government of that
 " time, and the justice of the crown since, are vindicated
 " from aspersions cast upon both. Lond. 1682," 8vo.

BORLASE (WILLIAM), a very ingenious and learned Biog. Brit.
2d edit.
 writer, was of an ancient family in Cornwall, and born at
 Pendeen, in the parish of St. Just, Feb. 2, 1695-6. He was
 put early to school at Penzance, and in 1709 removed to
 Plymouth. March 1712-13, he was entered of Exeter col-
 lege, Oxford; and, June 1719, took a master of arts degree.
 In 1720, he was ordained a priest; and, in 1722, instituted
 to the rectory of Ludgvan in Cornwall. In 1732, the lord
 chancellor King presented him to the vicarage of St. Just,
 his native parish; and this, with the rectory aforesaid, were
 all the preferments he ever had.

In the parish of Ludgvan were rich copper works, which
 abound with mineral and metallic fossils; and these, being a
 man of an active and inquisitive turn, he collected from time
 to time, and thence was led to study at large the natural
 history of his native county. He was struck at the same time
 with the numerous monuments of remote antiquity, that are
 to be met with in Cornwall; and, enlarging therefore his
 plan, he determined to gain as accurate an acquaintance as
 possible with the Druid learning, and with the religion and
 customs of the ancient Britons, before their conversion to
 Christianity. In 1750, he was admitted a fellow of the Royal
 Society; and, in 1753, published in folio at Oxford his
 " Antiquities of Cornwall," a second edition of which was
 published, in the same form, at London, 1769, with this
 title: " Antiquities, historical and monumental of the county
 " of Cornwall; consisting of several essays on the ancient
 " inhabitants, Druid superstition, customs and remains of the
 " most

“ most remote antiquity in Britain, and the British isles;
 “ exemplified and proved by monuments now extant in Corn-
 “ wall and the Scilly islands; with a vocabulary of the
 “ Cornu-British language. Revised, with several additions,
 “ by the author; to which is added a map of Cornwall, and
 “ two new plates.”

His next publication was, “ Observations on the ancient
 “ and present state of the islands of Scilly, and their import-
 “ ance to the trade of Great Britain. Oxf. 1756,” 4to.
 This was the extension of a paper, which had been read be-
 fore the Royal Society in 1753. In 1758, came out his
 “ Natural History of Cornwall. The air, climate, water,
 “ rivers, lakes, sea, and tides; of the stones, semi-metals,
 “ metals, tin, and the manner of mining; the constitution
 “ of the stannaries; iron, copper, silver, lead, and gold,
 “ found in Cornwall; vegetables, rare birds, fishes, shells,
 “ reptiles, and quadrupeds; of the inhabitants, their man-
 “ ners, customs, plays, or interludes, exercises, and festivals;
 “ the Cornish language, trade, tenures, and arts. Illustrated
 “ with a new sheet map of the county, and twenty-eight
 “ folio copperplates from original drawings, taken on the
 “ spot. Oxf.” fol. After these publications, he sent a va-
 riety of fossils, and remains of antiquity which he had de-
 scribed in his works, to be repositied in the Ashmolean mu-
 seum: for which, and other benefactions of the same kind,
 he received the thanks of the university, in a letter from the
 vice-chancellor, Nov. 18, 1758; and, March 1766, the de-
 gree of doctor of laws. He died, Aug. 31, 1772, in his 77th
 year; leaving two sons out of six, whom he had by a lady
 he married in 1724.

Besides his literary connections with many ingenious and
 learned men, he had a particular correspondence with Mr.
 Pope; and there is still existing a large collection of letters
 written by that poet to Dr. Borlase. He furnished Pope
 with many of the materials which formed his grotto at
 Twickenham, consisting of curious fossils; and there may at
 present be seen Dr. Borlase's name in capitals, composed of
 chrystals, in the grotto. On which occasion Pope says to
 Borlase in a letter, “ I am much obliged to you for your
 “ valuable collection of Cornish diamonds: I have placed
 “ them, where they may best represent yourself, *in a shade,*
 “ *but shining.*”

We must not omit to mention, that Dr. Borlase sent at
 different times near twenty papers to the Royal Society; the
 titles

titles of which may be seen in note [E] of this article in the *Biographia Britannica*. Some other works which he intended, are mentioned in the "Anecdotes of Bowyer."

BORRI (JOSEPH FRANCIS), a famous chemist, quack, and heretic, was a Milanese, and born in the beginning of the seventeenth century. He finished his studies in the seminary at Rome, where the Jesuits admired him as a prodigy for his parts and memory. He applied himself to chemistry, and made some discoveries; but, plunging himself into the most extravagant debaucheries, was obliged at last to take refuge in a church. This was in 1654. A little while after, he set up for a religious man; and, affecting an appearance of great zeal, lamented the corruption of manners which prevailed at Rome, saying, that the distemper was come to the height, and that the time of recovery drew near: a happy time, wherein there would be but one sheepfold on the earth, whereof the Pope was to be the only shepherd. "Whosoever shall refuse, said he, to enter into that sheepfold, shall be destroyed by the Pope's armies. God has predestinated me to be the general of those armies: I am sure, that they shall want nothing. I shall quickly finish my chemical labours by the happy production of the philosopher's stone; and by that means I shall have as much gold as is necessary for the business. I am sure of the assistance of the angels, and particularly of that of Michael the archangel. When I began to walk in the spiritual life, I had a vision in the night, attended with an angelical voice, which assured me, that I should become a prophet. The sign that was given me for it was a palm, that seemed to me quite surrounded with the light of Paradise."

Borri's Life
as quoted by
Mr. Bayle.

He communicated to his confidants the revelations, which he boasted to have received: but after the death of Innocent X. finding that the new Pope Alexander VII. renewed the tribunals, and caused more care to be taken of every thing, he despaired of succeeding here; and therefore left Rome, and returned to Milan. He acted the devotee there, and by that means gained credit with several people, whom he caused to perform certain exercises, which carried a wonderful appearance of piety. He engaged the members of his new congregation, to take an oath of secrecy to him; and when he found them confirmed in the belief of his extraordinary mission, he prescribed to them certain vows by the suggestion of his angel, as he pretended. One of those vows was that of poverty; for the performance of which he caused all the money that every one had to be consigned to himself. The design

design of this crafty impostor was, in case he could get a sufficient number of followers, to appear in the great square of Milan; there to represent the abuses of the ecclesiastical and secular government; to encourage the people to liberty; and then, professing himself of the city and country of Milan, to pursue his conquests as well as he could. But his design miscarried, by the imprisonment of some of his disciples; and as soon as he saw that first step of the inquisition, he fled with all imaginable haste. They proceeded against him for contumacy in 1659 and 1660; and he was condemned as an heretic, and burnt in effigy, with his writings, in the field of Flora at Rome, on the 3d of January 1661. He is reported to have said, that "he never was so cold in his life, as on the day that he was burnt at Rome:" a piece of wit, however, which has been ascribed to several others. He had dictated a treatise on his system to his followers: but took it from them as soon as he perceived the motions of the inquisition, and hid all his papers in a nunnery. From thence they fell into the hands of the inquisition, and were found to contain doctrines very absurd and very impious: as, "that the Son of God, through an ambitious principle, and to become equal to his Father, moved him to create beings; that Lucifer's fall proceeded from his refusing to adore Jesus Christ and the Holy Virgin in idea; that the angels, who adhered to Lucifer, remain in the air; that God made use of the ministry of rebellious angels for the creation of animals and elements; that the souls of beasts are a production, or rather an emanation, of the substance of the wicked angels, which is the reason why they are mortal; that the holy virgin proceeded from the bosom of the divine nature, and was a real godless, since otherwise she could not be the spouse of the Holy Ghost, because of the disproportion of natures," &c.

Borri's life.

Borri staid some time in the city of Strasburgh, to which he had fled; and where he found some assistance and support, as well because he was persecuted by the inquisition, as because he was reputed a great chemist. But this was not a theatre large enough for Borri: he went therefore to Amsterdam, where he made a great noise. Here he appeared in a stately and splendid equipage, and took upon him the title of Excellency: people flocked to him, as to the physician who could cure all diseases; and proposals were concerted for marrying him to great fortunes, &c. But the tables turned, and his reputation began to sink, either because his miracles, as Mr. Bayle says, no longer found any credit, or because his

faith

faith could work no more miracles. In short, he broke; and fled in the night from Amsterdam, with a great many jewels and sums of money, which he had pilfered. He went to Hamburgh, where queen Christina was at that time. He put himself under her protection: and persuaded her to venture a great deal of money, in order to find out the philosopher's stone: which, as the reader will easily imagine, came to nothing. Afterwards he went to Copenhagen, and inspired his Danish majesty to search for the same secret; by which means he acquired that prince's favour so far, as to become very odious to all the great persons of the kingdom. Immediately after the death of the king, whom he had put upon great expences in vain, he left Denmark for fear of being imprisoned, and resolved to go into Turkey. Being come to the frontiers at a time when the conspiracy of Nadasti, Serini, and Frangipani, was discovered, he was taken for one of the accomplices, and secured; and his name was sent to his Imperial majesty, to see if he was one of the conspirators. The Pope's nuncio had audience of the emperor at the same time that this information arrived; and, as soon as he heard Borri mentioned, he demanded, in the Pope's name, that the prisoner should be delivered to him. The emperor consented to it, and ordered, that Borri should be sent to Vienna; and afterwards, having first obtained from the Pope a promise, that he should not be put to death, he sent him to Rome; where he was tried and condemned to perpetual confinement in the prison of the inquisition. He made abjuration of his errors in the month of October 1672. *Ibid.* Some years after he obtained leave to come out, to attend the duke d'Estée, whom all the physicians had given over; and the unexpected cure he wrought upon him occasioned it to be said, that an arch-heretic had done a great miracle in Rome. It is said also, that the queen of Sweden sent for him sometimes in a coach; but that, after the death of that princess, he went no more abroad, and that none could speak with him without special leave from the Pope. The *Utrecht Gazette*, as Mr. Bayle relates, of the 9th of September, 1695, informed the public, that Borri was lately dead in the castle of St. Angelo, being seventy-nine years of age. It seems, that the duke d'Estée, as a recompence for recovering him, had procured Borri's prison to be changed, from that of the inquisition to the castle of St. Angelo.

Some pieces were printed at Geneva in 1681, which are ascribed to him; as, 1. "Letters concerning Chemistry;" and, 2. "Political Reflections." The first of these works is

intituled, "La chiavi del gabinetto del cavagliere Gioseppe " Francesco Borri Milaneſe;" the ſecond "Iſtruzioni poli-
 " ticke, del cavagliere G. F. B. M. date al re di Danimarca." We learn from the life of Borri, that when he was at Straſ-
 burg, he publiſhed a letter, which went all over the world. Two other of his letters are ſaid to have been printed at Co-
 penhagen in 1699, and inſcribed to Bartholinus; one of
 them, "De ortu cerebri, et uſu medico;" the other, "De
 " artificio oculorum humores reſtituendi." The "Journal
 " des Savans," of the 2d of September 1669, ſpeaks fully of
 theſe two letters. Konig aſcribes alſo another piece to him,
 intituled, "Notitia gentis Burrhorum." Sorbieri ſaw Borri
 at Amſterdam, and has left us a deſcription and character of
 him. He ſays, that "he was a tall black man, pretty well
 " ſhaped, who wore good cloaths, and ſpent a good deal of
 " money: that he did not want parts, and had ſome learn-
 " ing, was without doubt ſomewhat ſkilled in chemical pre-
 " parations, had ſome knowledge in metals, ſome methods
 " of imitating pearls or jewels, and, it may be, ſome purga-
 " tive and ſtomachic remedies: but that he was a quack, an
 " artful impoſtor, who practiſed upon the credulity of thoſe
 " whom he ſtood moſt in need of; of merchants, as well as
 " princes, whom he deluded out of great ſums of money,
 " under a pretence of diſcovering the philoſopher's ſtone,
 " and other ſecrets of mighty importance: and that, the
 " better to carry on this ſcheme of knavery, he had aſſumed
 " the mask of religion."

Sorbieri,
 Relation
 d'un voyage
 en Angle-
 terre,
 P. 155.

BORRICHIVS, a very learned man, ſon of a Lutheran
 miniſter in Denmark, born 1626. He was ſent to the uni-
 verſity of Copenhagen in 1644, where he remained ſix years,
 during which time he applied himſelf chiefly to phyſic. He
 taught publicly in his college, and acquired the character of a
 man indefatigable in labour, and of excellent morals. He
 gained the eſteem of Caſpar Brochman, biſhop of Zealand,
 and of the chancellor of the kingdom, by the recommenda-
 tion of whom he obtained the canonry of Lunden. He was
 offered the rectorſhip of the famous ſchool of Heſlow, but
 reſuſed it, having formed a deſign of travelling and perfect-
 ing his ſtudies in phyſic. He began to practiſe as a phy-
 ſician during a moſt terrible plague in Denmark, which
 made great havock in the capital city. The contagion being
 ceaſed, he prepared for travelling; as he intended; but was
 obliged to defer it for ſome time, Mr. Gerſtorf the firſt mi-
 niſter of ſtate, having inſiſted on his reſiding in his houſe in
 the

the quality of tutor to his children. He continued in this capacity five years, and then set out upon his travels: before his departure, he had the honour to be appointed professor in poetry, chemistry, and botany. He left Copenhagen in November 1660, and, after having visited several eminent physicians at Hamburgh, went to Holland, where he continued a considerable time. He went from thence to the Low Countries, to England, and to Paris, where he remained two years. He visited also several other cities of France, and at Angers had a doctor's degree in physic conferred upon him. He afterwards passed the Alps, and arrived at Rome in October 1665, where he remained till March 1666, when he was obliged to set out for Denmark. He passed through Germany, and arrived in his native country in October 1666. The advantages which Borrichius reaped in his travels were very considerable, for he had made himself acquainted with all the learned men in the different cities through which he passed. At his return to Denmark he resumed his professorship, in the discharge of which he acquired great reputation, for his assiduity, and universal learning; and the books which he published are proofs thereof [A]. He was made counsellor in the supreme council of justice in 1686, and counsellor of the royal chancery in 1689. This same year he had a severe attack of the stone, and the pain every day increasing, he was obliged to be cut for it; the operation however did not succeed, the stone being so big, that it could not be extracted. He bore this affliction with great constancy and resolution till his death, which happened in October 1690.

Borrichius
de vita sua,
inserted in
vol. ii. of
Deliciarum
Poëtarum
Danorum.
Leyden,
1693.

[A] The most remarkable of which are as follow:

1. "Cabala characteralis."
2. "Disputatio de artis poetice natura."
3. "Dissertationes academicæ."
4. "Parnassus in nuce."
5. "Dissertatio de ortu et progressu chemiæ."
6. "Hermetis, Ægyptiorum ac chemicorum sapientia ab Hermanni Conringii animadversionibus vindicata."

7. "Cogitationes de variis Latinæ linguæ ætatibus."
8. "Conspéctus scriptorum chemicorum illustriorum."
9. "Brevis conspéctus scriptorum Latinæ linguæ præstantiorum."
10. "De antiqua urbis Romæ facie dissertatio."
11. "Tractatus de usu plantarum indigenarum in medicina."

The titles of the rest of his performances may be seen in John Mollerus's Spicileg. Hypomnematum de scriptis Danorum, p. 36.

BOS (JOHN BAPTIST DU), a celebrated member of the French academy, was born at Beauvais in the year 1670; and descended from wealthy and reputable parents, his father Claude du Bos being a merchant, and a considerable magistrate

trate in town. John Baptift was fent to Paris to finifh his ftudies, and was admitted a batchelor of the Sorbonne in 1691. In 1695, he was made one of the committee for foreign affairs under Mr. Torcy, and was afterwards charged with fome important tranfactions in Germany, Italy, England, and Holland. At his return to Paris, he was handsomely preferred, made an abbé, and had a confiderable penfion fettled on him. He was chofen perpetual fecretary of the French academy; and in this fituation he died at Paris, upon the 23d of March 1742. His principal works are, 1. "Critical Reflections upon Poetry and Painting:" the beft edition of which valuable and elegant work is that of Paris, 1740, in three volumes, 12mo. 2. "A critical hiftory of the eftablifhment of the French monarchy among the Gauls:" the beft edition 1743, in two volumes 4to. and four 12mo. 3. "The Interests of England ill understood in the prefent war:" printed in 1704. 4. "The History of the four Gordians, confirmed and illuftrated by medals." 5. "The History of the league of Cambray, formed in 1708, againft the Republic of Venice:" the beft edition 1728, in two volumes, 12mo.

BOSSU (RENE LE), born at Paris March the 16th, 1631. He began his ftudies at Nanterre, where he difcovered an early tafte for polite literature, and foon made furprizing progrefs in all the valuable parts of learning. In 1649, he left Nanterre, was admitted a canon regular in the abbey of St. Genevieve, and after a year's probation took the habit in this abbey. Here he applied to philofophy and divinity, in which he made great proficiency, and took upon him priefts orders in 1657; but, either from inclination, or in obedience to his fuperiors, he refumed the belles lettres, and taught polite literature in feveral religious houfes. After twelve years, being tired of the fatigue of fuch an employment, he gave it up, with a refolution to lead a quiet and retired life. Here he publifhed his "Parallel, or comparifon betwixt the principles of Aristotle's natural philofophy, and thofe of Descartes [A]." His intention in this piece was not to fhew the oppofition betwixt thefe two philofophers, but rather to make them agree, and to prove that they do not differ fo much as is generally thought; yet this production of his was but indifferently received, either becaufe thefe two phi-

Niceron,
tom. vi. p. 70.

[A] It is intituled, "Parallèle des principes de la phyfique d'Aristote et de celle de Rene Descartes. Paris, 1674."

lofophers

Philosophers differ too widely to be reconciled, or because Bossu had not made himself sufficiently acquainted with their opinions. The next treatise he published was that on epic poetry [B], which gained him great reputation : Boileau says it is one of the best compositions on this subject that ever appeared in the French language. Bossu having met with a piece wrote by St. Solin against this gentleman, he wrote a confutation of it, for which favour Boileau was extremely grateful ; and it produced an intimate friendship betwixt them, which continued till our author's death, in March, 1680. He left a vast number of manuscript volumes, which are kept in the abbey of St. John de Chartres.

F. Courayer,
Mem. tou-
chant le P.
le Bossu,
p. 29.

Ibid.

[B] It is intituled, " Traité du poëne epique par le R. P. le Bossu chanoine regulier de Sainte Genevieve." The first edition was published at Paris in 1675. This work has gone through several editions. There was one printed at the Hague in

1714, which F. Le Courayer had the care of: he has prefixed a discourse to the abbé de Morfan, containing an account of the treatise, and some encomiums upon it ; and he has also given some memoirs concerning Bossu's life,

BOSSUET (JAMES), bishop of Meaux, born at Dijon the 27th of September 1627. He received the first rudiments of his education there, and in 1642 was sent to Paris to finish his studies at the college of Navarre. In 1652, he received the degree of doctor of divinity, and soon after went to Metz, where he was made a canon. Whilst he resided here, he applied himself chiefly to the study of the holy Scripture, and the reading of the fathers, especially St. Augustin. In a little time he became a celebrated preacher, and was invited to Paris, where he had for his hearers many of the most learned men of his time, and several persons of the first rank at court. In 1669, he was created bishop of Condom, and the same month was appointed preceptor to the dauphin ; upon which occasion, and the applause he gained in the discharge of it, Pope Innocent XI. congratulated him in a very polite letter. When he had almost finished the education of this prince, he addressed to him his " Discours sur l'Histoire Universelle," which was published in 1681. About a year after he was made preceptor he gave up his bishopric, because he could not reside in his diocese, on account of his engagement at court. In 1680, the king appointed him first almoner to the dauphins, and the year after gave him the bishopric of Meaux. In 1697 he was made counsellor of state, and the year following first almoner to the dukes of Burgundy. Nor did the learned world ho-

nour him less than the court; for he had been admitted a member of the French academy; and in 1695, at the desire of the royal college of Navarre, of which he was a member, the king constituted him their superior.

The writings of Bossuet had gained him no less fame than his sermons. From the year 1655, he had entered the list against the Protestants; the most famous piece he wrote against them was his "Refutation du Catechisme de Paul Ferri." In 1671, he wrote another, intitled, "L'exposition de la doctrine de l'église Catholique sur les matieres de controverse." This had the approbation of the bishops of France, as well as of the prelates and cardinals of Rome. Innocent XI. wrote him two letters on the subject, and the work was translated into most of the European languages: M. l'Abbé Montaign was the author of the English translation. He brought back several to the Romish church who had embraced the Protestant religion; and it was for the benefit of such, that in 1682 he published his "Traité de la communion sous les deux especes," and his "Lettre pastorale aux nouveaux catholiques." In 1686, he published his "Histoire des Eglises Protestantes," for which, as well as several other of his writings, he was attacked by Mess. Jurieu, Burnet, Basnage, and several other Protestant ministers. He always distinguished himself as a zealous advocate for the Catholic religion; and so great was his desire to bring about a re-union of the Protestants with the church of Rome, that for this purpose he voluntarily offered to travel into foreign countries. He formed several schemes for this purpose, which were approved of by the church of Rome, and might perhaps have had some success, had not the succeeding wars prevented his putting them in execution. His writings in regard to the disputes with the Protestants, and against Quietism, make several volumes.

There are extant of his several very celebrated funeral orations, particularly those on the queen-mother of France in 1667, on the queen of England 1669, on the Dauphiness 1670, on the queen of France 1683, on the princess Palatine 1685, on chancellor Le Tellier 1686, on the prince de Conde Lewis de Bourbon 1687. Nor, amidst all the great affairs in which he was employed, did he neglect the duty of his diocese. The "Statuts Synodaux," which he published in 1691, and several other of his pieces, shew how attentive he was to maintain regularity of discipline; and this he did with so much affability and discretion, as rendered him universally loved and respected. After having spent a life in the

service of the church, he died at Paris April 12, 1704, and was buried at Meaux; where his funeral was honoured with the presence of many prelates his friends, and an oration pronounced in his praise by father de la Rue the Jesuit. The same honour was likewise paid to his memory at Paris, in the college of Navarre, where cardinal Noailles performed the pontifical ceremonies, and the funeral oration was spoken by a doctor of the house. Nor was Rome silent in his praise; for an eulogium was spoken to his memory, and, what was unusual, it was delivered in the Italian tongue, at the college de Propaganda fide, by the chevalier Maffei, in presence of several cardinals, prelates, and other persons of the first rank. It was afterwards printed, and dedicated to his illustrious pupil the dauphin.

He left many works besides what we have mentioned, an exact list of which may be seen in the "Journal des Savans" of the 18th of September 1704, and in the "Memoires de "Trevoux" for the month of November of the same year.

BOTT (THOMAS), an English clergyman of ingenuity Biog. Brit. and learning, was descended from an ancient family in 2d edit. Staffordshire, and born at Derby, where his father was a mercer, in 1688. His grandfather had been a major on the Parliament side in the civil wars: his father had diminished a considerable paternal estate by gaming; but his mother, being a notable woman, contrived to give a good education to six children. Thomas, the youngest, acquired his grammatical learning at Derby; had his education among the dissenters; and was appointed to preach to a Presbyterian congregation at Spalding in Lincolnshire. Not liking this mode of life, he removed to London, at the end of queen Anne's reign, with a view of preparing himself for physic; but changing his measures again, he took orders in the church of England, soon after the accession of George I. and was presented to the rectory of Winburg in Norfolk. About 1725, he was presented to the benefice of Reymerston; in 1734, to the rectory of Spixworth; and, in 1747, to the rectory of Edgefield: all in Norfolk. About 1750, his mental powers began to decline; and, at Christmas 1752, he ceased to appear in the pulpit. He read henceforward only for amusement; and the last book perused by him was the "Bachelor of Salamanca." He died at Norwich, whither he had removed in 1753 with his family, Sept. 23, 1754; leaving a wife, whom he married in 1739; and also a son, Edmund Bott, esq. now of Christ Church in Hampshire,

who is a fellow of the Antiquarian Society, and who published, in 1771, "A Collection of Cases relating to the " Poor Laws."

Mr. Bott's publications were, 1. "The Peace and Happiness of this world, the immediate design of Christianity, on Luke ix. 56." a pamphlet in 8vo. 1724. 2. "A second tract in defence of this, 1730," 8vo. 3. "The principal and peculiar notion of a late book, intituled, " 'The Religion of Nature delineated,' considered and refuted, 1725." This was against "Wollaston's notion of Moral Obligation." 4. "A Visitation Sermon, preached at Norwich, April 30, 1730." 5. "A 30th of January Sermon, preached at Norwich, and printed at the request of the Mayor, &c." 6. "Remarks upon Butler's 6th chapter of the Analogy of Religion, &c. concerning Necessity, 1730." 7. "Answer to the first volume of Warburton's Divine Legation of Moses."

Among other learned acquaintance of Mr. Bott's was Dr. Samuel Clarke, of whom he relates, that he was not only of a cheerful, but of a playful disposition. Once, when Mr. Bott called upon him, he found him swimming upon a table. At another time, when several of them were amusing themselves with diverting tricks, Dr. Clarke, looking out of the window, and seeing a grave blockhead approaching, called out, "Boys, boys, be wise; here comes a fool." We have heard the like of Dr. Clarke from other quarters.

BOUCHARDON (EDMUND), a French sculptor, was the son of a sculptor and architect, and born at Chaumont in Bassigni, 1698. He was drawn by an irresistible passion for these two arts, but confined himself at length to the former. After having passed some time at Paris under the younger Couffou, and carried the prize at the academy in 1722, he was sent to Rome at the king's expence. Upon his return from Italy, where his talents had been greatly perfected, he adorned Paris with his works: a list of them may be seen in a life of him, published in 1762, 12mo. by the count de Caylus. In 1744, he obtained a place in the academy; and, two years after, a professorship. He died, in 1762, a loss to arts, and much lamented; for he is described as a man of a fine, exalted, disinterested spirit, and of most amiable manners. Music was his object, in the hours of recreation, and his talents in this way were very considerable.

BOUCHER

BOUCHER (JOHN), one of those preachers of the gospel, who, to their shame, have disgraced it, by applying it to the purposes of faction, and to inflame men to war, instead of persuading them to peace. He was a doctor of the Sorbonne, and curate of St. Bennet at Paris ; and, in the time of the league, was a most seditious and furious agent among the rebels. Their first assembly was held in his apartment, in the college of Fortet, in the year 1585. It was he, who, by ordering the alarm-bell to be rung in his church on the 2d of September 1587, contributed more than any body else to a commotion of the people ; the consequences of which were so ignominious to Henry III. The success of that day made him more insolent ; and the next he preached violently against the person of the king, and against his counsellors. He did more than preach, he wrote ; and published among other things a discourse on the justice of deposing Henry III. Hear what the excellent Thuanus says of this most infamous satire ; for such it was most certainly. “ A more flagitious thing Hist. Lib.
 “ than this had not appeared in all that time of exorbitant xcv.
 “ licentiousness. There the most impudent brawler, *rabula impudentissimus*, had in a reproachful manner aspersed
 “ the king with many abominable and shocking things :
 “ for which, as in his account, he was justly excluded
 “ from the communion of the church, so he concluded he
 “ had likewise lost all right to the kingdom, was lawfully
 “ deposed, and at last slain by the just judgement and impulse
 “ of God.”

After the death of that prince he was still more impudent, because he could then screen himself under a pretence that the successor was actually and notoriously an Huguenot. The pretence failed him, to his great grief no doubt, when Henry IV. professed himself a Roman Catholic : nevertheless, that he might not want an object for his factious and mutinous spirit, he persisted in his opinion ; and published nine sermons to prove, that the abjuration of the Bearnois, so he insolently called Henry from his being born in Bearn, was but a feint, and that his absolution was void. His sermons and libels were burnt, when the Parisians submitted to Henry ; but he continued in the party of the Leaguers, and retired into the Netherlands with the Spanish garrison, which had been at Paris during the league. They marched out upon the 22d of March 1594. Boucher obtained a canonry at Tournay, and died dean of the chapter of that city fifty years after ; “ but very much altered in his humour,” says Mezeray, “ being as zealous a Frenchman among foreigners, as

Abreg.
Chronol. ad
ann. 1594.

“ he had been a furious Spaniard in France.” This was but natural and consistent; for, provided there was any thing to exercise a restless and turbulent spirit, what signified it to Boucher what it was? “ When one considers,” says Mr. Bayle, “ that the Spaniards not only gave a retreat, but also “ a canonry, to such a man as Boucher; nay, and, what “ was doing him the greatest honour, suffered him to pronounce at Tournay the funeral oration of Philip II. one “ cannot forbear saying, that in this world all things are sacrificed to policy and interest, and that good, bad, right, “ wrong, just, unjust, &c. are nothing but mere names, “ without a meaning.”

Baillet,
Jugemens
des Savans,
Tom. xi.
p. 661.

BOUHOURS (DOMINICK), a celebrated French critic, was born at Paris, 1628; and has by some been considered as a proper person to succeed Malherbe, who died about that time. He was entered into the society of Jesuits at sixteen, and appointed to read lectures upon polite literature in the college of Clermont at Paris, where he had studied; but he was so incessantly attacked with the head-ach, that he could not pursue the destined task. He afterwards undertook the education of two sons of the duke of Longueville, which he discharged with great applause. The duke had such a regard for him, that he would needs die in his arms; and the “ Account of the pious and Christian death” of this great personage was the first work which Bouhours gave the public. He was sent to Dunkirk to the Popish refugees from England; and, in the midst of his missionary occupations, found time to compose and publish books. Among these were “ Entretiens d'Ariste & d'Eugene,” or, “ Dialogues “ between Aristus and Eugenius;” a work of a critical nature, and concerning the French language. His book was printed no less than five times at Paris, twice at Grenoble, at Lyons, at Brussels, at Amsterdam, at Leyden, &c. and embroiled him with a great number of censors, with Menage in particular, who, however, lived in friendship with our author before and after. There is a passage in this work, which gave great offence in Germany; and that is, where he makes it a question, whether “ a sermon could be a *bel esprit*?” The fame of it, however, and the pleasure he took in reading it, recommended Bouhours so effectually to the celebrated minister Colbert, that he trusted him with the education of his son, the marquis of Segnelai. He wrote afterwards several other works in French; the chief of which are, 1. “ Remarks and doubts upon the French language.” 2. “ Dialogues

2. "Dialogues upon the art of thinking well in works of genius." 3. "The life of St. Ignatius." 4. "The life of St. Francis Xavier, apostle of the Indies and Japan." This last work was translated into English by Mr. Dryden, and published at London in 1688, with a dedication prefixed to king James the Second's queen. To the above may be added, "Ingenious thoughts of the ancients and moderns; Ingenious thoughts of the fathers of the church; Translations of many books of devotion; and at last of the New Testament itself."

The "Remarks and doubts upon the French language" has been reckoned one of the most considerable of our author's works; and may be read with great advantage by those who would perfect themselves in that tongue. Menage, in his "Observations upon the French language," has given his approbation of it in the following passage: "The book of Doubts," says he, "is written with great elegance, and contains many fine observations. And, as Aristotle has said, that reasonable doubt is the beginning of all real knowledge, so we may say also, that the man, who doubts so reasonably as the author of this book, is himself very capable of deciding. For this reason perhaps it is, that, forgetting the title of his work, he decides oftener than at first he proposed." Bouhours was the author of another work, which we have not mentioned above; and that is, "The art of pleasing in conversation," printed at Paris in 1688. M. de la Crose, who wrote the eleventh volume of the *Bibliothèque Universelle*, has given an account of it, which he begins with this eulogium upon the author. "A very little skill," says he, "in style and manner will enable a reader to discover the author of this work. He will see at once the fine, the ingenious, and delicate turn, the elegance and politeness of father Bouhours. Add to this the manner of writing in dialogue, the custom of quoting himself, the collecting strokes of wit, the little agreeable relations interspersed, and a certain mixture of gallantry and morality, which is altogether peculiar to this Jesuit. This work is inferior to nothing we have seen of father Bouhours. He treats, in twenty dialogues, with an air of gaiety, of every thing which can find a way into conversation; and, though he avoids being systematical, yet he gives his reader to understand, that there is no subject whatever, either of divinity, philosophy, law, or physic, &c. but may be introduced into conversation, provided it be done with ease, politeness,

“ nefs, and in a manner free from pedantry and affectation.”

He died at Paris, in the college of Clermont, upon the 27th of May 1702; after a life spent, says Moreri, under such constant and violent fits of the head-ach, that he had but few intervals of perfect ease.

BOULAI (CÆSAR EGASSE DU), register and historiographer of the university of Paris, was professor of rhetoric many years in the college of Navarre. He published a treatise of rhetoric, intituled, “*Speculum Eloquentiæ*,” which was valued. His “*Thesaurus Antiquitatum Romanarum*” came out in folio at Paris, 1650. Several law cases of his composing have been published, relating to the differences which arose concerning the election of the officers of the university, and such like matters. These works shew his zeal for letters, and the great knowledge he had of the usages and customs of that university. But the work, for which he ought chiefly to be remembered, is, “*The history of the university of Paris*,” which he published in six volumes folio. The first part of it appeared in 1665, but it seems was disapproved; for we find “*A Censure of the theological faculty at Paris*,” published upon it in 1667, which was answered by du Boulai the same year. The impression of it was stopped for some time; but the commissioners appointed by the king to examine what was already printed, and the author’s design, reported, that nothing could reasonably hinder the impression from being continued. “*The reasons*,” says Mr. Baillet, “*for censuring that great work, seem to diminish by degrees; and all of them, perhaps, may vanish at last. And then the public, notwithstanding the endeavours that have been used to the contrary, may have a just value for a work, which is indeed a mixture of good and bad things; but it is otherwise very useful, to give information of the actions and writings of the learned men of France, and even of those foreigners who have appeared in that first university of the kingdom. And indeed they begin to say now that it is a good book, generally speaking; and that it contains many material pieces, which it would be difficult to find elsewhere so well collected.*” Du Boulai died upon the 16th of October 1678. He was born in the village of St Ellier, in the Lower Maine; but we do not find in what year.

Baillet,
Jugemens
des Savans,
Tom. xi.
p. 96.
Paris, 1722.

BOULAINVILLIERS (HENRY DE), lord of St. Saife, and an eminent French writer, was descended from a very ancient and noble family, and born at St. Saife in 1658. His education was among the fathers of the oratory; where he discovered from his infancy those uncommon abilities for which he was afterwards distinguished. He applied himself principally to the most useful of all studies, the study of history; and his performances in this way are numerous and considerable. He was the author of "A history of the Arabians;" "Fourteen letters upon the ancient parliaments of France;" "A History of France to the reign of Charles VIII.;" "The state of France, with historical memoirs concerning the ancient government of that monarchy to the time of Hugh Capet;" "written," says Montesquieu, "with a simplicity and honest freedom, worthy of that ancient noblesse from which their author was descended." "He was," says Voltaire, "the most learned man of the kingdom in history, and the most capable of writing that of France, if he had not been too systematical." He died at Paris in 1722, and after his death was published his "Life of Mahomet," which has made him pass for no very good believer. He is supposed to have meant ill to Revelation in this work, which is looked upon rather as an apology for Mahomet, than a life of him; and from this motive he is thought to have defended that impostor farther, and to have placed him in a more advantageous light, than any historical testimonies can justify. It is very certain, that both Mahomet and his religion have been shamefully abused and misrepresented by the greater part of those who have written about them; and it is well known, that the learned Adrianus Relandus, who never was suspected of any disaffection to Christianity, wrote his book "De religione Mohammedica," to vindicate them from such injurious misrepresentations. Why might not the same love of truth, and desire to render unto every man his due, move our author to undertake the same task? It is to be observed, that this life of Mahomet is not entirely finished by Boulainvilliers; who, as we learn from an advertisement prefixed to the Amsterdam edition of 1730, 8vo, died while he was employing himself upon the last years of it. A short and general account of it, however, was continued by another hand, and makes about a sixth part of the whole.

Dict. Histo-
rique Por-
tatif, par
L'advocat.

Besides those which we have mentioned, he wrote several other works, "in which," says the author from whom I have extracted this short account, "one cannot observe,
" without

“ without astonishment, that the same person, who calls into question the most incontestable dogmas of religion, should
 Dict. Histo. “ blindly believe in the reveries of judicial astrology.” But
 rique, &c. he should have remembered, that this was far from being a singularity in Boulainvilliers, if it was true, which we do not presume to say; for that the great cardinals Richelieu and Mazarine, and a thousand others at that time in France, who had not a jot more religion than they, were yet all of them subject to the same delusion.

BOULANGER (NICHOLAS-ANTHONY), a very singular Frenchman, was born at Paris in 1722, and died there in 1759, aged only 37. During his education, he is said to have come out of the college of Beauvais almost as ignorant as he entered into it; but, struggling hard against his unaptness to learn, he at length overcame it. At seventeen, he began to study mathematics and architecture; and, in three or four years made such a progress, as to be useful to the Baron of Thiers, whom he accompanied to the army, in quality of engineer. Afterwards he had the supervision of the highways and bridges; and he executed several public works in Champagne, Burgundy, and Lorrain. The author from whom I extract this account of him writes, that in this province a terrible spirit discovered itself in him, which he himself did not suspect before; and this was, it seems, the spirit of “ thinking philosophically.” In cutting through mountains, directing and changing the courses of rivers, and in breaking up and turning over the strata of the earth, he saw a multitude of different substances, which (he thought) evinced the great antiquity of it, and a long series of revolutions which it must have undergone. From the revolutions in the globe, he passed to the changes that must have happened in the manners of men, in societies, in governments, in religion; and he formed many conjectures upon all these. To be farther satisfied, he wanted to know what, in the history of ages, had been said upon these particulars; and, that he might be informed from the fountain-head, he learned first Latin, and then Greek. Not yet content, he plunged into Hebrew, Syriac, Chaldaic, and Arabic: and acquired, says my author, so immense an erudition, that, if he had lived, he would have been one of the most learned men in Europe: but death, as we have observed, prematurely took him off.

His works are, 1. “ *Traité du Despotisme Oriental*,” in two vols. 12mo.; a very bold work, but not so bold and licentious,

cious as, 2. "*L'Antiquité dévoilée*," in three vols. 12mo. This was posthumous. There is, 3. another work, intitled, "*Le Christianisme démasqué*," in 8vo. But it is not certain that he was the author of this. 4. He furnished to the "*Encyclopedie*" the articles "*Déluge*, *Corvée*, and *Société*." 5. He left behind him in MS. a Dictionary, which may be regarded as a concordance in ancient and modern languages. This man is said to have been of a sweet, calm, and engaging temper; which, however, it is very difficult to reconcile with the dark, impetuous, ardent spirit, that runs through his writings.

BOULTER (HUGH), D. D. born in or near London, of Biogr. Brit. reputable and wealthy parents, was educated at Merchant Taylors school; and, before the Revolution, was thence admitted a commoner of Christ-Church in Oxford. Some time after he was chosen a demy of Magdalen College, at the same election with Addison and Dr. Wilcox. From the merit and learning of the persons elected, this was commonly called by Dr. Hough, president of the college, "*the Golden Election*." He afterwards became fellow of the same college, in which station he continued in the university till he was invited to London by Sir Charles Hedges, principal secretary of state, in 1700, who made him his chaplain, and recommended him to Tenison, archbishop of Canterbury; but his first preferments were owing to the Earl of Sunderland, by whose interest and influence he was promoted to the parsonage of St. Olave in Southwark, and the archdeaconry of Surry. Here he continued discharging very faithfully and diligently every part of his pastoral office, till he was recommended to attend George I. as his chaplain, when he went to Hanover in 1719. He had the honour to teach prince Frederick the English language; and by his conduct he so won the king's favour, that he promoted him to the deanery of Christ Church, and the bishoprick of Bristol in the same year.

As he was visiting his diocese five years afterwards, he received a letter from the secretary of state, acquainting him, that his majesty had nominated him to the archbishoprick of Armagh, and primacy of Ireland. This honour he would gladly have declined, and desired the secretary to use his good offices with his majesty to excuse him from accepting it: Ireland happened to be at this juncture in a great flame, occasioned by Wood's ruinous project; and the ministry thought the bishop would greatly contribute to quench it by his judgement, moderation, and address. The king therefore laid

laid his absolute commands upon him, to which he submitted but with some reluctance. As soon as he had taken possession of the primacy, he began to consider that country, in which his lot was cast for life, as his own; and to promote its true interest with the greatest zeal and assiduity. He often said, "he would do all the good to Ireland he could, though they did not suffer him to do all he would." The scarcity of silver coin in Ireland was excessively great, occasioned by reducing the value of gold coin in England, and the balance of trade, which lay against them. To remedy this inconvenience, the primate supported a scheme at the council table, to bring gold and silver nearer to a par in value, by lowering that of the former, which was carried into execution. The populace, encouraged by some dealers in exchange, who were the only losers by the alteration, grew clamorous, and laid the ruin of their country (as they called it) at the primate's door. But, conscious of his own integrity, he despised the foolish noise: experience evinced the utility of the project; the people in a short time recovered their senses; and he soon rose to the greatest height of popularity.

In June 1742, he made a visit to his native country, died in London the September following, and was buried in Westminster abbey. His deportment was grave, his aspect venerable, his temper meek and humble, and hardly to be ruffled by the most trying provocations. He was an undissembled patron of liberty, both civil and religious; his benevolence and charity were such as will be the admiration and blessing of the present times, and of posterity. His learning was universal, yet he left no remains of it to the public, except some occasional sermons, and charges to his clergy. We shall therefore give no catalogue of his literary, but an imperfect one of his charitable works, which are certainly more worthy both of honour and imitation.

In 1729, there was a great scarcity; the poor were reduced to a miserable condition, and the nation was threatened with famine and pestilence. The primate distributed vast quantities of grain through several parts of the kingdom; directed all the vagrant poor that crowded the streets of Dublin, to be received into the poor house, and there maintained them at his private expence, until the following harvest brought relief. In the latter end of 1740, and the beginning of 1741, Ireland was again afflicted with a great scarcity; and the prelate's charity was again extended, though with more regularity than before. The poor were fed in the work-house

twice

twice every day, according to tickets given out by persons entrusted, the number of which amounted to 732,314: and it appeared that 2500 souls were fed there every morning and evening, mostly at the primate's expence.

When the scheme for opening a navigation by a 'canal from Lough-Neagh to Newry was proposed in parliament in 1729, the primate patronized it with all his interest; and when the bill was passed, and the work set about, was very instrumental in carrying it on with effect. One part of the design was to bring coals from thence to Dublin, and the coal mines were in the fee-lands of Armagh, which were then leased out to a tenant. The primate, fearing the lessee might be exorbitant in his demands, purchased the lease at a great expence, in order to accommodate the public. He also gave timber out of his woods to carry on the work; and often advanced his own money, without interest, for the same purpose. He gave and settled a competent stipend on an assistant curate at Drogheda, a large and populous town in his diocese; where the cure was too burthensome for one clergyman, and the revenues of the church were not sufficient to maintain two. He maintained several sons of his poor clergy at the university. He erected and endowed hospitals, both at Drogheda and Armagh, for the reception of clergymen's widows; and settled a fund for putting out their children apprentices. He built a stately market-house at Armagh, at the expence of above 800*l*. He subscribed 50*l*. per ann. to Dr. Stevens's hospital in Dublin, for the maintenance and cure of the poor; and furnished one of the wards for the reception of patients at a considerable expence. His charities, for augmenting small livings, and buying of glebes, amounted to upwards of 30,000*l*. besides what he devised by his will for the like purposes in England. He was the main instrument of obtaining a royal charter for the "incorporated society for promoting English Protestant schools in Ireland," of which he was vice-president and treasurer. He paid all the fees for passing the charter, out of his own purse; subscribed 23*l*. per ann. and afterwards paid upwards of 400*l*. towards the building of a working-school, on the lands of Santry, near Dublin. Besides this, the society were often obliged to him for their necessary support, who, to his annual and occasional benefactions, frequently added that of being their constant resource in all emergencies, by answering the draughts made on him as treasurer, when he had no cash of the society in his hands, which amounted to considerable sums. These are a part, and only a part, of the primate's public charities.

BOURDELOT (JOHN), a learned French critic, who has distinguished himself in the republic of letters, by writing notes upon Lucian, Petronius, and Heliodorus. He lived at the end of the sixteenth, and in the beginning of the seventeenth century; was of a good family of Sens, and educated with great care. He applied himself to the study of the belles lettres and of the learned languages; and Baillet tells us, that he passed for a great connoisseur in the Oriental tongues, and in the knowledge of manuscripts. These pursuits did not hinder him from being consummate in the law. He exercised the office of advocate to the parliament of Paris in 1627, when Mary of Medicis, hearing of his uncommon merit, made him master of the requests. He died suddenly at Paris in 1638. His notes and emendations upon Lucian were published at Paris, with that author, in folio, 1615; Heliodorus, with his notes, in 1619, 8vo.; and his notes on Petronius were printed with that author at Amsterdam in 1663, 12mo. Fabricius calls his notes on Lucian short and learned, and speaks of Bourdelot as then a young man, *adhuc juvenis*. Besides these, he wrote, as Moreri tells us, an "Universal History," "Commentaries on Juvenal," "A Treatise on the Etymology of French Words," and many other works, which were never published.

Bibl. Græc.
vol. iii.

There was also Abbé Bourdelot, his sister's son, who changed his name from Peter Michon to oblige his uncle; and whom he took under his protection, and educated as his own son. He was a very celebrated physician at Paris, who gained great reputation by a treatise upon the Viper, and several other works. He died there Feb. 9, 1685, aged 76.

BOURDON (SEBASTIAN), an eminent French painter, born at Montpellier in 1610, had a genius so fiery, that it would not let him reflect sufficiently, nor study the essentials of his art so much, as was necessary to render him perfect in it. He was seven years in Rome, but obliged to leave it before he had finished his studies, on account of a quarrel. However, he acquired so much reputation by his works, both in landscape and history, that, upon his return to France, he had the honour of being the first who was made rector of the royal academy of painting and sculpture at Paris. The fine arts being interrupted by the civil wars in France, he travelled to Sweden, where he stayed two years. He was very well esteemed, and nobly presented, by that great patroness of
arts

arts and sciences, queen Christina, whose portrait he made. He succeeded better in his landscapes, than in his history-painting. His pieces are seldom finished; and those that are so, are not always the finest. He once laid a wager with a friend, that he painted twelve heads after the life, and as big as the life, in one day. He won it; and these heads are said to be not the worst things he ever did. He drew a vast number of pictures. His most considerable pieces are, "The Gallery of M. de Bretonvilliers," in the isle of Notre-Dame; and "The seven Works of Mercy," which he etched by himself. But the most esteemed of all his performances is, "The Martyrdom of St. Peter," drawn for the church of Notre-Dame: It is kept as one of the choicest rarities of that cathedral. Bourdon was a Calvinist; much valued and respected, however, in a Popish country, because his life and manners were good. He died in 1673, aged 54.

BOURIGNON (ANTOINETTE), a famous enthusiastic of the female sex was born Jan. 13, 1616, at Lisse in Flanders. She came into the world so very deformed, that a consultation was held in the family some days about stifling her as a monstrous birth. But if she sunk almost beneath humanity in her exterior, her interior seems to have been raised as much above it. For, at four years of age, she not only took notice that the people of Lisse did not live up to the principles of Christianity which they professed, but was thereby disturbed so much, as to desire a removal into some more Christian country. Her progress was suitable to this beginning. Her parents lived a little unhappily together, Mr. Bourignon using his spouse with too much severity, especially in his passion: upon which occasions, Antoinette endeavoured to soften him by her infant embraces, which had some little effect; but the mother's unhappiness gave the daughter an utter aversion to matrimony. This falling upon a temper strongly tinged with enthusiasm, she grew a perfect devotee to virginity, and became to immaculately chaste, that, if her own word may be taken, she never had, in all her life, not even by temptation or surprise, the least thought unworthy of the purity of the virgin state: nay, she possessed the gift of chastity in so abundant a manner, that it overflowed upon those that were with her; her presence and her conversation shed an ardour of continence, which created an

Bayle's
Dict. art.
BOURIGNON.

insensibility

insensibility to the pleasures of the flesh [A]. She felt a peculiar relish in thus growing free from sense, and in that state of exaltation soon began to fancy herself united to her Creator.

Her father, however, had no notion of these abstractions; he considered her as a meer woman, and, having found an agreeable match, promised her in marriage to a Frenchman. Easter-day, 1636, was fixed for the nuptials; but, to avoid the execution, the young lady fled, under the disguise of a hermit, but was stopped at Blacon, a village of Hainault, on suspicion of her sex. It was an officer of horse quartered in the village who seized her; who observed something extraordinary in her, and mentioning her to the archbishop of Cambray, that prelate came to examine her, and sent her home. But being pressed again with proposals of matrimony, she ran away once more; and, going to the archbishop, obtained his licence to set up a small society in the country, with some other maidens of her taste and temper. That licence however was soon retracted, and Antoinette obliged to withdraw into the country of Liege; whence she returned to Lisle, and passed many years there privately in devotion and great simplicity. When her patrimonial estate fell to her, she resolved at first to renounce it; but, changing her mind, she took possession of it [B]; and as she was satisfied with a few conveniences, she made little expence; and bestowing no charities, her fortune increased apace.

This being observed by one John de Saulieu, the son of a peasant, he resolved to make his court to her; and, getting admittance under the character of a prophet, insinuated himself into the lady's favour by devout acts and discourses of the most refined spirituality. At length he declared his passion, modestly enough at first, and was easily checked; but finding her intractable, he grew rougher at last, and so info-

[A] This has been called a penetrative virginity; thus the Virgin Mary is said to have a penetrative virginity, which made those that beheld her, notwithstanding her beauty, to have no sentiments but such as were consistent with chastity. *Pierre Garneset's Elucidationes sacræ, &c. apud Thomastum in schediasmate historico, p. 645.* It is true, madam Bourignon had no beauty to weaken the force of her penetrative virginity; but then it is equally true, that this faculty in her had not always its proper effect.

[B] For this assumption she gave three reasons: first, that it might not come into the hands of those who had no right to it; secondly, of those who would have made an ill use of it; thirdly, God shewed her that she should have occasion for it to his glory. And as to charity, she says, the deserving poor are not to be met with in this world. *Vie Exterieur de M. le Bourignon.* Her patrimony must have been something considerable, since she speaks of several maid servants in her house.

lent as to threaten to murder her if she would not comply. Upon this she had recourse to the provost, who sent two men to guard her house; and in revenge Saulieu gave out, that she had promised him marriage, and even bedded with him. But, in conclusion, they were reconciled; he retracted his slanders, and addressed himself to a young devotee at Ghent, whom he found more tractable [c]. However, this did not free her from other amorous vexations.

The parson's nephew of St. Andrew's parish near Lisse fell in love with her; and as her house stood in the neighbourhood, he frequently environed it, in order to force an entrance. Our recluse threatened to quit her post, if she was not delivered from this troublesome suitor. The uncle drove him from his house: upon which he grew desperate, and sometimes discharged a musquet through the nun's chamber, giving out that she was his espoused wife. This made a noise in the city; the devotees were offended, and threatened to affront Bourignon, if they met her in the streets. At length she was relieved by the preachers, who published from their pulpits, that the report of the marriage was a scandalous falsehood.

Some time afterwards she quitted her house, and put herself as governess at the head of an hospital, where she locked herself up in the cloyster in 1658, having taken the order and habit of St. Austin. But here again, by a very singular fate, she fell into fresh trouble. Her hospital was found to be infected with sorcery so much, that even all the little girls in it had an engagement with the devil. This gave room to suspect the governess; who was accordingly taken up by the magistrates of Lisse, and examined: but nothing could be proved against her. However, to avoid further prosecutions, she thought fit to decamp, and fled to Ghent in 1662: where she no sooner was, than God, it seems, revealed great secrets to her.

Be that as it will, it is certain, that about this time she acquired a friend at Amsterdam, who proved always faithful to her as long as he lived, and left her a good estate at his death: his name was Mr. de Lort: he was one of the fathers of the oratory, and their superior at Mechlin, and was

[c] Madam Bourignon herself tells us, that Saulieu, seeing he could not obtain her in marriage, either by love or by force, accosted one of her devotees, who was also a mirror of perfection, and got her with child; but would not marry her, till after a great many intreaties and submissions from the girl; and then he made her an honest woman, a little before she was brought to-bed. *Vie exterieure de M. le Bourignon*, p. 194.

director also of an hospital for poor children. This profelyte was her first spiritual birth, and is said to have given her the same kind of bodily pangs and throes as a natural labour, which was the case also with her other spiritual children; and she perceived more or less of these pains, according as the truths which she had declared operated more or less strongly on their minds [D]. Whence another of her disciples, a certain archdeacon, talking with Mr. de Lort before their mother on the good and new resolution which they had taken, the latter observed, that her pains were much greater for him than for the former: the archdeacon, looking upon de Lort, who was fat and corpulent, whereas he was a little man himself, said, smiling, "It is no wonder that our mother has had a harder labour for you than for me, since you are a vast great child, whereas I am but a little one;" which made them all laugh: so that we see our Antoinette's disciples were not always lofty, but sometimes descended from the sublimity of their devotion to the innocent raillery of people of the world.

Our prophetess stayed longer than she intended at Amsterdam, where she published her piece of "The Light of the World, and some others; and finding all sorts crowd to visit her, she entertained hopes of seeing her doctrine generally embraced; but in that she was sadly deceived. For, notwithstanding her conversations with God were, as it is said, frequent there, so that she understood a great number of things by revelation, yet she composed more books there than she had followers. The truth is, her visions and revelations too plainly betrayed the visionary and enthusiastic.

We shall give one instance as a sample of the rest: In one of her extasies, she saw Adam in the same form under which he appeared before his fall, and the manner how he himself alone was capable of procreating other men, since he possessed in himself the principles of both sexes. Nay, she pretended it was told her that he had carried this singular procreative faculty so far, as to produce the human nature of Jesus Christ. The first man, says she, whom Adam brought forth without any concurrent assistance in his glorified state,

[D] This conceit was taken up by her from St. John's vision of the woman, mentioned in the Apocalypse, chap. xii. v. 1, 2. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and

"she being with child, cried, travail-
"ing in birth, and pained to be deli-
"vered." Vie continuée, p. 235. It
might have been grounded as well upon
St. Paul's address to the Galatian con-
verts, chap. iv. v. 19. *τὰ πάλαι ὡς ἔντρον*: "My little children of whom I
"travail in birth."

was chosen by God to be the throne of the divinity; the organ and instrument by which God would communicate himself externally to men. This is Christ the first born united to human nature, both God and man. Besides these, and such like extravagances, she had other forbidding qualities: her temper was morose and peevish, in which however she was not unlike other devotees: but, contrary to the generality of such persons, she was extremely avaritious and greedy of amassing riches. This quality rendered her utterly uncharitable as to the branch of almsgiving, and so implacably unforgiving to such poor peasants as had robbed her of any trifle, that she would have them prosecuted with the utmost rigour.

Her stay at Amsterdam was chiefly owing to the happiness she had in her dear de Lort: that proselyte had advanced almost all his estate to some relations, in order to drain the island of Noordstrandt in Holstein, by which means he had acquired some part of the island, together with the tithes and government of the whole. He sold an estate to Madam Bourignon, who prepared to retire thither in 1668; but she rejected the proposal of Labadie and his disciples to settle themselves there with her. It seems they had offered de Lort a large sum of money to purchase the whole island, and thereby obtained his consent to their settlement in it: this was cutting the grass under her feet; an injury which she took effectual care to prevent. Accordingly de Lort dying on the 12th of November 1669, made her his heir [E]: which inheritance however brought her into new troubles. A thousand law-suits were raised to hinder her from enjoying it: nor were her doctrine and religious principles spared on the occasion. However, she left Holland in 1671 to go into Noordstrandt.

[E] This fanatic designed Noordstrandt for the persecuted saints of God; and taking the Janfenists to be such, he drew them from all parts into the isle. He had sold them a part, giving up all the rest, with his rights and pretensions to the oratory of Mechlin, under certain conditions, which not being observed, he recovered his estate, but not without great law-suits; whereby he was imprisoned at Amsterdam, in March 1669, at the suit of the famous Janfenist Mr. St. Amour. Before he went to prison, he was severely censured by a bishop, who treated him as a

heretic, and as a man who coveted the goods of this world, to the detriment of those whom he had deceived, by selling them lands in Noordstrandt; as a man giving to drinking; suspected of having lost both faith and charity, and who had even suffered himself to be seduced by a woman of Lille, with whom he lived, to the great scandal of every one. He continued six months in prison, and came out only by accident: he went into his own island, and died of poison, in 1669, as above. *Vie continuée de M. le Bourignon*, p. 230, 231.

But stopping in her way at several places of Holstein, where she dismissed some disciples (who followed her, she found, for the sake of the loaves), she plied her pen; which, like the tongues of some females, ran like a torrent; so that she found it convenient to provide herself with a press, where she printed her books in French, Dutch, and German. Among others she answered all her adversaries, in a piece intituled, "The Testimony of Truth;" wherein she handled the ecclesiastics in a severe manner. This, as Mr. Bayle observes, was not the way to be at peace, but she wanted the first fundamental of all religion both natural and revealed; she wanted humility. Two Lutheran ministers raised the alarm against her by some books, wherein they declared, that people had been beheaded and burnt for opinions less supportable than her's. The Labbadists also wrote against her, and her press was prohibited. In this distress she retired to Hensberg in 1673, in order to get out of the storm; but she was discovered, and treated so ill by the people under the character of a forcerefs, that she was very happy in getting secretly away. They persecuted her from city to city; she was at length forced to abandon Holstein, and went to Hamburgh in 1676, as a place of more security; but her arrival had no sooner taken air, than they endeavoured to seize her. She lay hid for some days, and then went to Oestfrise, where she got protection from the baron of Latzbourg, and was made governess of an hospital.

It is observable, that all other passions have their holidays, but avarice never suffers its votaries to rest. When our devotee accepted the care of this charity, she declared that she consented to contribute her industry both to the building and to the distribution of the goods, and the inspection of the poor, but without engaging any part of her estate; for which she alleged two reasons, one, that her goods had already been dedicated to God for the use of those who sincerely sought to become true Christians; the other, that men and all human things are very inconstant. This was an admirable reason never to part with any thing, and refer all donations to her last will and testament. In that spirit, when she had distributed among these poor people certain revenues of the place annexed to this hospital by the founder, being asked if she would not contribute something of her own, she returned answer in writing, that because these poor lived like beasts, who had no souls to save, she had rather throw her goods, which were consecrated to God, into the sea, than leave the least mite there. It was on this account that she found persecutors

secutors in Oestfrise, notwithstanding the baron de Latzbourg's protection; so that she took her way to Holland in 1680, but died at Franeker, in the province of Frise, on the 30th of October the same year.

We have already mentioned the crookedness of her outward form, which probably was the reason why she would never suffer her picture to be taken: however, her constitution was so tough, that, in spite of all the fatigues and troubles of her life, she seemed to be but forty years of age, when she was above sixty; and though she was almost continually wearing her eye-sight, both by reading and writing, yet she never made use of spectacles. She was lucky enough to have the three most remarkable periods of her life, as her birth, her arriving to the rank of an author, and her death, characterised by comets; a circumstance greatly favourable to a prophet and a teacher of a new religion. The main principles of her's were pretty near the same with those of the Quietists, excluding all external divine worship, and requiring a cessation of reason, wit, and understanding, that God might spread his divine light over them, or cause it to revive in them; without which the Deity is not sufficiently known.

But besides these principles in common with the Brachmans and other enthusiasts, she held some singular notions, one of which we have already mentioned concerning Adam and Christ; and we shall here mention another, which may be well enough called the counterpart of the former, as it contains her opinion of Antichrist, whom she held to be a devil incarnate, maintaining, that it was possible for men to be born by the operation of the devil: not that the arch-fiend could do it alone without the co-operation of man; but having power over unchaste persons, when they abuse the principle of fertility, which the Scripture calls spilling the seed on the ground, the devil transports it by his diabolical interposition into his witches, where he produces wicked men entirely devoted to him, who are the true Antichrists, and the devil will incarnate himself for that purpose. Agreeably to which, considering the double reign of Antichrist, sensual and spiritual, she taught that, in the first sense, it would be the visible reign of a devil incarnate. This opinion, however, was perhaps borrowed by our prophets, notwithstanding she disclaimed all other teachers, and pretended to receive every thing immediately from God alone. It favours much of the doctrine of Incubus spirits, that a demon can make a virgin with child in her sleep, without prejudice to

her virginity, and that some persons of extraordinary merit have been produced from human seed after this manner [F].

She had more disciples in Scotland than in any other country perhaps of the world. Not only laymen, but some of their ecclesiastics embraced Bourignonism, and one of Antoinette's principal books was published, intituled, "The light of the world," in English, in 1696; to which the translator added a long preface to prove, that this maid ought at least to pass for an extraordinary prophetess. Mr. Charles Lesley, in the preface to the second edition of his "Snake in the Grass," observed the errors of this sect; and they were refuted at large by Dr. Cockburn, in a piece intituled, "Bourignonism detected, against Messieurs Poiret [G], de Lort, and the English translator of the *Lux Mundi*, who endeavoured to shew that she was inspired and had received a commission from God to reform Christianity." This was answered by the Bourignonists in "An Apology" for their leader; who has a remnant still left in some parts of North-Britain.

There is an extract of her works in the "Leipfic Acts for May 1687, and January 1688."

[F] This folly is exposed with good wit and humour by the Count de Gabalis, in his fourth "Discourse on the Secret Sciences," p. 240. edit. Paris, 1670.

[G] This author wrote "An account

" of the life and doctrine of Madam Bourignon, which is printed in the "Nouvelle de la Republique des lettres, for April 1685," art. 9, and May 1685, art. 8.

Moreti.

BOURDALOUE (Louis), justly esteemed the best preacher France ever produced, was born in Bourges, in August 1632, and entered into the society of the Jesuits in Nov. 1648. After having taught rhetoric, philosophy, and divinity, the uncommon talents which he discovered for the pulpit determined the society to set him apart for that service. The high reputation he quickly acquired, as a preacher in the country, induced his superiors to send for him to Paris in 1669. He preached during the course of that year in their church of St. Louis, where he shone with more lustre than ever. In Advent 1670, he began to appear at court, where his discourses were often listened to afterwards with the highest satisfaction. Upon the revocation of the edict of Nantz, the king very prudently made choice of him to preach the Catholic doctrine to the new converts in Languedoc. The latter part of his life he consecrated to the service of the hospitals, the poor and the prisoners, and, by his pathetic discourses and engaging manner, procured for them

Ibid.

Ibid.

very

very bountiful alms. He died in May 1704. A correct edition of his sermons was published at Paris 1707, by father Bretonneau.

BOURNE (VINCENT), M. A. an amiable writer, whose Anecdotes of Bowyer, by Nichols, p. 441. classical taste was only equalled by the goodness of his heart, was formerly fellow of Trinity-college, Cambridge, and usher of Westminster school. From conscientious motives, he was induced to refuse a very valuable ecclesiastical preferment offered him in the most liberal manner by a noble duke. In a letter to his wife, written not long before his death, which happened Dec. 2, 1747, he says, "There is one thing which I have often heard myself charged with; and that is my neglect of entering into holy orders, and a due preparation for that sacred office. Though I think myself in strictness answerable to none but God and my own conscience; yet, for the satisfaction of the person that is dearest to me, I own and declare, that the importance of so great a charge, joined with a mistrust of my own sufficiency, made me fearful of undertaking it: if I have not in that capacity assisted in the salvation of souls, I have not been the means of losing any: if I have not brought reputation to the function by any merit of mine, I have the comfort of this reflection, I have given no scandal to it by my meanness and unworthiness. It has been my sincere desire, though not my happiness, to be as useful in my little sphere of life as possible: my own inclinations would have led me to a more likely way of being serviceable, if I might have pursued them; however, as the method of education I have been brought up in was, I am satisfied, very kindly intended, I have nothing to find fault with, but a wrong choice, and the not knowing these disabilities I have since been truly conscious of: those difficulties I have endeavoured to get over; but found them insuperable. It has been the knowledge of those discouragements, that has given me the greatest uneasiness I have ever met with: that has been the chief subject of my sleeping as well as my waking thoughts, a fear of reproach and contempt." His only publication was a volume of "Poems" in 12mo; reprinted, with improvements, in 4to, 1772.

BOWYER (WILLIAM), a very learned English printer, Anecdotes, by Nichols. was born in White Friars, London, Dec. 17, 1699. His father was a printer of eminence; and his maternal grand-

See art.
BON-
WICKE.

father Icabod Dawks, was employed in printing the Polyglott bible by Walton, from 1652 to 1657. He was placed for grammatical education under Mr. Ambrose Bonwicke, who was elected master of Merchant Taylors school in 1686, but had been turned out, in 1691, for refusing to take the oaths of allegiance. June 1716, he was admitted of St. John's college, Cambridge: where he continued till June 1722. Here he formed an intimacy with Mr. Markland and Mr. Clarke of Chichester, and maintained a correspondence with them as long as he lived. Soon after leaving college, he entered into the printing business with his father; and one of the first books, which came out, under his correction, was the edition of "Selden's works by Wilkins," in 3 vols. folio. This was begun in 1722, and finished in 1726; and his great attention to it appeared in his drawing up an epitome of the piece "De Synedriis," as he read the proof-sheets. In 1727, the learned world were indebted to him for an admirable sketch of William Baxter's "Glossary of the Roman Antiquities." The sketch was called "A view of a book, intituled Reliquiæ Baxterianæ, in a letter to a friend:" and it recommended him highly to Dr. William Wotton and the antiquaries. This, and the little piece just mentioned, with many other fugitive Tracts, have been just published in a volume of his "Miscellaneous Tracts, 1784," 4to.

Oct. 1728, he married; but lost his wife in 1731: he had two sons by her, one of whom died an infant, the other survived him. In 1729, through the friendship of the Speaker Onslow, he was appointed printer of the Votes of the House of Commons; an office which he held, through three successive speakers, for nearly fifty years. In 1736, he was admitted into the Society of Antiquaries; whose meetings he regularly attended, and to which he was a great benefactor in the double capacity of a printer and a member: in the latter, by communicating to them matters of utility and curiosity. It is not within our plan, to mention all the little publications of our learned printer, and still less the prefaces, notes, and other additions, which he made to the works of others: they who are further curious about him may have recourse to the "Biographia Britannica;" or to his life as published by Mr. Nichols. We shall notice, however, the most striking particulars of him, both as an author and as a printer. In 1742, he printed the additional book of Pope's "Dunciad;" and received, on this occasion, testimonies of regard both from the poet and his commentator Warburton. He had a long apparent friendship with the latter; but this, like

like many other long friendships, ended at length with jealous surmises, splenetic bickerings, and with that cold esteem, which people, who are grown mutually disagreeable, content themselves with expressing towards each other.

In 1750, he published Kuster's treatise "*De vero usu verborum mediorum*," with a prefatory dissertation and notes; a new edition of which, with additions, appeared in 1773, 12mo. In 1751, "*Montesquieu's Reflections on the rise and fall of the Roman Empire*," with a long preface and notes; a new edition of which appeared in 1759. Likewise, in 1751, the first translation of Rousseau's "*Paradoxical oration upon the inequality of Mankind*," which gained the prize at the academy of Dijon; and which first announced that wild and singular Genius to the public. In 1761, he was appointed printer to the Royal Society. In 1763, came out, what may be called his capital work: "*Novum Testamentum Græcum, ad fidem Græcorum solum codicum MS. nunc primum impressum, adstipulante Joanne Jacobo Wettstenio, juxta sectiones Jo. Alberti Bengelii divisum, et novâ interpretatione sæpius illustratum. Accessere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ*," 2 vol. 12mo. This sold with great rapidity, which some imputed to the notes being in English. They have been deemed, however, a very valuable addition to the New Testament, and were republished, in a separate volume 8vo, in 1772; and we can with pleasure add, that a new and correct edition of this "*Greek Testament*," with the "*Conjectures*" (considerably improved from the margin of Mr. Markland's Testament, and by new communications from Bishop Barrington, Professor Michaelis, Mr. Stephen Weston, Dr. Gossset, and other literati), has been published by Mr. Nichols, in 1782 and 1783, under the inspection of the learned and benevolent Dr. Owen, whose own very valuable notes form no inconsiderable part of the publication.

In 1766, he engaged in a partnership with Mr. Nichols, who had been trained by him to the profession, and had assisted him many years in the management of business. This enabled Mr. Bowyer, who was growing an invalid, to withdraw in some degree from too close an application; and did also no inconsiderable service to the public, by bringing forward a person, who, from his zeal for the cause of letters, and his abilities to promote it, is justly deemed a very fit successor to his learned friend and partner. In 1766, he wrote a Latin preface to "*Joannis Harduini, Jesuitæ, ad censuram scrip-*
torum

"*torum veterum Prolegomena*;" in which he gives an account of that work, and of the manner in which it has been preserved. The remarks of Mr. De Miſſy, a very learned and accurate man, were published about the ſame time, in a Latin letter, addreſſed to Mr. Bowyer. In 1767, he was appointed to print the "*Journals of the Houſe of Lords*," and the "*Rolls of Parliament*." In 1771, he loſt a ſecond wife, aged 70, whom he had married in 1747. In 1774, was published "*The Origin of Printing*. In two eſſays. 1. The ſubſtance of Dr. Middleton's diſſertation on the origin of printing in England. 2. Meerman's Account of the art at Haerlem, and its progreſs to Mentz, with occaſional remarks, and an Appendix." The original idea of this uſeful work was Bowyer's; but it was completed by Mr. Nichols. In 1777, he cloſed his literary career with a new edition of "*Bentley's Diſſertation on the Epiſtles of Phalaris*," 8vo, with additional notes and remarks of others.

He died, Nov. 18, 1777, after having been afflicted, the laſt ten years of his life, with the palsy and the ſtone. He certainly ſtood unrivalled, for more than half a century, as a learned printer, of which his own publications are an in-conteſtable proof; and to his literary and profeſſional abilities he added an excellent moral character. He was a man of the ſtricteſt probity, and alſo of the greateſt liberality; particularly in relieving the neceſſitous, and aſſiſting every ſpecies of diſtreſs. Many minute particulars of him, that do not come within our plan, may be ſeen in the "*Anecdotes of his life*." Some extracts from his Will, however, ſhall be annexed, as an indiſpenſable tribute to his memory [A].

[A] After a liberal proviſion for his ſon, among other legacies are theſe: "I likewiſe give to my ſon all my plate; except the ſmall ſilver cup which was given to my father (after his loſs by fire) by Mrs. James, and which I give to the Company of Stationers in London, hoping they will preſerve it as a memorial. Having committed my body to the earth, I would teſtify my duty and gratitude to my few relations, and numerous benefactors after my father's loſs by fire. I give and bequeath to my couſin Scott lately of Weſtminſter brewer, and to his ſiſter, fifty pounds each. I give and bequeath to my relation Mr. Thomas Linley and his wife one thouſand pounds four per cent. conſolidated annuities, to be

"transferred to them, or to the ſurvivor of them; and which I hope they will take care to ſettle, at their deaths, for the benefit of their ſon and daughter. I give to the two ſons and one daughter of the late reverend Mr. Maurice of Gothenburgh in Sweden, who married the only daughter of Mr. Richard Williamſon bookſeller (in return for her father's friendſhip to mine), one thouſand pounds four per cent. conſolidated annuities, to be divided equally between them. Among my father's numerous benefactors, there is not, that I can hear of, one alive: To ſeveral of them I made an acknowledgement. But one reſpectable body I am ſtill indebted to, the Uni-verſity of Cambridge; to whom I give,

“ give, or rather restore, the sum of
 “ fifty pounds, in return for the dona-
 “ tion of forty pounds made to my
 “ father at the motion of the learned
 “ and pious master of Saint John’s
 “ college, doctor Robert Jenkin: to
 “ a nephew of his I have already given
 “ another fifty pounds, as appears by
 “ his receipt of the thirty-first of May,
 “ one thousand seven hundred and se-
 “ venty. The benefactions which my
 “ father received from Oxford I can
 “ only repay with gratitude; as he
 “ received them, not from the univer-
 “ sity as a body, but from particular
 “ members. I give thirty pounds to
 “ the dean and chapter of Canterbury,
 “ in gratitude for the kindness of the
 “ worthy doctor Stanhope (sometime
 “ dean of Canterbury) to my father;
 “ the remembrance of which amongst
 “ the proprietors of his works I have
 “ long out-lived, as I have experienced
 “ by not being employed to print them:
 “ I he like I might say of the works of
 “ Mr. Nelson, another respectable
 “ friend and patron of my father’s;
 “ and of many others. I give to doctor
 “ William Heberden my little cabinet
 “ of coins, with ‘Hickes’s Thesaurus,’
 “ ‘Fristan’ and the odd volume, ‘Span-
 “ heim’s Numismata,’ ‘Harduin’s
 “ Opera Selecta’ in folio, ‘Nummi
 “ ‘Populorum et Urbium’ in quarto,
 “ and any other of my books he chuses
 “ to accept: To the reverend doctor
 “ Henry Owen, such of my Hebrew
 “ books, and critical books on the
 “ New Testament, as he pleases to
 “ take: To Richard Gough Esquire,
 “ in like manner, my books on topo-
 “ graphical subjects: To Mr. John
 “ Nichols, all books that relate to
 “ Cicero, Livy, and the Roman history,
 “ particularly the ‘Cenotaphia’ of
 “ Noris and Pighius, my Grammars
 “ and Dictionaries, with Swift’s and
 “ Pope’s works: To my son, whatever
 “ books (not described above) he thinks
 “ proper to take.—And now I hope I
 “ may be allowed to leave somewhat
 “ for the benefit of printing. To this
 “ end, I give to the master and keepers
 “ or wardens and commonalty of the
 “ mystery or art of a stationer of the
 “ city of London, such a sum of money
 “ as will purchase two thousand pounds
 “ three per cent. reduced Bank annu-
 “ ities, upon trust, to pay the dividends
 “ and yearly produce thereof, to be
 “ divided for ever equally amongst

“ three printers, compositors or press-
 “ men, to be elected from time to
 “ time by the master, wardens, and
 “ assistants, of the said company, and
 “ who at the time of such election
 “ shall be sixty-three years old or up-
 “ wards, for their respective lives, to
 “ be paid half-yearly; hoping that
 “ such as shall be most deserving will
 “ be preferred. And whereas I have
 “ herein before given to my son the
 “ sum of three thousand pounds four
 “ per cent. consolidated annuities, in
 “ case he marries with the consent of
 “ my executors: Now, I do hereby
 “ give and bequeath the dividends and
 “ interest of that sum, till such mar-
 “ riage takes place, to the said com-
 “ pany of stationers, to be divided
 “ equally between six other printers,
 “ compositors or pressmen, as afore-
 “ said, in manner as aforesaid; and,
 “ if my said son shall die unmarried,
 “ or married without such consent as
 “ aforesaid, then I give and bequeath
 “ the said capital sum of three thou-
 “ sand pounds to the said company of
 “ Stationers, the dividends and yearly
 “ produce thereof to be divided for ever
 “ equally amongst six other such old
 “ printers, compositors or pressmen,
 “ for their respective lives, to be qual-
 “ ified, chosen, and paid, in manner
 “ as aforesaid.—It has long been to me
 “ matter of concern, that such num-
 “ bers are put apprentices as compo-
 “ sitors without any share of school-
 “ learning, who ought to have the
 “ greatest: In hopes of remedying this,
 “ I give and bequeath to the said com-
 “ pany of stationers such a sum of mo-
 “ ney as will purchase one thousand
 “ pounds three per cent. reduced bank
 “ annuities, for the use of one jour-
 “ neyman compositor, such as shall
 “ hereafter be described; with this
 “ special trust, that the master, war-
 “ dens, and assistants, shall pay the
 “ dividends and produce thereof half-
 “ yearly to such compositor: The said
 “ master, wardens, and assistants of
 “ the said company, shall nominate
 “ for this purpose a compositor who is
 “ a man of good life and conversation,
 “ who shall usually frequent some place
 “ of public worship every Sunday un-
 “ less prevented by sickness, and shall
 “ not have worked on a newspaper or
 “ magazine for four years at least be-
 “ fore such nomination, nor shall ever
 “ afterwards whilst he holds this an-
 “ nuity,

"nuity, which may be for life if he
 "continues a journeyman: He shall
 "be able to read and construe Latin,
 "and at least to read Greek fluently
 "with accents; of which he shall
 "bring a testimonial from the rector
 "of St. Martin's Ludgate for the time
 "being: I could wish that he shall
 "have been brought up piously and
 "virtuously, if it be possible, at Mer-
 "chant Taylors, or some other public
 "school, from seven years of age till
 "he is full seventeen, and then to
 "serve seven years faithfully as a
 "compositor, and work seven years
 "more as a journeyman, as I would
 "not have this annuity bestowed on
 "any one under thirty one years of
 "age: If after he is chosen he should

"behave ill, let him be turned out,
 "and another be chosen in his stead.
 "And whereas it may be many years
 "before a compositor may be found
 "that shall exactly answer the above
 "description, and it may at some times
 "happen that such a one cannot be
 "found; I would have the dividends
 "in the mean time applied to such
 "person as the master, wardens, and
 "assistants, shall think approaches
 "nearest to what I have described.
 "And whereas the above trusts will
 "occasion some trouble; I give to the
 "said company, in case they think
 "proper to accept the trusts, two hun-
 "dred and fifty pounds." It is almost
 "superfluous to add, that the trust was
 "accepted, and is properly executed.

Bieg. Brit.
 2d edit.

BOYD (MARK ALEXANDER), an ingenious and accomplished Scotchman, was descended from an ancient family of that name, and born in Galloway 1562. His uncle, an archbishop of Glasgow, had the care of his education, and put him under two grammarians at Glasgow; but, being of an high and intractable spirit, he quarrelled and fought with his masters, burnt his books in a passion, and swore that he renounced learning for ever. He went, a youth, to court, in hopes of pushing an interest there; but, not succeeding, his friends persuaded him to travel abroad, and, by way of abating the fervor and impetuosity of his spirit, to engage in the wars of the United Provinces. He himself, however, preferred those of France; and went to Paris, with a small stock of money, which he quickly lost by gaming. This event seems to have brought him to reflection; and he now determined to apply himself to literature. What he proposed to excell in, was the knowledge of the law; for which reason he attended the lectures of Cujacius, the principal civilian of the age. He recommended himself greatly to Cujacius, by adopting that civilian's taste in Latin poetry; and to this circumstance was owing his application to Latin poetry, which he afterwards cultivated with so much success. After many adventures abroad, he returned at length to Scotland, where he soon died of a slow fever, 1601, in his 39th year.

He left some MSS. behind him, which have not been printed. His "Epistolæ Heroidum," and his "Hymni," were inserted in the "Deliciæ Poëtarum Scotorum," printed at Amsterdam, in two volumes, 12mo, in 1637; and a great character hath been given of them by several authors. Olaus Borrichius, in particular, says, "In Marco Alexandro Bo-

Dissertat.
 Academ. de
 Poësis.

"dio,

"dio, Scoto, redivivum spectamus Nasonem: ea est in ejusdem Epistolis Heroidum lux, candor, dexteritas." The same critic speaks as highly of his "Hymni." An ingenious biographer asserts, that Boyd is not mentioned by any English writer; but he is mistaken: Bishop Tanner has made a short article of him, and informs us, that besides epistles and hymns, he published two books of "Epigrams." Boyd inscribed his "Epistolæ" to James VI. of Scotland, or James I. of England, whom he represents as superior to Pallas in wisdom, and Mars in arms.

Granger's
Biogr. Hist.
of England,
v. i. p. 266.
2d edit.
Bibl. Britan.
Hibern.
p. 109.

Primus in orbe Deus, qui jungis Pallada Marti,
Et facias ut titulis cedat uterque tuis.

BOYER (ABEL), a well-known glossographer and historiographer, was born at Castres in France in 1664. Upon the revocation of the edict of Nantz, he went to Geneva, and from thence to Franeker, where he finished his studies. Afterwards he came over to England, where he spent his whole life, and died at Chelsea in November 1729. The work he is chiefly known by, is a very excellent French and English, and English and French dictionary; drawn up originally, as we are told in the title page, for the use of his highness the duke of Gloucester. It was first printed at London in 1699, 4to; and the fourth, that is, the last edition of it in England, for it was printed also abroad, is that of 1752. He wrote also "A French Grammar in English;" which still retains its rank in our schools; for it is remarkable, that he attained the knowledge of the English language to as much perfection, as if it had been the language of his native country. As an historiographer, he was the author of "The Political State of Great Britain," and of "The History of King William and Queen Mary." But in this character he is not so respectable as in the former.

A 25th Edition
was
published
in 1783.

There was also CLAUDE BOYER, a French poet, a member of the French academy, and author of "Judith and Jepthe," sacred tragedies, with several other pieces, who died in 1698, when he was ninety years old.

BOYLE (RICHARD), distinguished by the title of the great earl of Corke, was descended from a family whose name before the Conquest was Biuville. He was the youngest son of Mr. Roger Boyle of Herefordshire, by Joan, daughter of Robert Naylor of Canterbury, and born in the city of Canterbury 1565. He was instructed in grammar learning by a clergyman

Earl of
Corke's
True Re-
membrance.

True Re-
membran-
cer.

Budgell's
Memoirs of
the Boyles,
p. 4.

Historical
Reflections
by R. Vowil
p. 191.

Budgell's
Memoirs of
the Boyles,
p. 4.

True Re-
membran-
cer.

Ibid.

clergyman of Kent; and after having been a scholar in Benet college, Cambridge, where he was remarkable for early rising, indefatigable study, and great temperance, became student in the Middle Temple. He lost his father when he was but ten years old, and his mother at the expiration of other ten years; and being unable to support himself in the prosecution of his studies, he entered into the service of sir Richard Manwood, chief baron of the exchequer, as one of his clerks: but perceiving that this employment would not raise a fortune, he resolved to travel, and landed at Dublin in June 1588, with fewer pounds in his pocket than he afterwards acquired thousands a-year. He was then about two and twenty, had a graceful person, and all the accomplishments for a young man to succeed in a country which was a scene of so much action. Accordingly he made himself very useful to some of the principal persons employed in the government, by penning for them memorials, cases, and answers; and thereby acquired a perfect knowledge of the kingdom and the state of public affairs, of which he knew well how to avail himself. In 1595 he married at Limeric Joan, the daughter and coheirefs of William Ansley of Pulborough, in Sussex, esq; who had fallen in love with him. This lady died 1599, in labour of her first child (who was born a dead son) leaving her husband an estate of 500l. a year in lands, which was the beginning of his fortunes. Some time after, Sir Henry Wallop of Nares, Sir Robert Gardiner, chief justice of the king's bench, Sir Robert Dillam, chief justice of the common pleas, and Sir Richard Bingham, chief commissioner of Connaught, filled with envy at certain purchases he had made in the province, represented to Queen Elizabeth that he was in the pay of the king of Spain (who had at that time some thoughts of invading Ireland); by whom he had been furnished with money to buy several large estates; and that he was strongly suspected to be a Roman catholic in his heart, with many other malicious suggestions equally groundless. Mr. Boyle, having private notice of this, determined to come over to England to justify himself: but before he could take shipping, the general rebellion in Munster broke out; all his lands were wasted, so that he had not one penny of certain revenue left. In this distress he betook himself to his former chamber in the Middle Temple, intending to renew his studies in the law till the rebellion should be suppressed. When the earl of Essex was nominated lord-deputy of Ireland, Mr. Boyle being recommended to him by Mr. Anthony Bacon, was received by his lordship very graciously; and

and sir Henry Wallop, treasurer of Ireland, knowing that Mr. Boyle had in his custody several papers which could detect his roguish manner of passing his accounts, resolved utterly to depress him, and for that end renewed his former complaints against him to the queen. By her majesty's special directions, Mr. Boyle was suddenly taken up, and committed close prisoner to the Gatehouse: all his papers were seized and searched; and although nothing appeared to his prejudice, yet his confinement lasted till two months after his new patron the earl of Essex was gone to Ireland. At length, with much difficulty, he obtained the favour of the queen to be present at his examination; and having fully answered whatever was alleged against him, he gave a short account of his own behaviour since he first settled in Ireland, and concluded with laying open to the queen and her council the conduct of his chief enemy sir Henry Wallop. Upon which her majesty broke out into these words; "By God's death, these are but inventions against this young man, and all his sufferings are for being able to do us service, and these complaints urged to forestal him therein. But we find him to be a man fit to be employed by ourselves; and we will employ him in our service: and Wallop and his adherents shall know that it shall not be in the power of any of them to wrong him. Neither shall Wallop be our treasurer any longer." She gave orders not only for Mr. Boyle's present enlargement, but also for paying all the charges and fees his confinement had brought upon him, and gave him her hand to kiss before the whole assembly. A few days after, the queen constituted him clerk of the council of Munster, and recommended him to sir George Carew, afterwards earl of Totness, then lord president of Munster, who became his constant friend; and very soon after he was made justice of the peace and of the quorum, throughout all the province. His preferment to be clerk of the council, he remarks, was the second rise that God gave to his fortune. He attended in that capacity the lord president in all his employments, and was sent by his lordship to the queen, with the news of the victory gained in December 1601, near Kinsale, over the Irish and their Spanish auxiliaries, who were totally routed, 1200 being slain in the field, and 800 wounded. "I made," says he, "a speedy expedition to the court, for I left my lord president at Shannon-castle, near Cork, on the Monday morning about two of the clock; and the next day, being Tuesday, I delivered my packet, and supped with sir Robert Cecil, being then principal secretary

BudgeH,
P. 11.

True Re-
membran-
ces.

Ibid.

“cretary of state, at his house in the Strand; who, after
 “supper, held me in discourse till two of the clock in the
 “morning; and by seven that morning called upon me to
 “attend him to the court, where he presented me to her ma-
 “jesty in her bedchamber.”

Upon his return to Ireland, he assisted at the siege of Beervhaven-castle, which was taken by storm, and the garrison put to the sword. After the reduction of the western part of the province, the lord president sent Mr. Boyle again to England, to procure the queen's leave for his return; and having advised him to purchase sir Walter Raleigh's lands in Munster, he gave him a letter to sir Robert Cecil secretary of state, containing a very advantageous account of Mr. Boyle's abilities and of the services he had done his country; in consideration of which, he desired the secretary to introduce him to sir Walter, and recommend him as a proper purchaser for his lands in Ireland, if he was disposed to part with them. He wrote at the same time to sir Walter himself, advising him to sell Mr. Boyle all his lands in Ireland, then untenanted and of no value to him, having, to his lordship's knowledge, never yielded him any benefit, but, on the contrary, stood him in 200l. yearly for the support of his titles. At a meeting between sir Robert Cecil, sir Walter Raleigh, and Mr. Boyle, the purchase was concluded by the mediation of the former. This Mr. Boyle calls the third addition and rise to his estate [A].

True Re-
 membrancer.

In 1602, Mr. Boyle, by advice of his friend sir George Carew, made his addressee to Mrs. Catherine Fenton, daughter of sir George Fenton, whom he married on the 25th of July 1603, her father being at that time principal secretary of state. “I never demanded,” says he, “any marriage portion with her, neither promise of any, it not being in my
 “considerations; yet her father, after my marriage, gave me
 “one thousand pounds in gold with her. But that gift of
 “his daughter to me, I must ever thankfully acknowledge
 “as the crown of all my blessings; for she was a most religious, virtuous, loving, and obedient wife to me all the
 “days of her life, and the mother of all my hopeful children.” He received on his wedding-day the honour of knighthood from his friend sir George Carew, now pro-

[A] Sir Walter Raleigh's estate consisted of twelve thousand acres in the counties of Cork and Waterford (Cox's Hist. of Ireland, vol. I. p. 352.) which was so much improved in a few years by Mr. Boyle's diligence, that it was not only well tenanted, but in the most thriving condition of any estate in Ireland. Cox's History of Ireland. Vol. II. Pref.

moted to be lord-deputy of Ireland: March 12, 1606, he was sworn a privy counsellor to king James, for the province of Munster: Feb. 15, 1612, he was sworn a privy counsellor of state of the kingdom of Ireland: Sept. 29, 1616, he was created lord Boyle, baron of Youghall: Oct. 16, 1620, viscount of Dungarvon, and earl of Cork. Lord Falkland, the lord-deputy, having represented his services in a just light to king Charles I. his majesty sent his excellency a letter, dated Nov. 30, 1627, directing him to confer the honours of baron and viscount upon the earl's second surviving son Lewis, though he was then only eight years old [B].

Oct. 26, 1629, on the departure of lord-deputy Falkland, the earl of Cork, in conjunction with lord Loftus, was appointed one of the lords justices of Ireland, and held that office several years. Feb. 16th following, the earl lost his countess. Nov. 9, 1631, he was constituted lord high treasurer of Ireland, and had interest enough to get that high office made hereditary in his family. Nevertheless he suffered many mortifications during the administration of sir Thomas Wentworth, afterwards earl of Strafford, who, before he went to Ireland, had conceived a jealousy of his authority and interest in that kingdom, and determined to bring him down; imagining that, if he could humble the great earl of Cork, no body in that country could give him much trouble. On the breaking out of the rebellion in Ireland in 1641, the earl of Cork, as soon as he returned from England (where he was at the time of the earl of Strafford's trial), immediately raised two troops of horse, which he put under the command of his sons the lord viscount Kinelmeaky and the lord Broghill, maintaining them and 400 foot for some

[B] The preamble to the patent begins as follows: "We, taking notice
" of the excellent virtues and high
" faculties of Richard earl of Cork, in
" advancing our affairs in Ireland, not
" only in council, but in the govern-
" ment of the province of Munster, in
" which he has shewed himself to be a
" person of high abilities, but also in
" many other works of great moment,
" viz. in building towns, and fortify-
" ing them with fair walls and towers,
" and filling them with English colo-
" nies, building churches, and reducing
" the people to civil obedience; in
" establishing religion, extirpating su-
" perstition, defending the passes of
" that country with castles, building
" many bridges for the convenience of
" the public, guarding the ports and

" maritime places of the said province
" against foreign enemies; in first in-
" troducing manufactures and mechanic
" arts into the province, and after-
" wards establishing them by guilds
" and fraternities of artificers, to the
" plentiful increase of riches and civi-
" lity, by planting and continually
" supporting leaders, and other men
" experienced in arms, from England,
" to the number at least of fifteen
" hundred, and to the perpetual secu-
" rity and defence of those parts: and
" all this at his own expence, and
" by his own industry, &c. have
" thought proper to place his son
" Lewis, though in his tender years,
" for the sake of his father, among the
" nobles of this kingdom," &c.

Cox's Hist.
of Ireland,
Vol. II.
p. 95.

Botlase's
Reduction
of Ireland,
p. 209.
Introd. to
the second
vol. of the
History of
England.

months at his own charge. In the battle which the English gained at Liscarol, Sept. 3, 1642, four of his sons were engaged, and the eldest was slain in the field. The earl himself died about a year after, on the 15th of September, in the 78th year of his age; having spent the last, as he did the first year of his life, in the support of the crown of England against Irish rebels, and in the service of his country. Though he was no peer of England, he was, on account of his eminent abilities and knowledge of the world, admitted to sit in the House of Lords upon the woolpacks, *ut consiliarius*. When Cromwell saw the prodigious improvements he had made, which he little expected to find in Ireland, he declared, that if there had been an earl of Cork in every province, it would have been impossible for the Irish to have raised a rebellion.

He affected not places and titles of honour until he was well able to maintain them, for he was in the 37th year of his age when knighted, and in his 50th when made a baron. He made large purchases, but not till he was able to improve them; and he grew rich on estates which had ruined their former possessors. He increased his wealth, not by hoarding, but by spending; for he built and walled several towns at his own cost, but in places so well situated, they were soon filled with inhabitants, and quickly repaid the money he had laid out with interest, which he as readily laid out again. Hence, in the space of forty years, he acquired to himself what in some countries would have been esteemed a noble principality; and as they came to years of discretion, he bestowed estates upon his sons [c], and married his daughters into the best families of that country. He outlived most of those who had known the meanness of his beginning; but he delighted to remember it himself, and even took pains to preserve the memory of it to posterity in the motto which he always used, and which he caused to be placed upon his tomb, viz. "God's providence is my inheritance [d]."

[c] He had no less than seven sons and eight daughters by his lady. At the time his last child Margaret was born, he was in the 64th year. Of his sons, Richard the second son succeeded in the earldom of Cork; Lewis was created baron of Bandon and viscount Kinelmeark; Roger was baron of Breghill and earl of Orrery, and Francis was lord Shannon. Robert, his seventh and youngest, refused a peerage, but acquired a greater name than kings can give. The earl had the satisfaction of seeing three of the five sons who

survived him, namely, Richard, Lewis and Roger, made peers before his death. Budgell.

[d] In June 1632, he committed the most memorable circumstances of his life to writing, under the title of "True Remembrances," which are published in Dr. Birch's "Life of the Hon. Mr. Robert Boyle." In these he remarks, that though he raised such a fortune as left him no room to envy any of his neighbours, yet he did it without care or burden to his conscience.

BOYLE (ROGER), earl of Orrery, fifth son of Richard Earl of Cork, was born in April, 1621, and created Baron True Re-
 Broghill in the kingdom of Ireland when but seven years old. membrances.
 He was educated at the college of Dublin, and about the year
 1636, sent with his elder brother lord Kinelmeky to make
 the tour of France and Italy. After his return he married Morrice's
 lady Margaret Howard, sister to the earl of Suffolk. Du- Memoirs of
 ring the rebellion in Ireland, he commanded a troop of the earl of
 horse in the forces raised by his father, and on many occa- Orrery.
 sions gave proofs of conduct and courage. After the cessation
 of arms, which was concluded in 1643, he came over to
 England, and so represented to the king the Irish Papists,
 that his majesty was convinced they never meant to keep the
 cessation, and therefore sent a commission to lord Inchiquin,
 president of Munster, to prosecute the rebels. Lord Brog-
 hill employed his interest in that county to assist him in this
 service; and when the government of Ireland was committed
 to the parliament, he continued to observe the same conduct
 till the king was put to death. That event shocked him so
 much, that he immediately quitted the service of the parlia-
 ment; and, looking upon Ireland and his estate there as ut-
 terly lost, embarked for England, and returned to his seat at
 Marston in Somersetshire, where he lived privately till 1649.
 In this retirement, reflecting on the distress of his country,
 and the personal injury he suffered whilst his estate was held
 by the Irish rebels, he resolved, under pretence of going to the
 Spaw for his health, to cross the seas, and apply to king
 Charles II. for a commission to raise forces in Ireland, in
 order to restore his majesty, and recover his own estate. Budgell's
 Memoirs of
 the Boyles,
 p. 41.
 He desired the earl of Warwick, who had an interest in the
 prevailing party, to procure a licence for him to go to the
 Spaw. He pretended to the earl, that his sole view was the
 recovery of his health; but, to some of his friends of the
 royal party, in whom he thought he could confide, he dis-
 covered his real design; and having raised a considerable
 sum of money, came to London to prosecute his voyage.
 The committee of state, who spared no money to get proper
 intelligence, being soon informed of his whole design, deter-
 mined to proceed against him with the utmost severity. Ibid.
 Cromwell, at that time general of the parliament's forces, and
 a member of the committee, was no stranger to lord Brog-
 hill's merit; and considering that this young nobleman
 might be of great use to him in reducing Ireland, he earnest-
 ly intreated the committee, that he might have leave to talk
 with him, and endeavour to gain him before they proceeded

to extremities. Having, with great difficulty, obtained this permission, he immediately dispatched a gentleman to lord Broghill, to let him know that he intended to wait upon him. Broghill was surprized at this message, having never had the least acquaintance with Cromwell, and therefore desired the gentleman to let the general know that he would wait upon his excellency. But while he was expecting the return of the messenger, Cromwell entered the room; and, after mutual civilities, told him in few words, that the committee of state were apprized of his design of going over, and applying to Charles Stuart for a commission to raise forces in Ireland; and that they had determined to make an example of him, if he had not diverted them from that resolution. The lord Broghill interrupted him, and assured him that the intelligence which the committee had received was false; that he was neither in a capacity, nor had any inclination, to raise disturbances in Ireland; and concluded, with intreating his excellency to have a kinder opinion of him. Cromwell, instead of making any reply, drew some papers out of his pocket, which were the copies of several letters sent by lord Broghill to those persons in whom he most confided, and put them into his hands. Broghill, finding it was to no purpose to dissemble any longer, asked his excellency's pardon for what he had said, returned him his humble thanks for his protection against the committee, and intreated his advice how he ought to behave in so delicate a conjuncture. Cromwell told him, that though till this time he had been a stranger to his person, he was not so to his merit and character; that he had heard how gallantly his lordship had already behaved in the Irish wars; and therefore, since he was named lord lieutenant of Ireland, and the reducing that kingdom was now become his province, that he had obtained leave of the committee to offer his lordship the command of a general officer, if he would serve in that war: that he should have no oaths or engagements imposed upon him, nor be obliged to draw his sword against any but the Irish rebels. Lord Broghill was infinitely surprized at so generous and unexpected an offer: he saw himself at liberty, by all the rules of honour, to serve against the Irish, whose rebellion and barbarities were equally detested by the royal party and the parliament: he desired, however, the general to give him some time to consider of what had been proposed to him. Cromwell briskly told him, that he must come to some resolution that very instant; that he himself was returning to the committee who were still sitting; and if his lordship rejected their

their offer, they had determined to send him to the Tower. Broghill, finding that his life and liberty were in the utmost danger, and charmed with the frankness and generosity of Cromwell's behaviour, gave him his word and honour, that he would faithfully serve him against the Irish rebels; upon which, Cromwell once more assured him, that the conditions which he had made with him should be punctually observed; and then ordered him to repair immediately to Bristol, to which place forces should be sent him, with a sufficient number of ships to transport him into Ireland.

He soon raised in that kingdom a troop and a regiment of 1500 men, with which he joined Cromwell on his arrival; and, acting in the course of the war conjointly with Cromwell and Ireton, contributed greatly to the reduction of the Irish. Cromwell was so exceedingly struck with his conduct and courage, that after he was declared Protector, he sent for lord Broghill, made him one of his privy council, and allowed him as great a share of his confidence as any man, except Thurloe [A]. In 1656, the Protector, either suspecting Monk's attachment to his person, or desirous of relieving the people of Scotland, who complained of this man's severity, proposed to lord Broghill to go to that kingdom with an absolute authority; to which his lordship consented, upon condition that he should have a discretionary power to act as he should see proper; that no credit should be given to any complaints, till he had an opportunity of vindicating himself; and that he should be recalled in a year. Cromwell kept his word to him; for though the complaints against Broghill were more numerous than those against Monk, upon giving, at his return to London when the year was expired, an account of the reasons of his conduct, Cromwell conceived a higher esteem for him than ever.

Boylston's
History of
the reduction
of Ire-
land.

Budgell.

Ibid.

After the death of Cromwell, Broghill did his utmost to serve his son, to whom his lordship, in conjunction with lord Howard and some others, made an offer, that if he would not be wanting to himself, and give them a sufficient authority to act under him, they would either force his enemies to obey him, or cut them off. Richard, startled at this

Ibid. p. 76.

[A] In 1654, he was chosen knight for the county of Cork to sit with other parliament-men of Ireland among the English knights and burgesses at Westminster. He was likewise appointed one of the Protector's council in Scotland, which was worth to him 1474*l.* per annum. And in 1656, he was not

only chosen parliament-man for Edinburgh, but knight for the county of Cork in another parliament, which met at Westminster the same year. He was likewise made one of the Protector's lords, and a member of the other house.

Budgell,
P. 76.

proposal, answered in a consternation; that he thanked them for their friendship, but that he neither had done, nor would do, any person any harm; and that rather than that a drop of blood should be spilt on his account, he would lay down that greatness which was a burden to him. He was so fixed in his resolution, that whatever the lords could say was not capable of making him alter it; and they found it to no purpose to keep a man in power who would do nothing for himself. Lord Broghill, therefore, finding the family of Cromwell thus laid aside, and not being obliged by any ties to serve those who assumed the government, whose schemes too he judged wild and ill-concerted, from this time shewed himself most active and zealous to restore the king, and for that purpose repaired forthwith to his command in Munster; where, finding himself at the head of a considerable force, he determined to get the army in Ireland to join with him in the design, to gain, if possible, sir Charles Coote, who had great power in the north, and then to send to Monk in Scotland. Whilst he was busied in these thoughts, a summons came to him from the seven commissioners, sent over by the committee of safety to take care of the affairs of Ireland, requiring him to attend them immediately at the castle of Dublin. His friends advised him to be upon his guard, and not put himself in the power of his enemies; but, as he thought himself not strong enough yet to take such a step, he resolved to obey the summons. Taking therefore his own troop with him as a guard, he set out for Dublin. When he came to the city, leaving his troop in the suburbs, he acquainted the commissioners that, in obedience to their commands, he was come to know their farther pleasure. Next day, on appearing before them, they told him, that the state was apprehensive he would practise against their government, and that therefore they had orders to confine him, unless he would give sufficient security for his peaceable behaviour. He desired to know what security they expected. They told him that since he had a great interest in Munster, they only desired him to engage, on the forfeiture of his life and estate, that there should be no commotion in that province. He now plainly perceived the snare which was laid for him; and that, if he entered into such an engagement, his enemies themselves might raise some commotions in Munster. He saw himself, however, in their power, and made no manner of doubt but that if he refused to give them the security they demanded, they would immediately put him up in prison. He, therefore, desired some time to consider of their proposal;

posal; but was told, they could give him no time, and expected his immediate answer. Finding himself thus closely pressed, he humbly desired to be satisfied in one point, namely, whether they intended to put the whole power of Munster into his hands? if they did, he said, he was ready to enter into the engagement they demanded; but if they did not, he must appeal to all the world how cruel and unreasonable it was, to expect he should answer for the behaviour of people over whom he had no command. The commissioners found themselves so much embarrassed by this question, that they ordered him to withdraw; and fell into a warm debate in what manner to proceed with him. At last Steel, one of the commissioners, who was also lord chancellor of Ireland, declared himself afraid, that even the honest party in Ireland would think it very hard to see a man thrown into prison, who had done such signal services to the Protestants; but that, on the other hand, he could never consent to the increase of lord Broghill's power, which the state was apprehensive might one day be employed against them. He therefore proposed that things should stand as they did at present; that his lordship should be sent back to his command in Munster in a good humour, and be suffered at least to continue there till they received further instructions from England. This proposal was agreed to by the majority of the board, and lord Broghill being called in, was told, in the most obliging manner, that the board was so sensible of the gallant actions he had performed in the Irish wars, and had so high an opinion of his honour, that they would depend upon that alone for his peaceable behaviour.

Upon his return to Munster, he applied himself as closely as ever to form a party for the king's restoration. After making sure of his own officers, the first person of weight he engaged in the design was colonel Wilson, governor of Limerick, in which place there was a garrison of 2000 men: and having now secured all Munster, he sent a trusty agent to sir Charles Coote to persuade that gentleman to do in the north of Ireland, what he himself had done in the south. Sir Charles, who had taken disgust at the superiority of lieutenant general Ludlow, and the parliament's commissioners, and thought his eminent services not sufficiently rewarded by the presidency of Connaught, came readily into the design. Lord Broghill being empowered by most of the chief officers in Ireland under their hands, dispatched his brother, the lord Shannon, to the king then in Flanders, with a letter quilted in the neck of his doublet, to acquaint his majesty with the

Oldmixon's
Hist. of the
Stuarts,
Vol. I.
p. 449.

measures he had taken, and inviting him to come into his kingdom of Ireland; assuring him, that if he pleased to land at Cork, he should be received with a sufficient force to protect him against all his enemies. At the same time, he dispatched a messenger to general Monk, then on his march from Scotland, to let him know what they were doing in Ireland, and to persuade him to do the like. Shannon was scarce embarked for Flanders, when Lord Broghill received a letter from sir Charles Coote, to acquaint him, that their design of declaring for the king, or, what was the same thing, for a free parliament, had taken air, and that he had therefore been obliged to declare somewhat sooner than they had agreed upon; and to conjure his lordship to declare himself likewise; which Broghill did immediately, that he might not desert his friend, though he was a little apprehensive, that sir Charles's precipitancy might ruin their design. By this means, those who had assumed the government of Ireland, finding themselves in the midst of two powerful parties, made little or no resistance; and lord Broghill and sir Charles Coote secured that kingdom for his majesty.

Budgell.

Upon the king's restoration, lord Broghill came to England; but, instead of being thanked for his service in Ireland, he was received with the utmost coldness. Upon inquiry, he learnt, that sir Charles Coote had assured the king, that he was the first man who stirred for him in Ireland; that lord Broghill opposed his majesty's return, and was not at last brought to consent to it without much difficulty. His lordship recollecting that he had still by him sir Charles's letter, in which were these words: "Remember, my lord, that you first put me on this design; and I beseech you, forsake me not in that which you first put me upon, which was, to declare for king and parliament;" desired his brother Shannon to put it into the hands of the king, who being fully convinced by it how serviceable Broghill had been to him, looked upon him with as gracious an eye as he could himself desire or expect. His lordship was soon after made earl of Orrery, sworn of the king's privy-council, appointed one of the lords justices, and lord president of Munster.

Sept. 5,
1660.

Budgell.

After the king's return, the Irish Roman Catholics sent over sir Nicholas Plunket, and some other commissioners, with a petition to his majesty, praying to be restored to their estates. As this would, in effect, have ruined the Protestants, they therefore chose the earl of Orrery, Montrath, and six more, to oppose their adversaries before the king and his council.

council. The Irish commissioners were so apprehensive of ^{Mortice.} the earl's eloquence and address upon this occasion, that they offered him eight thousand pounds in money, and to settle estates of seven thousand pounds a year upon him, if he would not appear against them; which proposal the earl rejected with a generous disdain. When the cause came to a hearing, after the Irish commissioners had offered all they thought proper, the earl of Orrery boldly affirmed to the king, that his protestant subjects in Ireland were the first who formed an effectual party for restoring him; that the Irish had broken all the treaties which had been made with them; that they had fought against the authority both of the late and present king; and had offered the kingdom of Ireland to the pope, the king of Spain, and the king of France. Lastly, to the great surprise, not only of the Irish, but of his own brother commissioners, he proved his assertions, by producing several original papers signed by the Irish supreme council, of which sir Nicholas Plunket himself was one. This last unexpected blow decided the dispute in favour of the Protestants; and obliged his majesty to dismiss the Irish commissioners with some harsher expressions than he commonly made use of [B].

Soon after this affair, his lordship, with Sir Charles Coote, lately made earl of Monrath, and Sir Maurice Eustace, were constituted lords justices of Ireland, and commissioned to call and hold a parliament. Some time before the meeting of ^{Budgell,} the parliament, he drew with his own hand the famous act of settlement, by which he fixed the property, and gave titles to estates to a whole nation. When the duke of Ormond was ^{July 28,} declared lord lieutenant, the earl of Orrery went into Mun- ^{1662.} ster, of which province he was president. By virtue of this office, he heard and determined causes in a court called the residency-court; and acquired so great a reputation in this judicial capacity, that he was offered the seals both by the ^{Budgell,} king and the duke of York after the fall of lord Clarendon; ^{p. 112.} but being very much afflicted with the gout, he declined a post that required constant attendance. During the first Dutch war, wherein France acted as a confederate with Holland, he defeated the scheme formed by the duke de Beau-

[B] After the hearing was over, the earl being pressed by his brother commissioners to acquaint them how he came by those papers, told them a formal story of their being found in the enemy's quarters, and put into his hands by a person unknown to him.

It is much more probable, that the Irish, among whom he constantly maintained several spies, were betrayed on this occasion by some whom they imagined to be their friends. Budgell, p. 109.

fort,

Carte's Life
of the D. of
Ormond,
vol. ii. p.
238.

1b. p. 369.

1b. p. 391.

fort, admiral of France, to get possession of the harbour of Kinsale; and took advantage of the fright of the people and the alarm of the government, to get a fort erected under his own directions, which was named Fort Charles. He promoted a scheme for enquiring into and improving the king's revenue in Ireland; but his majesty having applied great sums out of the revenue of that kingdom, which did not come plainly into account, the enquiry was never begun. Ormond, listening to some malicious insinuations, began to entertain a jealousy of Orrery, and prevailed with the king to direct him to lay down his residential court; as a compensation for which, his majesty made him a present of 8000*l*. Sir Thomas Clifford, who had been brought into the ministry in England, apprehensive that he could not carry his ends in Ireland whilst Orrery continued president of Munster, procured articles of impeachment of high-treason and misdemeanours to be exhibited against him in the English house of commons: his lordship, being heard in his place, gave an answer so clear, circumstantial, and ingenuous, that the affair was dropt. The king laboured in vain to reconcile him to the French alliance, and the reducing of the Dutch. At the desire of the king and the duke of York, he drew the plan of an act of limitation, by which the successor would have been disabled from encroaching on civil and religious liberty; but the proposing thereof being postponed till after the exclusion-bill was set on foot, the season for making use of it was passed. The king, to hinder his returning to Ireland, and to keep him about his person, offered him the place of lord-treasurer; but the earl of Orrery plainly told his majesty, that he was guided by unsteady counsellors, with whom he could not act. He died in October 1679, aged 58; leaving behind him the character of an able general, statesman, and writer [c]. He had issue by his lady, two sons and five daughters.

BOYLE

[c] His writings are these:

1. "The Irish hours displayed; in a reply of an English Protestant, to a letter of an Irish Roman Catholic. London, 1662," 4to. 2. "Answer to a scandalous letter lately printed, and subscribed by Peter Walsh, procurator for the secular and regular popish priests of Ireland, intitled, A letter desiring a just and merciful regard of the Roman Catholics of Ireland, given about the end of October 1660, to the then

"marquis, now duke, of Ormond, and the second time lord lieutenant of that kingdom. By the right honourable the earl of Orrery, &c. being a full discovery of the treachery of the Irish rebels, since the beginning of the rebellion there, necessary to be considered by all adventurers, and other persons estated in that kingdom. Dublin, 1662," 4to. 3. "A poem on his Majesty's happy restoration." 4. "A poem on the death of the celebrated Mr. Abraham

"ham

"ham Cowley. London, 1667," fol. 5. "The history of Henry V. a tragedy. London, 1668," fol. 6. "Mustapha, the son of Soliman the Magnificent, a tragedy. London, 1667," fol. and 1668. 7. "The Black Prince, a tragedy. London, 1672," fol. 8. "Triphon, a tragedy. London, 1672," fol. These four plays were collected and published together in folio, 1690, and make now the entire first volume of the new edition of the earl's dramatic works. 9. "Parthenissa, a romance in three volumes. London, 1665," 4to. 1667, fol. 10. "A Dream." In this piece he introduces the genius of France persuading Charles II. to promote the interest of that kingdom, and act upon French principles. He afterwards introduced the ghost of his father dissuading him from it, answering all the arguments the genius of France had urged; and proving to him, from his own misfortunes and tragical end, that a king's chief treasure, and only real strength, is the affections of his people. 11. "A treatise upon the art of war." 12. "Poems on the fasts and festivals of the church." His posthumous works are, 1. "Mr. Anthony, a comedy, 1692." 2. "Guzman, a comedy, 1693." 3. "Herod the great, a tragedy, 1694." 4. "Altemira, a tragedy," brought upon the stage by Mr. Francis Manning in 1702, with a prologue by Henry St. John, Esq; afterwards lord viscount Bolingbroke, and an epilogue by the hon. Charles Boyle, Esq; the late earl of Orrery, who also interspersed several songs in the work itself. 5. "State letters," published in folio in 1742. Mr. Morrice says, that his patron drew up a very curious account of what was done in the court or camp, in which he had any part, or could speak of with certainty. But this hath never been published. The duke of Ormond having, by his majesty's command, consulted with the earl of Orrery upon the propositions to be laid before the parliament of Ireland in 1677, his lordship delivered to him five sheets of paper, containing the most effectual methods of protecting the nation from foreign and domestic enemies, advancing the protestant interest, increasing the revenue, and securing private property. But these, with other papers, were destroyed when lord Orrery's house was burnt to the ground in the year 1690 by a party of king James's soldiers, with the duke of Berwick at their head; Lionel, then earl of Orrery, and grandson to our author, being a minor, and abroad on his travels.

BOYLE (ROBERT), a most distinguished philosopher and chemist, and (what is better) an exceeding good man, was the seventh son, and the fourteenth child, of Richard earl of Cork, and born at Lismore in the province of Munster in Ireland, the 25th of Jan. 1626-7. He was committed to the care of a country nurse, with instructions to bring him up as hardy as if he had been her own son; for his father, he tells us, "had a perfect aversion for the fondness of those parents, which made them breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them, as if they were made of butter, or of sugar." By this he gained a strong and vigorous constitution, which, however, he afterwards lost, by its being treated too tenderly. He acquaints us with several misfortunes which happened to him in his youth. When he was about three years old, he lost his mother, who was a most accomplished woman, and whom he regrets on that account, because he did not know her. A second misfortune was, that he learned to stutter, by mocking some children of his own

His own account of the earlier part of his life, under the name of Philarchus, published by Dr. Birch, in his life of the hon. Robert Boyle, p. 18. 8vo. edit. lb. p. 19, 20.

His own account of the earlier part of his life, &c. p. 21.

Ibid.

p. 25.

p. 25, 26, 27.

age: of which, though no endeavours were spared, he could never be perfectly cured. A third, that, in a journey to Dublin, he had like to have been drowned; and certainly had been, if one of his father's gentlemen had not taken him out of a coach, which, in passing a brook raised by some sudden showers, was overturned and carried away with the stream.

While he continued at home, he was taught to write a very fair hand, and to speak French and Latin, by one of the earl's chaplains, and a Frenchman that he kept in the house. In 1635, his father sent him over to England, in order to be educated at Eaton school under Sir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he soon discovered a force of understanding, which promised great things, and a disposition to cultivate and improve it to the utmost. "What made him so passionate a friend to reading" was, the accidental perusal of *Quintus Curtius*; which "first made him in love with other than pedantick books, and conjured up in him that unsatisfied appetite of knowledge that is yet as greedy as when it was first raised. In gratitude to this book, I have heard him hyperbolically say, that not only he owed more to *Quintus Curtius*, than Alexander did; but derived more advantages from the history of that great monarch's conquests, than ever the monarch did from the conquests themselves." These are Mr. Boyle's own words; for, in the account hitherto referred to, he speaks of himself in the third person. While he remained at Eaton, there were several extraordinary accidents that befel him, of which he has given us an account; and three of which were very near proving fatal to him. The first was, the sudden fall of the chamber where he lodged, when himself was in bed; when, besides the hazard he ran of being crushed to pieces, he had certainly been choaked with the dust, during the time he lay under the rubbish, if he had not had presence of mind enough to have wrapped his head up in the sheet, which gave him an opportunity of breathing without hazard. A little after this he had been crushed to pieces by a starting horse, that rose up suddenly, and threw himself backwards, if he had not happily disengaged his feet from the stirrups, and cast himself from his back before he fell. A third accident proceeded from the carelessness of an apothecary's servant, who, mistaking the phials, brought him a strong vomit, instead of a cooling julep.

He remained at Eaton between three and four years; and then his father carried him to his own seat at Stalbridge in Dorsetshire, where he remained some time under the care of

one of his chaplains, who was the parson of the place. In the autumn of 1633, he attended his father to London, and remained with him at the Savoy, till his brother Mr. Francis Boyle espoused Mrs. Elizabeth Killigrew; and then, towards the end of October, within four days after the marriage, the two brothers Francis and Robert, were sent abroad upon their travels, under the care of Mr. Marcombes. They embarked at Rye in Suffex, and from thence proceeded to Dieppe in Normandy; then they travelled by land to Rouen, so to Paris, and from thence to Lyons; from which city they continued their journey to Geneva, where his governor had a family; and there the two gentlemen pursued their studies quietly, and without interruption. Mr. Boyle, during his stay here, resumed his acquaintance with the mathematicks, Boyle's life, by Birch, p. 34. 37. or at least with the elements of that science, of which he had before gained some knowledge. For he tells us, in his own memoirs, that while he was at Eaton, and afflicted with an ague, before he was ten years old, by way of diverting his melancholy, they made him read *Amadis de Gaule*, and other romantic books, which produced such restlessness in him, that he was obliged to apply himself to the extraction of the square and cube roots, and to the more laborious operations of algebra, in order to fix and settle the volatility p. 23. of his fancy.

While he remained at Geneva, he made some excursions to visit the adjacent country of Savoy, and even proceeded so far as to Grenoble in Dauphine. He took a view also of those wild mountains, where Bruno, the first author of the Carthusian monks, lived in solitude, and where the first and chief of the Cathusian abbeys is seated. Mr. Boyle relates, that "the devil, taking advantage of that deep raving melancholy, so sad a place, his own humour," which was naturally grave and serious, "and the strange stories and pictures he found there of Bruno, suggested such strange and hideous distracting doubts of some of the fundamentals of Christianity, that though, he says, his looks did little betray his thoughts, nothing but the forbiddenness of self-dispatch hindered his acting it." He laboured under this perplexity and melancholy many months: but at length getting out of it, he set about enquiring into the grounds and foundation of the Christian religion, "that so," says he, "though he believed more than he could comprehend, he might not believe more than he could prove; and owe the steadfastness of his faith to so poor a cause, as the ignorance of what might be objected against it." He became confirmed

fixed in the belief of Christianity, and in a conviction of its truth; yet not so, he says, but that “the fleeting clouds
 “of doubt and disbelief did never after cease now and then
 “to darken the serenity of his quiet: which made him of-
 “ten say, that injections of this nature were such a disease
 “to his faith, as the tooth-ach is to the body; for though
 “it be not mortal, it is very troublesome.”

Boyle's life,
 by Birch,
 p. 41.

September 1641, he quitted Geneva, after having spent one and twenty months in that city; and, passing through Switzerland, and the country of the Grisons, entered Lombardy. Then, taking his route through Bergamo, Brescia, and Verona, he arrived at Venice; where having made a short stay, he returned to the continent, and spent the winter at Florence. Here he employed his spare hours in reading the modern history in Italian, and the works of the celebrated astronomer Galileo, who died at a village near this city during Mr. Boyle's residence in it. It was at Florence that he acquired the Italian language, which he understood perfectly, though he never spoke it so fluently as the French. Of this indeed he was such a master, that, as occasion required, he passed for a native of that country in more places than one during his travels. “When the Carnival was
 “come, the season, says Mr. Boyle, when madness is so ge-
 “neral in Italy, that lunacy does for that time lose its name,
 “he had the pleasure to see the tilts maintained by the great
 “duke's brothers, and to be presented at the gentlemen's balls.
 “Nor did he sometimes scruple, in his governor's company,
 “to visit the famousest Bordellos, or brothels; whither re-
 “sorting out of bare curiosity, he retained there an un-
 “blemished chastity, and still returned thence as honest as
 “he went thither; professing, that he never found any such
 “sermons against them, as they were against themselves:
 “the impudent nakedness of vice cloathing it with a defor-
 “mity, description cannot reach, and the worst of epithets
 “cannot but flatter. But though he were no fuel for for-
 “bidden flames, he proved the object of unnatural ones; for
 “being that time in the flower of youth, and the cares of
 “the world having not yet faded a complexion naturally
 “fresh enough, as he was once unaccompanied diverting
 “himself abroad, he was somewhat rudely pressed by the
 “preposterous courtship of two Friars, whose lust makes no
 “distinction of sexes, but that, which its preference of their
 “own creates; and, not without difficulty and danger, forced
 “a scape from those gowned sodomites, whose goatish heats
 “served not a little to arm him against such people's specious
 “hypocrisy,

p. 44.

“hypocrisy, and heightened and fortified in him an averseness for opinions, which now the religious discredit as well as the religion.” These are Mr. Boyle’s own words; and we thought the contents of them too curious to be omitted.

Boyle’s Life
by Birch,
p. 45. 46.

March 1642, he began his journey from Florence to Rome, which took up but five days. He surveyed the numerous curiosities of that city; among which, he tells us, “he had the fortune to see Pope Urban VIII. at chapel, with the cardinals, who, severally appearing mighty princes, in that assembly looked like a company of common friars.” He visited the adjacent villages, which had any thing curious or antique belonging to them; and had probably made a longer stay, had not the heats disagreed with his brother. He returned to Florence, from thence to Leghorn, and so by sea to Genoa. Then passing through the county of Nice, he crossed the sea at Antibes, where he fell into danger for refusing to honour the crucifix: from whence he went to Marseilles by land. He was in that city in May 1642, when he received his father’s letters, which informed him of the rebellion broke out in Ireland, and how difficultly he had procured the 250l. then remitted to them, in order to help them home. They never received this money; and were obliged to go to Geneva with their governor Marcombes, who supplied them with as much at least as carried them thither. They continued there a considerable time, without either advices or supplies from England: upon which Mr. Marcombes was obliged to take up some jewels on his own credit, which were afterwards disposed of with as little loss as might be; and with the money thus raised, they continued their journey for England, whither they arrived in 1644. On his arrival Mr. Boyle found his father dead; and though the earl had made an ample provision for him, as well by leaving him his manor of Stalbridge in England, as other considerable estates in Ireland, yet it was some time before he could receive any money. However, he procured protections for his estates in both kingdoms from the powers then in being; from whom also he obtained leave to go over to France for a short space, probably to settle accounts with his governor Mr. Marcombes: but he could not be long abroad, since we find him at Cambridge the December following.

Ibid. p. 43,

March 1646, he retired to his manor at Stalbridge, where he resided for the most part till May 1650. He made excursions, sometimes to London, sometimes to Oxford; and in February 1647, he went over to Holland: but he made no considerable

Ibid. p. 51.
Lond. 1744.
8vo.

considerable stay any where. During his retirement at Statbridge, he applied himself with incredible industry to studies of various kinds, to those of natural philosophy and chemistry in particular. He omitted no opportunity of obtaining the acquaintance of persons distinguished for parts and learning, to whom he was in every respect a ready, useful, generous assistant, and with whom he held a constant correspondence. He was also one of the first members of that small, but learned body of men, which, when all academical studies were interrupted by the civil wars, secreted themselves about 1645; and held private meetings, first in London, afterwards at Oxford, for the sake of canvassing subjects of natural knowledge, upon that plan of experiment which my lord Bacon had delineated. They styled themselves then "The Philosophical College;" and, after the Restoration, when they were incorporated and distinguished openly, took the name of the "Royal Society." His retired course of life however could not hinder his reputation from rising to such a height, as made him taken notice of by some of the most eminent members of the Republic of Letters; so that, in 1651, we find Dr. Nathaniel Highmore, a very eminent physician, dedicating to him a book, under the title of "The History of Generation: examining the several opinions of divers authors, especially that of Sir Kenelm Digby, in his Discourse upon Bodies."

Sprat's History, &c.

In 1652, he went over to Ireland, in order to visit and settle his estates in that kingdom; and returned from thence in August 1653. He was soon after obliged to go over to Ireland again; where he had spent his time very unpleasantly, if it had not been for his intimate friend and acquaintance sir William Petty, in whose conversation he was extremely happy. In the summer of 1654, he returned to England, and put in execution a design he had formed, some time, of residing at Oxford; where he continued for the most part till April 1668, and then he settled at London in the house of his sister Ranelagh in Pall Mall. At Oxford he chose to live in the house of Mr. Crosse, an apothecary, rather than in a college, for the sake of his health, and because he had more room to make experiments. Oxford was indeed at that time the only place in England where Mr. Boyle could have lived with much satisfaction; for here he found himself surrounded with a number of learned friends, such as Wilkins, Wallis, Ward, Willis, Wren, &c. suited exactly to his taste, and who had resorted thither for the same reasons that he had done; the philosophical society being now removed from

Birch's Life, &c. p. 109.

London

London to Oxford. It was during his residence here, that he invented that admirable engine, the air-pump; which was perfected for him by the very ingenious Mr. Robert Hooke, in 1678, or 1679. By this he made several experiments, and was enabled to discover and demonstrate several qualities of the air, so as to lay a foundation for a complete theory. He was not however satisfied with this, but laboured incessantly in collecting and digesting, chiefly from his own experiments, the materials requisite for this purpose. He declared against the philosophy of Aristotle, as having in it more of words than things, promising much and performing little; and as giving the inventions of men for indubitable proofs, instead of building upon observation and experiment. He was so zealous for, and so careful about, this true method of learning by experiment, that, though the Cartesian philosophy then made a great noise in the world, yet he would never be persuaded to read the works of Descartes; for fear he should be amused and led away by plausible accounts of things, founded on fancy, and merely hypotheticalal.

Birch's life,
&c. p. 3.

But philosophy and enquiries into nature, though they engaged his attention deeply, did not occupy it entirely; since we find, that he still continued to pursue critical and theological studies. In these he had the assistance of some great men, particularly Dr. Edward Pocock, Mr. Thomas Hyde, and Mr. Samuel Clarke, all of great eminence for their skill in the oriental languages. He had also a strict intimacy with Dr. Thomas Barlow, at that time head-keeper of the Bodleian library, and afterwards bishop of Lincoln, a man of various and extensive learning. In 1659, Dr. Wallis, so distinguished for his mathematical and philosophical learning, did him the honour to dedicate to him his excellent treatise "On the Cycloid." This year also Mr. Boyle, being acquainted with the unhappy circumstances of the learned Sanderson, afterwards bishop of Lincoln, who had lost all his preferments for his attachment to the Royal party, conferred upon him an honorary stipend of 50l. a year. This stipend was given, as an encouragement to that excellent master of reasoning, to apply himself to the writing of "Cases of Conscience;" and accordingly he printed his lectures "De Obligatione Conscientiæ," which he read at Oxford 1647, and dedicated them to his friend and patron. The dedication bears date Nov. 22, 1659.

p. 113.

Upon the restoration of Charles II. he was treated with great civility and respect by the king, as well as by the two

great ministers, treasurer Southampton and chancellor Clarendon. He was solicited by the latter to enter into holy orders, for Mr. Boyle's noble family, distinguished learning, and unblemished reputation, induced lord Clarendon to think that so very respectable a personage would do great honour to the clergy, and service to the established communion. Mr. Boyle considered all this with due attention; but reflected, that the situation of life he was in, whatever he wrote upon religion, would have so much the greater weight, as coming from a layman; since he well knew, that the irreligious fortified themselves against all that the clergy could offer, by supposing and saying that it was their trade, and that they were paid for it. He considered likewise that, in point of fortune and character, he needed no accessions; and indeed he never had any appetite for either. But Bishop Burnet, who preached his funeral sermon, and to whom Mr. Boyle communicated memorandums concerning his own life, tells us, that what had the greatest weight in determining his judgement was, "the not feeling within himself any motion or tendency of mind, which he could safely esteem a call from the Holy Ghost, and so not venturing to take holy orders, lest he should be found to have lied unto it." He chose therefore to pursue his philosophical studies in such a manner, as might be most effectual for the support of religion; and began to communicate to the world the fruits of those studies.

Funeral Sermon, p. 29.
edit. in 4to.

The first of these was printed at Oxford 1660, in 8vo. under the title of, 1. "New Experiments Physico-mechanical, touching the spring of the air and its effects, made for the most part in a new pneumatical engine: addressed to his nephew the lord Dungarvan." This work was attacked by Franciscus Linus and Mr. Hobbes; which occasioned Mr. Boyle to subjoin to a second edition of it, printed at London 1662, in 4to, "A Defence, &c." in which he refuted the objections of those philosophers with equal candour, clearness, and civility. A third edition was printed in 1682, 4to. 2. "Seraphic Love; or, some motives and incentives to the love of God, pathetically discoursed of in a letter to a friend, 1660," 8vo. This piece, though it did not appear till now, was finished as early as the year 1648. It has run through many editions, and been translated into Latin. The fame of Mr. Boyle's great learning and abilities extended itself even at this time beyond the bounds of our island, so that the grand duke of Tuscany, a prince distinguished for learning, was extremely desirous of a correspondence

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ence with him: of which he was advertised in a letter, dated Oct. 10, 1660, from Mr. Southwell, then resident at Florence. 3. "Certain Physiologicial Essays and other tracts, 1661," 4to. They were printed again in 1669, 4to, with large additions, especially of "A Discourse about the absolute rest of bodies:" and were translated into Latin. 404. Boyle's Works, vol. V. p. 403, 404.

4. "Sceptical Chemist, 1662," 8vo. A very curious and excellent work; reprinted in 1679, 8vo, with the addition of "Divers experiments and notes about the producibleness of chemical principles."

In 1662; a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the king in Mr. Boyle's name, though without his knowledge; which nevertheless did not hinder him from interesting himself very warmly, for procuring the application of those impropriations to the promoting true religion and learning. He interposed likewise in favour of the corporation for propagating the gospel in New England; and was very instrumental in obtaining a decree in the court of chancery, for restoring to that corporation an estate, which had been injuriously re-possessed by one Col. Bedinfield, a Papist, who had sold it to them for a valuable consideration. His activity in matters of this nature was so much the more honourable, as his inclination led him generally to be private and retired. But whenever the cause of virtue, learning, or religion, required it, his interest and endeavours were never wanting; and, what is very remarkable, were seldom employed but with success. In 1663, the Royal Society being incorporated by king Charles II Mr. Boyle was appointed one of the council; and, as he might be justly reckoned among the founders of that learned body, so he continued one of its most useful and industrious members, during the whole course of his life. In June 1663, he published, 5. "Considerations touching the usefulness of experimental natural philosophy," 4to. reprinted the year following. 6. "Experiments and considerations upon Colours; to which was added a letter, containing Observations on a diamond that shines in the dark, 1663," 8vo. reprinted in the same size in 1670. It was also translated into Latin. This treatise is full of curious and useful remarks on the hitherto unexplained doctrine of light and colours; in which he shews great judgement, accuracy, and penetration, and may be said to have led the way to that mighty genius, the great Sir Isaac Newton, who has since set that important point in the clearest and most convincing light. 7. "Considerations upon the style of the holy Scriptures," A a 2 "1663," Ibid. p. 140, 141.

"1663," 8vo. A Latin translation of it was printed at Oxford, where most of his writings were published, in 1665. It was an extract from a larger work, intituled, "An Essay on Scripture;" which was afterwards published by sir Peter Pett, a friend of Mr. Boyle.

Boyle's
Works, vol.
V. p. 328.

In 1664, he was elected into the company of the Royal mines; and was all this year taken up in the prosecution of various good designs, which probably was the reason why he did not send abroad any treatises either of religion or philosophy. The year following came forth, 8. "Occasional reflections upon several subjects; whereto is prefixed A Discourse about such kind of thoughts, 1665," 8vo. reprinted in 1669, 8vo. This piece is addressed to Sophronia, under whose name he concealed that of his beloved sister, the viscountess of Ranelagh. The thoughts themselves are on a vast variety of subjects, written many years before; some indeed upon trivial occasions, but all with great accuracy of language, much wit, more learning, and in a wonderful strain of moral and pious reflection. Yet this exposed him to the only severe censure that ever was passed upon him, and that too from no less a man than the celebrated Dean Swift; who, to ridicule these discourses, wrote "A pious meditation upon a broomstick, in the style of the honourable Mr. Boyle." But, as his noble relation the present lord Orrery has said, "to what a height must the spirit of sarcasm arise in an author, who could prevail upon himself to ridicule so good a man as Mr. Boyle? The sword of wit, like the scythe of time, cuts down friend and foe, and attacks every object, that accidentally lies in its way. But, sharp and irresistible as the edge of it may be, Mr. Boyle will always remain invulnerable." A certain writer, by way of making reprisals upon Swift for his treatment of Mr. Boyle, which he affirms to be as cruel and unjust as it is trivial and indecent, has observed, that, from this very treatise, which he has thus turned into ridicule, he borrowed the first hint of his *Gulliver's Travels*. He grounds his conjecture upon the following passage, to be found in the "Occasional Reflections." "You put me in mind of a fancy of your friend Mr. Boyle, who was saying, that he had thoughts of making a short romantic story, where the scene should be laid in some island of the southern ocean, governed by some such rational laws and customs as those of the Utopia or the New Atalantis. And in this country he would introduce an observing native, that, upon his return home from his travels made in Europe, should

Remarks on
the life and
writings of
Swift,
lett. VIII.

Biog. Brit.
Boyle,
note L.

"give

“ give an account of our countries and manners under feigned
“ names ; and frequently intimate in his relations, or in his
“ answers to questions that should be made him, the reasons
“ of his wondering, to find our customs so extravagant, and
“ differing from those of his own country. For your friend
“ imagined that, by such a way of exposing many of our
“ practices, we should ourselves be brought unawares to
“ condemn, or perhaps to laugh at them ; and should at
“ least cease to wonder, to find other nations think them as
“ extravagant, as we think the manners of the Dutch and
“ Spaniards, as they are represented in our travellers books.”

Boyle's
Works, vol.
II. p. 220.

The same year he published an important work, intituled,
9. “ New Experiments and Observations upon Cold ; or, an
“ experimental history of cold begun : with several pieces
“ thereunto annexed, 1665,” 8vo. reprinted in 1683, 4to.
His excellent character in all respects had procured him so
much esteem and affection with the king, as well as with
every body else, that his majesty, unsolicited and unasked,
nominated him to the provostship of Eton College, in August
1665. This was thought the fittest employment for him in
the kingdom ; yet, after mature deliberation, though con-
trary to the advice of all his friends, he absolutely declined
it. He had several reasons for declining it. He thought the
duties of that employment might interfere with his studies :
he was unwilling to quit that course of life, which, by ex-
perience, he found so suitable to his temper and constitution :
and, above all, he was unwilling to enter into holy orders,
which he was persuaded was necessary to qualify himself for
it. In this year and the next, he was much taken up with
looking into an affair, that made a very great noise in the
world ; and the decision of which, from the high reputation
he had gained, was in a manner universally expected from
him. The case was this : one Mr. Valentine Greatracks,
an Irish gentleman, persuaded himself that he had a peculiar
gift of curing diseases by stroaking ; in which, though he
certainly succeeded often, yet he sometimes failed ; and this
occasioned a great controversy, in which most of the parties
concerned addressed themselves to Mr. Boyle. Among the
rest, the famous Mr. Henry Stubbe wrote a treatise upon
this subject, intituled, “ The Miraculous Conformist ; or,
“ an account of several marvellous cures, performed by the
“ stroaking of the hands of Mr. Valentine Greatracks ; with
“ a physical discourse thereupon, in a letter to the honour-
“ able Robert Boyle, esq.” Mr. Boyle received this book
upon the 8th of March, 1665-6 ; and wrote a letter to Mr.

Birch,
P. 149, 150.

Stubbe the next morning, which begins in the following manner :

Birch,
P. 157.

“ Sir,

“ It was so late yesternight, before I received your account
“ of Mr. Greatracks’ stupendous performances, that I had
“ much ado to run it over before I went to bed : and this
“ morning being to take care of some little affairs in order
“ to a remove, that I am to make in the afternoon for some
“ days, I am obliged to answer your letter in as much haste
“ as you tell me you writ it in ; which intimation I hope
“ will excuse me to you, for my not taking a solemn notice
“ of those superfluous acknowledgments, you are pleased to
“ begin with, for services that are not considerable enough
“ to deterve or expect a public retribution ; having been
“ but such, as a less interest in the Muses than yours would
“ have entitled you to from one that is so much their ser-
“ vant as I. To begin then, I must confess to you, that I
“ was somewhat surprized to find this epistle of yours brought
“ me from the press, before I had seen it any other way ;
“ and it is no small trouble to me, both upon your score and
“ my own, that I did not see the manuscript before it came
“ abroad. For if I had seasonably seen what you wrote about
“ miracles, I should freely have dissuaded you from publicly
“ addressing to me, what I cannot but much dissent from ;
“ and perhaps I should have been able to prevail with you
“ to omit all that part of your epistle. For besides that, since
“ you take notice yourself of the prejudice your former med-
“ dling with theological matters has done you, you can scarce
“ doubt but that it has made many persons indisposed to put
“ the best constructions upon what you write : besides this,
“ I say, I confess I think you might have spared so much
“ pains, as you take in the former part of your letter, to shew,
“ that Mr. Greatracks’ gift may be miraculous, since the
“ latter part of it is employed to make out what he performs
“ by natural means, &c.”

We perceive, from this short transcript, how extremely tender Mr. Boyle was of religion ; and how jealous of admitting and countenancing any principle or opinions, that he thought might have a tendency to hurt or discredit it. But what is most incumbent on us to observe at present is, that this letter is certainly one of the clearest testimonies of Mr. Boyle’s vast abilities and extensive knowledge, that is any where extant. It is a very long letter, upwards of twenty pages in 8vo ; very learned, and very judicious ; wonderfully
correct

correct in the diction and style, remarkably clear in the method and form, highly exact in the observations and remarks, and abounding in pertinent and curious facts to illustrate his reasoning. Yet it appears, from the letter itself, that it was written within the compass of a single morning: a fact, we should have imagined next to impossible, if it had not been attested by one whose veracity was never questioned, that is, by Mr. Boyle himself. In 1666, Dr. Wallis addressed to Mr. Boyle his piece "Upon the Tides;" as did the famous physician, Dr. Sydenham, his "Method of curing Fevers, grounded upon his own observations." Himself likewise published that year, 10. "Hydrostatical Paradoxes made out by new experiments, for the most part physical and easy," in 8vo; which he sent abroad at the request of the Royal Society, those experiments having been made at their desire about two years before. 11. "The Origin of Forms and Qualities, according to the Corpuscular Philosophy, illustrated by considerations and experiments, 1666," 4to; and reprinted the year following, in 8vo. This treatise did great honour to Mr. Boyle, whether we consider the quickness of his wit, the depth of his judgement, or his indefatigable pains in searching after truth. We must not forget to observe, that, both in this and the former year, he communicated to his friend Mr. Oldenburgh, who was secretary to the Royal Society, several curious and excellent short treatises of his own, upon a great variety of subjects, and others transmitted to him by his learned friends both at home and abroad, which are printed and preserved in the "Philosophical Transactions." Another thing it may not be improper to observe, that, in the warm controversy raised at this time about the Royal Society, Mr. Boyle escaped all censure; and though Mr. Stubbe among others attacked it in several pamphlets with all the fury imaginable, yet he preserved a just respect for Mr. Boyle's great learning and abilities.

Birch,
p. 184, 185.

About this time, namely 1668, Mr. Boyle resolved to settle himself in London for life; and removed, for that purpose, to the house of his sister, the lady Ranelagh, in Pall Mall. This was to the infinite benefit of the learned in general, and particularly to the advantage of the Royal Society; to whom he gave great and continual assistance, as the several pieces communicated to them from time to time, and printed in their "Transactions," do abundantly testify. Those who applied to him, either to desire his help, or to communicate to him any new discoveries in science, he had

his set hours for receiving; otherwise it is easy to conceive, that he would have had very little of his time to himself. But, besides these, he kept a very extensive correspondence with persons of the greatest figure, and most famous for learning, in all parts of Europe. In 1669, he published, 12. "A continuation of new experiments touching the spring
" and weight of the air; to which is added A Discourse
" of the atmospheres of consistent bodies;" and the same year he revised and made many additions to several of his former tracts, some of which, as we have before observed, were now translated into Latin, in order to gratify the curious abroad. 13. "Tracts about the cosmical qualities
" of things; cosmical suspicions; the temperature of the
" subterranean regions; the bottom of the sea: to which is
" prefixed an introduction to the history of particular quali-
" ties, 1670," 8vo. This book occasioned much speculation, as it seemed to contain a vast treasure of new knowledge, which had never been communicated to the world before; and this too, grounded upon actual experiments and arguments justly drawn from them, instead of that notional and conjectural philosophy, which, in the beginning of the seventeenth century, had been so much in fashion.

In the midst of all these studies and labours for the public, he was attacked by a severe paralytic distemper; of which, though not without great difficulty, he got the better, by strictly adhering to a proper regimen. In 1671, he published, 14. "Considerations on the usefulness of experimen-
" tal and natural philosophy." The second part, 4to. And, 15. "A Collection of tracts upon several useful and
" important points of practical philosophy," 4to: both which works were received as new and valuable gifts to the learned world. 16. "An Essay about the origin and virtue
" of gems, 1672," 8vo. 17. "A Collection of tracts upon
" the relation between flame and air; and several other use-
" ful and curious subjects;" besides furnishing, in this and in the former year, a great number of short dissertations upon a vast variety of topics, addressed to the Royal Society, and inserted in their "Transactions." 18. "Essays on the strange
" subtlety, great efficacy, and determinate nature of effluvia;
" to which were added variety of experiments on other sub-
" jects, 1673," 8vo. The same year Anthony Le Grand, the famous Cartesian philosopher, printed his "Historia Natu-
" ræ, &c." at London, and dedicated it to Mr. Boyle. He does justice to Mr. Boyle's universal reputation for extensive learning and amazing sagacity in every branch of experimen-

tal philosophy; and says of him, what Averroes said of Aristotle, that "Nature had formed him as an exemplar or pattern of the highest perfection, to which humanity can attain." 19. "A Collection of tracts upon the saltness of sea, the moisture of the air, the natural and preternatural state of bodies, to which is prefixed a Dialogue concerning cold, 1674," 8vo. 20. "The excellency of theology compared with natural philosophy, 1673," 8vo. 21. "A Collection of tracts, containing suspicions about hidden qualities of the air; with an appendix touching celestial magnets; animadversions upon Mr. Hobbes's problem about a vacuum; a discourse of the cause of attraction and suction, 1674," 8vo. 22. "Some Considerations about the reconcileableness of reason and religion. By T. E. a layman. To which is annexed a discourse about the possibility of the resurrection by Mr. Boyle, 1675," 8vo. The reader must be informed, that both these pieces were of his writing; only he thought fit to mark the former with the final letters of his name. Among other papers that he communicated this year to the Royal Society, there were two connected into one discourse, that deserve particular notice. The former was intitled, "An experimental discourse of quicksilver growing hot with gold;" the other related to the same subject, and both of them contained discoveries of the utmost importance. To be convinced of this, observe only the following passages of a letter written by Mr. afterwards sir Isaac Newton to Mr. Oldenburgh, the secretary of the Royal Society, upon the occasion of it. The letter is dated from Cambridge, April 26, 1676.

"Yesterday, reading the two last Philosophical Transactions, I had an opportunity to consider Mr. Boyle's uncommon experiment about the incalcescence of gold and mercury. I believe the fingers of many will itch to be at the knowledge of the preparation of such a mercury; and for that end some will not be wanting to move for the publishing of it, by urging the good it may do to the world. But, in my simple judgement, the noble author, since he has thought fit to reveal himself so far, does prudently in being reserved in the rest. Not that I think any great excellence in such a mercury, either for medicinal or chymical operations; for it seems to me, that the metalline particles with which that mercury is impregnated, may be grosser than the particles of the mercury, &c.—But yet, because the way by which mercury may be so impregnated has been thought fit to be concealed by others

“ that have known it, and therefore may possibly be an inlet to something more noble, not to be communicated without immense damage to the world, if there should be any verity in the hermetic writers; therefore I question not but that the great wisdom of the noble author will sway him to high silence, till he shall be resolved of what consequence the thing may be, either by his own experience, or the judgement of some other, that thoroughly understands what he speaks about; that is, of a true hermetic philosopher, whose judgement, if there be any such, would be more to be regarded in this point, than that of all the world beside to the contrary; there being other things beside the transmutation of metals, if those great pretenders brag not, which none but they understand. Sir, because the author seems desirous of the sense of others in this point, I have been so free as to shoot my bolt; but pray keep this letter private to yourself. Your servant,
 “ Isaac Newton.”

Birch,
 p. 222.

In 1676, Mr. Boyle published, 23. “ Experiments and notes about the mechanical origin or production of particular qualities, in several discourses on a great variety of subjects, and, among the rest, of electricity.” He had been for many years a director of the East-India company, and very useful in this capacity to that great body, more especially in procuring their charter; and the only return he expected for his labour was, the engaging the company to come to some resolution in favour of the propagation of the gospel, by means of their flourishing factories in that part of the world. As a proof of his own inclination to contribute, as far as in him lay, for that purpose, he caused five hundred copies of the Gospels and Acts of the Apostles, in the Malayan tongue, to be printed at Oxford in 1677, 4to, and to be sent abroad, at his own expence. This appears from the dedication, prefixed by his friend Dr. Thomas Hyde, to that translation, which was published under his direction. It was the same spirit and principle which made him send, about three years before, several copies of “ Grotius de veritate christianæ religionis,” translated into Arabic by Dr. Edward Pocock, into the Levant, as a means of propagating Christianity there. There was printed in 1677, at Geneva, a “ Miscellaneous Collection of Mr. Boyle’s works” in Latin, without his consent, or even knowledge; of which there is a large account given in the “ Philosophical Transactions.” In 1678, he communicated to Mr. Hooke a short memorial of some observations made upon “ An artificial substance that shines without
 “ any

1513. p. 217.

NO. CXXX.

“any preceding illustration;” which that gentleman thought fit to publish in his “*Lectiones Cutlerianæ*.” He published the same year, 24. “*Historical Account of a degradation of gold made by an anti-elixir: a strange chemical narrative,*” 4to, reprinted in the same size 1739. This made a very great noise both at home and abroad, and is looked upon as one of the most remarkable pieces that ever fell from his pen; since the facts contained in it would have been esteemed incredible, if they had been related by a man of less integrity and piety than Mr. Boyle. The regard, which the great Newton had for Mr. Boyle, appears from a very curious letter, which the former wrote to him, at the latter end of this year, for the sake of laying before him his sentiments upon that ethereal medium, which he afterwards proposed, in his “*Optics*,” as the mechanical cause of gravitation. This letter is to be found in the life of our author by the reverend Dr. Birch.

Birch,
P. 234.

In 1680, Mr. Boyle published, 25. “*The Aerial Noctiluca; or some new phænomena, and a process of a factitious self-shining substance,*” 8vo. It was upon the 30th of November this year, that the Royal Society, as a proof of the just sense of his great worth, and of the constant and particular services which through a course of many years he had done them, made choice of him for their president; but he being extremely, and, as he says, peculiarly tender in point of oaths, declined the honour done him, by a letter addressed to “his much respected friend Mr. Robert Hooke, professor of mathematics at Gresham college.” About this time, Dr. Burnet being employed in compiling his admirable “*History of the Reformation*,” Mr. Boyle contributed very largely to the expence of publishing it; as is acknowledged by the doctor in his preface to the second volume. 26. “*Discourse of things above reason; inquiring, whether a philosopher should admit there are any such? 1681,*” 8vo. 27. “*New Experiments and observations made upon the Icy Noctiluca: to which is added a Chemical paradox, grounded upon new experiments, making it probable, that chemical principles are transmutable, so that out of one of them others may be produced, 1682,*” 8vo. 28. “*A Continuation of new experiments physico-mechanical, touching the spring and weight of the air, and their effects, 1682,*” 8vo. It was probably about the beginning of the year 1681, that he was engaged in promoting the preaching and propagating of the gospel among the Indians; since the letter, which he wrote upon that subject,

Birch,
p. 254.

was in answer to one from Mr. John Elliot of New England, dated November 4, 1680. This letter of Mr. Boyle is preserved by his historian; and it shews, that he had a vast dislike to persecution on account of opinions in religion. He published, in 1683, nothing but a short letter to Dr. Beal, in relation to the making of fresh water out of salt. In 1684, he printed two very considerable works; 29. "Memoirs for the natural history of human blood, especially the spirit of that liquor," 8vo. 30. "Experiments and Considerations about the porosity of bodies," 8vo.

Mr. Boyle's writings grew now so very numerous, that Dr. Ralph Cudworth, celebrated for his immortal work, "The Intellectual System," wrote to him in most pressing terms, to make an entire collection of his several treatises, and to publish them together in the Latin tongue; and "then," says he, "what you shall superadd, will be easily collected and added afterwards. And I pray God continue your life and health, that you may still enrich the world with more. The writers of hypotheses in natural philosophy will be confuting one another a long time before the world will ever agree, if ever it do. But your pieces of natural history are unconfutable, and will afford the best grounds to build hypotheses upon. You have much outdone Sir Francis Bacon in your natural experiments; and you have not insinuated any thing, as he is thought to have done, tending to irreligion, but the contrary." This letter is dated October 16, 1684. In 1685, he obliged the world with, 31. "Short Memoirs for the natural experimental history of mineral waters, with directions as to the several methods of trying them, including abundance of new and useful remarks, as well as several curious experiments." 32. "An Essay on the great effects of even, languid, and unheeded motion; whereunto is annexed an experimental discourse of some hitherto little regarded causes of the salubrity and insalubrity of the air, and its effects;" reprinted in 1690, 8vo. None of his treatises, it is said, were ever received with greater or more general applause than this. 33. "Of the Reconcilableness of specific medicines to the corpuscular philosophy; to which is annexed, A Discourse about the advantages of the use of simple medicines," 8vo. Besides these philosophical tracts, he gave the world likewise, the same year, an excellent theological one, 34. "Of the high veneration man's intellect owes to God, peculiarly for his wisdom and power," 8vo. This was part of a much larger work, which he signified to the world in

an advertisement, to prevent any exception from being taken at the abrupt manner of its beginning.

At the entrance of the succeeding year, came abroad his, 35. "Free inquiry into the vulgarly received notion of nature;" a piece, which was then, and will always be, greatly admired by those who have a true zeal and relish for pure religion and sound philosophy. It was translated into Latin, and reprinted in 12mo the year after. In June 1686, his friend Dr. Gilbert Burnet, afterwards bishop of Salisbury, transmitted to him from the Hague the manuscript account of his travels, which he had drawn up in the form of letters, addressed to Mr. Boyle; who, in his answer to the doctor, dated the 14th of that month, expresses his satisfaction in "finding, that all men do not travel, as most do, to observe buildings, and gardens, and modes, and other amusements of a superficial and almost insignificant curiosity: for your judicious remarks and reflections, says he, may not a little improve both a statesman, a critic, and a divine, as well as they will make the writer pass for all three." Birch, In 1687, Mr. Boyle published, 36. "The Martyrdom of p. 262. and
"Theodora and Dydimia," 8vo: a work he had drawn up Boyle's
in his youth. 37. "A Disquisition about the final causes Works, vol.
"of natural things; wherein it is enquired, whether, and, V. p. 624.
"if at all, with what caution a naturalist should admit them.
"With an appendix, about vitiated light, 1688," 8vo. In the month of May this year, our author, though very unwillingly, was constrained to make his complaint to the public, of some inconveniences under which he had long laboured; and this he did by "an advertisement about the loss of many of his writings addressed to J. W. to be communicated to those of his friends that are virtuous; which may serve as a kind of a preface to most of his mutilated and unfinished writings." He complains in this advertisement of the treatment he met from the plagiarists, both at home and abroad; and though it might have been difficult in any other man to have done so, without incurring the imputation of self-conceit and vanity, yet Mr. Boyle's manner is such, as only to raise in us an higher esteem and admiration of him. This advertisement is inserted at length in his life. Birch, p. 265.

He now began to find that his health and strength, notwithstanding all his care and caution, gradually declined, as he observes in a letter to M. Le Clerc, dated May 30, 1689; which put him upon using every possible method of husbanding his remaining time for the benefit of the learned. In doing Boyle's Works, vol. v. p. 246.

doing this, as a certain writer says, he preferred generals to particulars; and the assistance of the whole republic of letters to that of any branch, by what ties soever he might be connected therewith. It was with this view, that he no longer communicated particular discourses or new discoveries to the Royal Society; because this could not be done, without withdrawing his thoughts from tasks which he thought of still greater importance. It was the more steadily to attend to these that he resigned his post of governor of the corporation for propagating the Gospel in New-England; nay, he went so far as to signify to the world, that he could no longer receive visits as usual, in an advertisement, which begins in the following manner. "Mr. Boyle finds himself obliged
 " to intimate to those of his friends and acquaintance, that
 " are wont to do him the honour and favour of visiting him,
 " 1. That he has by some unlucky accidents, namely, by
 " his servant's breaking a bottle of oil of vitriol over a chest
 " which contained his papers, had many of his writings
 " corroded here and there, or otherwise so maimed, that
 " without he himself fill up the lacunæ out of his memory
 " or invention, they will not be intelligible. 2. That his
 " age and sickness have for a good while admonished him
 " to put his scattered, and partly defaced, writings into some
 " kind of order, that they may not remain quite useless.
 " And, 3. That his skilful and friendly physician, sir Edmund King, seconded by Mr. Boyle's best friends, has
 " pressingly advised him against speaking daily with so many
 " persons as are wont to visit him, representing it as what
 " cannot but much waste his spirits," &c. He ordered likewise a board to be placed over his door, with an inscription signifying, when he did and did not receive visits.

Birch,
P. 272.

Among the other great works, which by this means he gained time to finish, there is reason to believe, that one was a collection of elaborate processes in chemistry; concerning which, he wrote a letter to a friend, which is still extant; but the piece itself was never published, though we read in the letter, that "he left it as a kind of hermetic legacy to
 " the studious disciples of that art." Besides these papers, committed to the care of one whom he esteemed his friend, he left also very many behind him at the time of his death, relating to chemistry; which, as appears by a letter directed to one of his executors, he desired might be inspected by three physicians whom he named, and that some of the most valuable might be preserved. "Indeed," says the writer of his life, "it is highly reasonable to suppose, that many im-
 " portant

Ibid. p. 274.

“ portant discoveries were contained in them; chemistry
 “ being his favourite study, and opening to him perpetually
 “ such a new scene of wonders, as easily persuaded him of
 “ the possibility of transmuting metals into gold. This per-
 “ suasion of his is evident from several parts of his writings,
 “ and was avowed by himself to the great Dr. Halley, the
 “ late royal astronomer, who related to me his conversation
 “ with him upon that subject. And it was probably in con-
 “ sequence of this opinion, that he took so much pains to
 “ procure, as he did in August 1689, an ACT for the RE-
 “ PEAL of a STATUTE, made in the fifth year of king
 “ Henry IV. against the MULTIPLYING of GOLD and
 “ SILVER.”

Birch.
p. 278.

In the mean time Mr. Boyle published some other works before his death; as, 38. “ *Medicina Hydrostatica: or, Hydrostaticks applied to the materia medica, shewing how, by the weight that divers bodies used in physic have in water, one may discover whether they be genuine or adulterate. To which is subjoined a previous hydrostatical way of estimating ores.* 1690,” 8vo. He informs us, in the postscript of this treatise, that he had prepared materials for a second volume, which he intended to publish; but it never appeared. 39. “ *The Christian Virtuoso: shewing that, by being addicted to experimental philosophy, a man is rather assisted than indisposed to be a good Christian: The first part. To which are subjoined, 1. A discourse about the distinction that represents some things as above reason, but not contrary to reason. 2. The first chapters of a discourse, intituled, Greatness of mind promoted by Christianity.* 1690,” 8vo. In the advertisement prefixed to this work, he mentions a second part of the *Christian Virtuoso*; which, however, he did not live to finish. But the papers he left behind him for that purpose are printed, imperfect as they are, in the late edition of his works in folio. The last work, which he published himself, was in the spring of 1691; and is intituled, 40. “ *Experimenta & Observationes Physicæ: wherein are briefly treated of several subjects relating to natural philosophy in an experimental way. To which is added, a small collection of strange reports.*” 8vo. About the entrance of the summer, he began to feel such an alteration in his health, as induced him to think of settling his affairs; and accordingly, on the 18th of July, he signed and sealed his last will, to which he afterwards added several codicils. In October his distempers increased; which might perhaps be owing to his tender concern for the tedious illness

Ibid. p. 282.

of

of his dear sister the lady Ranelagh, with whom he had lived many years in the greatest harmony and friendship, and whose indisposition brought her to the grave on the 23d of December following. He did not survive her above a week; for, on the 30th of December, he departed this life in the 65th year of his age.

Eccles. xi.
26.

He was buried in St. Martin's church in the Fields, Westminster, on the 7th of January following; and his funeral sermon was preached by his friend Dr. Gilbert Burnet, bishop of Salisbury. The bishop made choice upon this occasion of a text very apposite to his subject, namely, "For God giveth to a man, that is good in his sight, wisdom, knowledge, and joy." After explaining the meaning of the words, he applies the doctrine to the honourable person deceased; of whom, he tells us, he was the better able to give a character, from the many happy hours he had spent in conversation with him, in the course of nine and twenty years. He gives a large account of Mr. Boyle's sincere and unaffected piety, and more especially of his zeal for the Christian religion, without having any narrow notions concerning it, or mistaking, as so many do, a bigoted heat in favour of a particular sect, for that zeal which is the ornament of a true Christian. He mentions, as a proof of this, his noble foundation for lectures in defence of the gospel against infidels of all sorts; the effects of which have been so conspicuous in the many volumes of excellent discourses, which have been published in consequence of that noble and pious foundation. He had, says our prelate, designed it in his life-time, though some accidents did, upon great considerations, divert him from settling it; but not from ordering by his last will, that a liberal provision should be made for one who should, in a very few well-digested sermons, every year set forth the truth of the Christian religion in general, without descending to the sub-divisions among Christians. He was at the charge of the translation and impression of the New Testament into the Malayan tongue, which he sent over all the East Indies. He gave a noble reward to him that translated Grotius's incomparable book "of the truth of the Christian religion" into Arabic; and was at the charge of a whole impression, which he took care should be dispersed in all the countries where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700 l. charge in the edition of
the

the Irish bible, which he ordered to be distributed in Ireland; and he contributed liberally, both to the impression of the Welch bible, and of the Irish bible for Scotland. He gave, during his life, 300*l.* to advance the design of propagating the Christian religion in America; and, as soon as he heard that the East India company were entertaining propositions for the like design in the East, he presently sent a hundred pounds for a beginning, as an example; but intended to carry it much farther when it should be set on foot to purpose. When he understood how large a share he had in impropriations, he ordered considerable sums to be given to the incumbents in those parishes, and even to the widows of those who were dead, before this distribution of his bounty. He did this twice in his life-time, to the amount of above 600*l.* and ordered another distribution, as far as his estate would bear, by his will. In other respects, his charities were so bountiful and extensive, that they amounted, as this prelate tells us, from his own knowledge, to upwards of 1000*l.* per annum.

But that part of his discourse which concern us most, is, the copious and eloquent account he has given of this great man's abilities. His knowledge," says he, "was of so vast
 "an extent, that if it were not for the variety of vouchers
 "in their several sorts, I should be afraid to say all I know.
 "He carried the study of the Hebrew very far into the rab-
 "binical writings, and the other oriental tongues. He had
 "read so much of the fathers, that he had formed out of it
 "a clear judgement of all the eminent ones. He had read a
 "vast deal on the scriptures, had gone very nicely through
 "the various controversies in religion, and was a true mas-
 "ter of the whole body of divinity. He read the whole
 "compass of the mathematical sciences; and, though he
 "did not set himself to spring any new game, yet he knew
 "even the abstrusest parts of geometry. Geography, in
 "the several parts of it that related to navigation or travel-
 "ling; history and books of novels were his diversions.
 "He went very nicely through all the parts of physic; only
 "the tenderness of his nature made him less able to endure
 "the exactness of anatomical dissections, especially of liv-
 "ing animals, though he knew these to be most instructing.
 "But for the history of nature, ancient and modern, of the
 "productions of all countries, of the virtues and improve-
 "ments of plants, of ores and minerals, and all the varieties
 "that are in them in different climates, he was by much,
 "by very much, the readiest and the perfectest I ever knew,

“ in the greatest compass, and with the nicest exactness”
 “ This put him in the way of making all that vast variety
 “ of experiments beyond any man, as far as we know, that
 “ ever lived. And in these, as he made a great progress in
 “ new discoveries, so he used so nice a strictness, and deli-
 “ vered them with so scrupulous a truth, that all who have
 “ examined them have found how safely the world may
 “ depend upon them. But his peculiar and favourite study
 “ was chemistry, in which he was engaged with none of
 “ those ravenous and ambitious designs that drew many into
 “ it. His design was only to find out nature, to see into
 “ what principles things might be resolved, and of what they
 “ were compounded, and to prepare good medicaments for
 “ the bodies of men. He spent neither his time nor fortune
 “ upon the vain pursuits of high promises and pretensions.
 “ He always kept himself within the compass that his estate
 “ might well bear; and, as he made chemistry much the
 “ better for his dealing in it, so he never made himself either
 “ worse or the poorer for it. It was a charity to others, as
 “ well as an entertainment to himself; for the produce of it
 “ was distributed by his sister and others, into whose hands
 “ he put it.” To this eulogium of the bishop, we will only
 add that of the celebrated physician, philosopher, and chemist,
 Dr. Herman Boerhaave; who, after having declared lord
 Bacon to be the father of experimental philosophy, asserts,
 that “ Mr. Boyle, the ornament of his age and country,
 “ succeeded to the genius and enquiries of the great chan-
 “ cellor Verulam. Which, says he, of all Mr. Boyle’s
 “ writings shall I recommend? All of them. To him we
 “ owe the secrets of fire, air, water, animals, vegetables,
 “ fossils: so that from his works may be deduced the whole
 “ system of natural knowledge.” The reader, perhaps, may
 here be pleased to know, that Mr. Boyle was born the same
 year in which lord Bacon died.

Burnet’s fu-
 neral ser-
 mon, &c.
 p. 36, 37.

Boerhaave’s
 Methodus
 dilcendi
 medicinam.

As to the person of this great man, we are told that he was
 tall, but slender; and his countenance pale and emaciated.
 His constitution was so tender and delicate, that he had di-
 vers sorts of cloaks to put on when he went abroad, accord-
 ing to the temperature of the air; and in this he governed
 himself by his thermometer. He escaped indeed the small-
 pox during his life; but for almost forty years he laboured
 under such a feebleness of body, and such lowness of strength
 and spirits, that it was astonishing how he could read, medi-
 tate, make experiments, and write as he did. He had like-
 wise a weakness in his eyes, which made him very tender of
 them,

them, and extremely apprehensive of such distempers as might affect them. He imagined also, that if sickness should confine him to his bed, it might raise the pains of the stone to a degree which might be above his strength to support; so that he feared lest his last minutes should be too hard for him. This was the ground of all the caution and apprehension with which he was observed to live: but as to life itself, he had that just indifference for it, which became a philosopher and a Christian. However, his sight began to grow dim, not above four hours before he died; and, when death came upon him, it was with so little pain, that the flame appeared to go out merely for want of oil to maintain it. The reader may wonder that Mr. Boyle was never made a peer, especially when it is remembered, that his four elder brothers were all peers. A peerage was often offered him, and as often refused by him. It is easy to imagine, that he might have had any thing he should express an inclination for. He was always a favourite at court: and king Charles II. James II. and king William, were so highly pleased with his conversation, that they often used to discourse with him in the most familiar manner. Not that Mr. Boyle was at any time a courtier; he spake freely of the government, even in times which he disliked, and upon occasions when he was obliged to condemn it; but then he always did it, as indeed he did every thing of that nature, with an exactness of respect.

Birch.
p. 283.

Mr. Boyle was never married: but Mr. Evelyn was assured, that he courted the beautiful and ingenious daughter of Cary, earl of Monmouth; and that to this passion was owing his "Seraphick Love." In the memorandum of Mr. Boyle's life, set down by bishop Burnet, it is remarked, that he abstained from marriage, at first out of policy, afterwards more philosophically; and we find, by a letter of Dr. John Wallis to him, dated at Oxford, July 17th, 1669, that he had an overture made him with respect to the lady Mary Hastings, sister to the earl of Huntingdon. But it does not appear from any of his papers, that he had ever entertained the least thoughts of that kind; nay, there is a letter of his, written when he was young to the lady Barrymore his niece, who had informed him of a report that he was actually married, which almost shews that he never did. The letter is written with great politeness, and in the true spirit of gallantry; and is a clear proof, that though Mr. Boyle did not chuse to marry, yet it was no misanthropic cynical humour which restrained him from it. It is impossible to entertain

Ibid. p. 289.

Boyle's
works, vol.
v. p. 514.

the reader better, than by presenting him with that part of it which concerns the point in question.—“ It is high time for me to hasten the payment of the thanks I owe your ladyship for the joy you are pleased to wish me, and of which that wish possibly gives me more than the occasion of it would. You have certainly reason, madam, to suspend your belief of a marriage, celebrated by no priest but fame, and made unknown to the supposed bridegroom. I may possibly ere long give you a fit of the spleen upon this theme; but at present it were incongruous to blend such pure raillery, as I ever prate of matrimony and amours with, among things I am so serious in, as those this scribble presents you. I shall therefore only tell you, that the little gentleman and I are still at the old defiance. You have carried away too many of the perfections of your sex, to leave enough in this country for the reducing so stubborn a heart as mine; whose conquest were a task of so much difficulty, and is so little worth it, that the latter property is always likely to deter any, that hath beauty and merit enough to overcome the former. But though this untamed heart be thus insensible to the thing itself called love, it is yet very accessible to things very near of kin to that passion; and esteem, friendship, respect, and even admiration, are things that their proper objects fail not proportionably to exact of me, and consequently are qualities, which, in their highest degrees, are really and constantly paid my lady Barrymore by her most obliged humble servant, and affectionate uncle,

“ ROBERT BOYLE.”

We will conclude our account of Mr. Boyle, with the mention of his posthumous works: which are as follow,
1. “ The general history of the air designed and begun, 1692,” 4to. Concerning the nature and value of this work, we have the testimonies of two of the most ingenious and able men of that age, Mr. Locke and Mr. Molineux. Mr. Locke, in a letter to Mr. Molineux, dated December 26, 1692, observes, that, “ though this treatise was left imperfect, yet I think, says he, the very design of it will please you; and it is cast into a method, that any one who pleases may add to it under any of the several titles, as his reason and observation shall furnish him with matter of fact. If such men as you are, curious and knowing, would join to what Mr. Boyle had collected and prepared, what comes in their way, we might hope in some time to have a considerable history of the air, than which I scarce know

“ know any part of natural philosophy would yield more variety and use. But it is a subject too large for the attempts of any one man, and will require the assistance of many hands, to make it an history very short of complete.”

To which Mr. Molineux answered: “ I am extremely obliged to you for Mr. Boyle’s book of the air, which lately came to my hands. It is a vast design, and not to be finished but by the united labours of many heads, and indefatigably prosecuted for many year; so that I despair of seeing any thing complete therein. However, if many will lend the same helping hands that you have done, I should be in hopes; and certainly there is not a chapter in all natural philosophy of greater use to mankind than what is here proposed.” 2. “ General heads for the natural history of a country, great or small; drawn out for the use of travellers and navigators. To which are added, other directions for navigators, &c. with particular observations on the most noted countries in the world. By another hand. 1692,” 12mo. These general heads were first printed in the Philosophical Transactions, being drawn up by Mr. Boyle, at the request of the Royal Society. The other directions added in this edition were drawn up by various persons at divers times, by order of the Royal Society, and printed in different numbers of the Philosophical Transactions; but, being in pursuance of the plan sketched out by Mr. Boyle, were very properly annexed to the preceding ones. 3. “ A paper of the honourable Robert Boyle’s, deposited with the secretaries of the Royal Society, Oct. 14, 1680, and opened since his death; being an account of his making the phosphorus, Sept. 30, 1680;” printed in the Philosophical Transactions. 4. “ An account of a way of examining waters, as to freshness or saltness. To be subjoined as an appendix to a lately printed letter about sweetened water, Oct. 30, 1683;” printed in the Philosophical Transactions. 5. “ A Free Discourse against customary swearing, and a dissuasive from cursing. 1695,” 8vo. 6. “ Medicinal Experiments: or, a collection of choice remedies, chiefly simple, and easily prepared, useful in families, and fit for the service of the country people. The third and last volume, published from the author’s original manuscript; whereunto is added several useful notes, explicatory of the same. 1698,” 12mo. The first edition of this book was printed in 1688, under the title of “ Receipts sent to a friend in America:” in 1692, it was reprinted with the addition of a second part, and a new

Locke’s
works,
vol. iii.

Birch,
p. 286, &c.

preface: and in 1698, as we now observe, was added the third and last volume. They have been all several times reprinted since in a single volume, and justly accounted the best collection of the kind.

These posthumous works, joined to those we have mentioned in the course of this article, together with many pieces in the Philosophical Transactions, which we had not room to be particular about, were all collected and printed in five volumes folio, at London, 1744: whereunto was prefixed, an accurate life of Mr. Boyle by Dr. Birch, to whom we are chiefly indebted for the materials of this article.

Budgell.

Ibid. p. 209.

BOYLE (CHARLES), earl of Orrery, second son of Roger, second earl of Orrery, by lady Mary Sackville, daughter to Richard earl of Dorset; and Middlesex, was born in August 1676; and at fifteen entered a nobleman of Christ-Church in Oxford, under the care of Dr. Francis Atterbury, afterwards bishop of Rochester, and Dr. Freind. Dr. Aldrich, the head of that society, observing his uncommon application, drew up for his use that compendium of Logic, which is now read at Christ-Church, wherein he styles him, "the great ornament of our college." Having quitted the university, he was, in 1700, chosen member for the town of Huntingdon. A petition being presented to the house of commons, complaining of the illegality of his election, he spoke in support of it with great warmth; and this probably gave rise to his duel with Mr. Wortley, the other candidate, in which, though Mr. Boyle had the advantage, the wounds he received threw him into a dangerous fit of sickness, that lasted for many months. On the death of his elder brother, he became earl of Orrery: soon after he had a regiment given him, and was elected a knight of the Thistle. In 1706, he married lady Elizabeth Cecil, daughter to the earl of Exeter [A]. In 1709, he was promoted to the rank of major-general, and sworn of her majesty's privy council. He was envoy extraordinary from the queen to the states of Flanders and Brabant, with an appointment of ten pounds a day, at a very critical juncture, namely, during the treaty of Utrecht. There, some in authority at Brussels, knowing they were soon to become the emperor's subjects, and that his imperial majesty was not on good terms with the queen, shewed less respect to her minister than they had formerly done:

[A] By this lady, who died a few years after her marriage, he had his only son, John earl of Cork and Orrery.

upon which, Orrery, who considered their behaviour as an indignity to the crown of Great Britain, managed with so much resolution and dexterity, that, when they thought his power was declining, or rather that he had no power at all, he got every one of them turned out of his post. Her majesty, in the tenth year of her reign, raised him to the dignity of a British peer, by the title of Lord Boyle, baron of Marston in Somersetshire. On the accession of king George I. he was made a lord of the bedchamber, and lord lieutenant and custos rotulorum of the county of Somerset. His frequent voting against the ministers gave rise to a report, that he was to be removed from all his posts; upon which he absented himself from the court: but his friends assuring him, that they had ground to believe the king had a personal esteem for him, he wrote a letter to his majesty, signifying, that though he looked upon his service as a high honour, yet, when he first entered into it, he did not conceive it was expected from him that he should vote against his conscience and his judgement; that he must confess, it was his misfortune to differ widely in opinion from some of his majesty's ministers; that if those gentlemen had represented this to his majesty as a crime not to be forgiven, and his majesty himself thought so, he was ready to resign those posts he enjoyed, from which he found he was already removed by a common report, which was rather encouraged than contradicted by the ministers. The king going soon after to Hanover, lord Orrery's regiment was taken from him; which his lordship looking upon as a mark of displeasure, resigned his post of lord of the bedchamber. Budgett.

On the 28th of September 1722, he was committed close prisoner to the Tower, by warrant of a committee of the lords of the privy council, upon suspicion of high-treason, and of being concerned in Laver's plot. His confinement brought on such a dangerous fit of sickness, that, as Dr. Mead remonstrated to the council, unless he was immediately set at liberty, he would not answer for his life twenty-four hours: upon which, after six months imprisonment, he was admitted to bail. Upon the strictest enquiry, no sufficient ground for a prosecution being found, he was, after passing through the usual forms, absolutely discharged. After this, he constantly attended in his place in the house of peers, as he had done before; and though he never spoke in that assembly, his pen was frequently employed to draw up the protests entered in its journals. He died, after a short indisposition, on the 21st of August 1731. He had a good relish for Ibid. p. 214.

the writings of the ancients, and gave some productions of his own [B].

A coldness, occasioned by a family dispute between lord Orrery and the earl of Orkney, gave rise to a misunderstanding between the former and his son the present earl, who married Orkney's daughter; during which Orrery in a passion made a will, wherein he bequeathed to Christ Church in Oxford his noble library, save only the journals of the house of lords, and such works as related to the English history and constitution, which he left to the present earl.

[B] The first thing he published while a student at Christ Church was, a translation of the life of Lyfander, from the Greek of Plutarch. Dr. Aldrich, dean of Christ Church, finding him to be a good Grecian, put him upon publishing a new edition of the Epistles of Phalaris, which appeared in the beginning of 1695, under the title of "*Phalaridis Agrigentinarum tyranni epistolæ. Ex MSS. recensuit, versione, annotationibus, & vita insuper auctoris donavit Car. Boyle, ex æde Christi, Oxon.*" 8vo. In this edition he was supposed to have been assisted by Aldrich and Atterbury.

The authenticity of these epistles being called in question by Dr. Bent-

ley, Mr. Boyle wrote an answer, intitled, "*Dr. Bentley's Dissertation on the Epistles of Phalaris examined.*"—"In laying the design of this work, in reviewing a good part of the rest, in transcribing the whole, and attending the press," half a year of Atterbury's life was employed, as he declares in his "*Epistolary Correspondence,*" ii. 22.

His lordship wrote a comedy, called, "*As you find it;*" printed in the second volume of the works of Roger earl of Orrery. He was also author of a "*Copy of Verses to Dr. Garth, upon his Dispensary,*" and of a "*Prologue*" to Mr. Southern's play, called, "*The Siege of Capua.*"

Biogr. Brit.
2d edit.

BOYLE (JOHN), earl of Cork and Orrery, was the only son of Charles, the subject of the preceding article, and born the 2d of Jan. 1706-7. He was placed under the management of Fenton, the poet, from the age of seven to thirteen; and then, after passing through Westminster school, he was admitted nobleman of Christ Church, Oxford. In 1728, he married lady Harriet Hamilton, a daughter of George earl of Orkney; and, though this match had the entire approbation of his father, yet it unfortunately happened that a dissension arose between the two earls, which put lord Boyle and his lady into a very delicate and difficult situation. Lord Boyle was tenderly attached to his lady; and his behaviour not pleasing his father, who was too much irritated by the family-quarrel, the earl, under this impression, made a will, in which he bequeathed his library to Christ Church in Oxford. It is true, that a reconciliation took place, and that the father was upon the point of cancelling this bequest; but was prevented by the suddenness of his decease. Lord Orrery speaks of this affair with great sensibility and emotion, above twenty years after, to his son.

Remarks on
Swift,
p. 229.
5th edit.

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He took his seat in the house of peers Jan. 1731-32; but though he distinguished himself by some speeches, he did not greatly cultivate the business of parliament. The delicacy of his health, his passion for private life, and the occasions he sometimes had of residing in Ireland, seem to have precluded him from any regular attendance in the English house of peers. In 1732, he went to Ireland, and was at Cork, when his countess died there the 22d of August that year. The character of this lady is drawn by himself, in his "Observations on Pliny;" and her excellent qualities and virtues are highly displayed by Theobald, in his dedication of Shakespeare's works to the earl, which, it seems, was originally intended for her. While in Ireland, he commenced a friendship with Swift, upon sending him a copy of verses on his birth-day, which produced also that of Pope. Oct. 1733, he returned to England; and, having now no attachment to London, retired to Marston in Somersetshire; a seat of his ancestors, which had been much neglected, and which was now little more than the shell of a house. Here he amused himself in building and repairing, in laying out gardens and plantations, in erecting a library, &c.

About 1738, he took a house in Duke-street, Westminster, that his sons might be educated under his own eye, and have also the benefit of attending Westminster-school. June the same year he married a second wife, Mrs. Margaret Hamilton, an Irish gentlewoman; and, with gratitude to heaven, acknowledges, that in her the loss of his former countess was repaired. In 1739, he published a new edition, in two vols. 8vo. of his great-grandfather's dramatic works, now very scarce; and, in 1742, his "State Letters," to which were prefixed Morrice's memoirs of that statesman. In 1743, he was created doctor of law at Oxford: he was likewise a fellow of the Royal Society. In 1746, Lord Boyle being settled at Oxford, and Mr. Boyle at Westminster-school, he removed to Caledon, in the county of Tyrone, Ireland, the seat of Mr. Hamilton, the father of his countess, where he resided, with little intermission, till 1750: happy in that domestic tranquillity, that studious retirement and inactivity, from which he was never drawn but with reluctance. "Whenever," says he, "we step out of domestic life in search of felicity, we come back again disappointed, tired, and chagrined. One day passed under our own roof, with our friends and our family, is worth a thousand in any other place. The noise and bustle, or (as they are foolishly called) the diversions of life, are despicable and tasteless,

Private Letter, cited in "fireside."
Biogr. Brit.

Collins's
Peerage,
vol. vii.

In 1751, he published, in two volumes, 4to. a translation of "Pliny's Letters, with Observations on each Letter; and "an Essay on Pliny's Life, addressed to Charles Lord "Boyle:" which work met with so good a reception, that three editions of it, in 8vo. have since been printed. The same year, he addressed to his second son, Mr. Hamilton, a series of Letters, containing Remarks on the Life and Writings of Swift, 8vo.; which also was so well received, that it went through five editions in little more than a year. December 1753, he succeeded to the title of earl of Cork. September 1754, with his lady and daughter, he began a tour to Italy: his chief object was Florence, in which city and its neighbourhood he resided nearly a year. He collected, while here, materials for the history of Tuscany, which he intended to write in a series of letters, twelve of which only he lived to finish; and of these an ample epitome may be seen in the "Gentleman's Magazine," 1782, pp. 232. 286. 377. 529. In November 1755, he arrived at Marston, after passing through Germany and Holland. In 1758 he lost his second lady, and the year after his eldest son; and was, agreeably to the sensibility and tenderness of his nature, most deeply affected upon these occasions. He survived the loss of his son about three years; for an hereditary gout, which no temperance or management could subdue, put a period to his earthly existence, November 16, 1762, in his 56th year.

After his death, in 1774, were published his "Letters "from Italy," by the Rev. John Duncombe, M. A. who prefixed a life of him, from which these Memoirs are chiefly drawn. Besides what has been mentioned, Lord Cork was the author of many little productions. He contributed to those periodical papers, called "The World" and "The Connoisseur:" to the former No. 47, 68, 161; to the latter the most part of No. 14 and 17, the letter signed Goliath English in No. 19, great part of No. 33 and 40, and the letters signed Reginald Fitzworm, Michael Krawbridge, Moses Orthodox, and Thomas Vainall, in No. 102, 107, 113, and 129. He published also, in 1759, "Memoirs of the Life "of Robert Cary, Earl of Monmouth," 8vo. from a MS. communicated to him. Lord Cork was an amiable good man, and competently endowed, but not of strong original powers.

BOYSE, BOYS, or BOIS (JOHN), one of the translators of the Bible, in the reign of James I. was son of William Bois, rector of West-Stowe, near St. Edmundsbury, in Suffolk, and born at Nettlestead in that county, 1560. He was taught the first rudiments of learning by his father; and his capacity was such, that at the age of five years he read the bible in Hebrew. He went afterwards to Hadley school, and at fourteen was admitted of St. John's college, Cambridge, where he distinguished himself by his skill in the Greek. Happening to have the small-pox when he was elected fellow, to preserve his seniority, he caused himself to be carried, wrapped up in blankets, to be admitted. He applied himself for some time to the study of medicine, but fancying himself affected with every disease he read of, he quitted that science. June 21, 1583, he was ordained deacon, and next day, by virtue of a dispensation, priest. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for some years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he succeeded him in the rectory of West-Stowe; but his mother going to live with her brother, he resigned that preferment, though he might have kept it with his fellowship. At the age of thirty-six, he married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeshire, whom he succeeded in that living, 1596. On quitting the university, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an adowson, proving a bad œconomist, and himself being wholly immersed in his studies, he soon became so much in debt, that he was forced to sell his choice collection of books to a prodigious disadvantage. The loss of his library afflicted him so much, that he thought of quitting his native country. He was however soon reconciled to his wife, and he even continued to leave all domestic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houses by turns, to give an account of their studies. He usually kept some young scholar in his house, to instruct his own children, and the poorer sort of the town, as well as several gentlemen's children, who were boarded with him. When a new translation of the Bible was, by James I. directed to be made, Mr. Bois was elected one of the Cambridge translators. He performed not only his own, but also the part assigned to another,

with

Wood's
Fast. Oxon.
vol. I.
col. 153.
Fuller's
Worthies in
Suffolk.
Life by Dr.
Anthony
Walker, in
Peck's Defi-
derata Cu-
riosa, vol. II.
p. 38, 42.

Ibid.

Ibid.

Fuller's Ch.
History, lib.
10. P. 45.

with great reputation, though with little profit; for he had no allowance but his commons [A]. He was also one of the six who met at Stationers hall to revise the whole: which task they went through in nine months, having each from the company of Stationers during that time thirty shillings a week. He afterwards assisted sir Henry Saville, in publishing the works of St. Chrysostom, and received a present of one copy of the book, for many years labour spent upon it: which however was owing to the death of sir Henry Saville, who intended to have made him fellow of Eaton. In 1615, Dr. Lancelot Andrews, bishop of Ely, bestowed on him unasked, a prebend in his church. He died 1643, in the 84th year of his age; leaving a great many manuscripts behind him, particularly a commentary on almost all the books of the new testament [B]. When he was a young student at Cambridge, he received from the learned doctor Whitaker these three rules, for avoiding those distempers which usually attend a sedentary life, to which he constantly adhered: the first was to study always standing, the second never to study in a window, the third never to go to bed with his feet cold. Sir Henry Savile styles him *ingeniosissimum et doctissimum Boisium*.

[A] The king indeed nominated him one of the fellows of his new college at Chelsea; but he never had any benefit thereby, that foundation taking no effect.

[B] This book was afterwards published at London, 1655, 8vo.

Biog. Brit.
2d edit.

BOYSE (JOSEPH), an English dissenting minister, was born at Leeds in Yorkshire, Jan. 14, 1659-60; and trained at a private academy near Kendal in Westmoreland. He then went to London; and there, among other advantages in the prosecution of his studies, attended the preaching of many able divines, both conformists and nonconformists: of those of the established church, Tillotson, Calamy, Scott, and Stillingfleet: of the dissenters, Charnock, Baxter, and Howe. In 1680, he began to preach publicly. He was at Amsterdam in 1682, where he preached occasionally at the Brownist church. In 1683, after his return, he had an invitation to be a pastor at Dublin, which he did not relish; but was at length induced to accept it, because that season was not favourable to the Nonconformists in England. Some years after, he had for his coadjutor the rev. Mr. Thomas Emlyn, so well known for his writings and his sufferings. This connexion and a mutual friendship subsisted between them for more than ten years; but the friendship was interrupted,

See
EMLYN.

rupted, and the connexion dissolved, in consequence of Emlyn's sentiments upon the doctrine of the Trinity. Boyse's zeal for orthodoxy led him to take some steps, which were justly censurable; for, while Emlyn was under prosecution, and his trial at hand, Boyse published a book against him, which certainly inflamed the prosecution, though, in the preface, he declares that "he had no hand in it." Whence comes it, that of all religious zeal, that of the Presbyterians is the most flaming and intolerant? "The Quakers," says Dr. Priestley, "are the only body of Christians, who have uniformly maintained the principles of toleration. Every other body of men have turned persecutors, when they had power:—but the Quakers, though established in Pennsylvania, have persecuted none.—I have so much confidence in their moderation, that, different as my opinions are from theirs, I believe they would let me live, write, and publish what I pleased, unmolested among them: which is more than I could promise myself from any other body of Christians whatever; *the Presbyterians, perhaps, least of all excepted.*" So much however is due to Boyse, as to acknowledge, that he did not foresee all the consequences, nor approve of the persecution, which was carried on against Emlyn; and that he behaved with more candour and friendliness to him, than any other dissenting minister in Dublin.

On education, p. 184.

The time of Mr. Boyse's death is not mentioned; but his funeral sermon was preached at Dublin, Dec. 8, 1728. He was considered as a learned, pious, able, and useful divine; and his works, consisting of sermons and polemic divinity, were published, 1728, in two volumes folio.

BOYSE (SAMUEL), son of the preceding, was a very ingenious person; and, being as remarkable for imprudence as for ingenuity, may furnish a very edifying article to numbers. He was born in 1703, and received the rudiments of his education at a private school in Dublin. At eighteen, he was sent to the university of Glasgow; and, before he had entered his 20th year, married a tradesman's daughter of that city. He was naturally extravagant, and soon exposed to the inconveniences of indigence; and his wife being also dissolute and vicious, contributed not a little to accelerate his ruin. His father supported him for some time; but, this support at length ceasing, he repaired to Edinburgh, where his poetical genius procured him many friends, and some patrons. In 1731, he published a volume of poems, addressed

Biog. Brit. 2d edit.

Cibber's lives of the poets.

to the countess of Eglinton; who was a patroness to men of wit, and much distinguished Boyse, while he resided in that country. He wrote also an Elegy upon the death of Lady Stormont, intituled "The Tears of the Muses;" with which Lord Stormont was so much pleased, that he ordered Boyse a handsome present.

These publications, and the honourable notice taken of them, were the means of recommending him to very high persons, who were desirous of serving him: but Boyse was not a man to be served. He was a man of a low-lived, dirty, groveling humour: he was, says Cibber, of all men the farthest removed from a gentleman: he had no graces of person, and fewer still of conversation; and though his understanding was very extensive, yet but few could discover that he had any genius above the common rank. He wrote poems; but these, though excellent in their kind, were lost to the world, by being introduced with no advantage. His acquaintance were of such a cast, as could be of no service to him; and, though voluptuous and luxurious, he had no taste for any thing elegant, and yet was to the last degree expensive. The contempt and poverty he was fallen into at Edinburgh, put him upon going to London; which design being communicated to the duchess of Gordon, who still retained a high opinion of his poetical talents, she gave him a recommendatory letter to Mr. Pope, and obtained another for him to sir Peter King, then chancellor of England. Lord Stormont also recommended him to his brother, now earl Mansfield; but he made no use of these recommendations, and contented himself with subsisting by contributions. About 1740, he was so reduced, that he had not cloaths to appear abroad in: he had not, says Cibber, a shirt, a coat, or any kind of apparel: the sheets in which he lay were carried to the pawn-brokers: he was obliged to be confined to bed, with no other covering than a blanket; and he had little support, but what he got by writing letters to his friends in the most abject style. His mode of studying and writing was curious: he sat up in bed, with the blanket wrapped about him, through which he had cut a hole large enough to admit his arm; and, placing the paper upon his knee, scribbled in the best manner he could.

In 1742, we find him in a spunging-house, whence he wrote the following letter to Mr. Cave, printer of the Gentleman's Magazine; which, being highly edifying as well as amusing,

amusing, we will transcribe verbatim from the "Biographia Britannica:"

"INSCRIPTION for St. LAZARUS'S CAVE.

"Hodie, teste cœlo summo,
 "Sine pane, sine nummo;
 "Sorte positus infeste,
 "Scribo tibi dolens mœste.
 "Fame, bile, tumet jecur:
 "Urbane, mitte opem, precor:
 "Tibi enim cor humanum
 "Non a malis alienum.
 "Mihi mens nec male grato,
 "Pro a te favore dato.

"Ex gehenna debitoria,
 "Vulgo, domo spongiatoria,

ALCÆUS.

"Sir,

"I wrote you yesterday an account of my unhappy case.
 "I am every moment threatened to be turned out here, because I have not money to pay for my bed two nights past, which is usually paid beforehand; and I am loth to go into the counter, till I can see if my affair can possibly be made up. I hope therefore you will have the humanity to send me half a guinea for support, till I can finish your papers in my hands. The Ode on the British nation I hope to have done to day, and want a proof copy of that part of Stowe you design for the present Magazine, that it may be improved as far as possible from your assistance. Your papers are but ill transcribed. I agree with you as to St Augustine's Cave. I humbly intreat your answer, having not tasted any thing, since Tuesday evening I came here; and my coat will be taken off my back for the charge of the bed, so that I must go into prison naked, which is too shocking for me to think of. I am, with sincere regard, sir, your unfortunate humble servant,

"CROWN COFFEE HOUSE,

"Grocer's Alley, Poultry,

S. BOYSE.

"July 21, 1742.

"Received from Mr. Cave the sum of half a guinea by me, in confinement, S. Boyse." Sent.

How long he was in confinement, does not appear; however he at length obtained his liberty: but his imprudence and his wants still continued, and he had often recourse to the meanest arts to procure benefactions. At some times he

would raise subscriptions for poems, which did not exist; and, at others, ordered his wife to inform people that he was just expiring, to move the compassion of his friends, who were frequently surprised to meet the man in the street to-day, who was yesterday said to be at the point of death. In 1743, he published an Ode on the battle of Dettingen, intituled, "Albion's Triumph:" but did not put his name to it. In 1745, he was with Mr. Henry at Reading, where he was paid at a very low rate for compiling a work, intituled, "An Historical Review of the Transactions of Europe, from the commencement of the war with Spain in 1739, to the insurrection in Scotland in 1745; with the proceedings in Parliament, and the most remarkable domestic occurrences, during that period. To which is added, An impartial history of the late rebellion," &c. This work was published, 1747, in two vols, 8vo. and is said not to be destitute of merit. While at Reading, his wife died; upon which he tied a piece of black ribbon round the neck of a little lap-dog, which he always carried about with him in his arms, as imagining it gave him the air of a man of taste. He also, when in his cups, which was as often as he had money, indulged a dream of his wife's being still alive; and would talk spitefully of those by whom he suspected her to be entertained: so that, it seems, he was not without a good degree of affectation in his character.

After Boyse's return from Reading, his behaviour and appearance were more decent, and hopes were entertained of his reformation; but his health now visibly declined, and he died, after a lingering illness, May 1749, in obscure lodgings near Shoe-lane, where he was buried at the expence of the parish. Some affecting anecdotes of him may be seen in Nichols's "Select Collection of Poems," recited on the best authority. He is a melancholy instance of the wretchedness, contempt, and disgrace, to which the most ingenious persons may reduce themselves by an abuse of those powers with which nature hath endowed them. His genius was not confined to poetry: he had also a taste for painting, music, and heraldry. It is said, that his poems, if collected, would make six moderate volumes: two have been published. But the most celebrated of his performances was his poem, called "Deity;" the third edition of which was published in 1752, 8vo. It is styled by Hevey "a beautiful and instructive poem;" and is also mentioned by Fielding with commendation. That ingenious writer gives a quotation from it, which he calls "a very noble one; and," adds he, "taken from

“ from a poem, long since buried in oblivion: a proof, that
 “ good books, no more than good men, do always survive
 “ the bad.”

Hist. of
 Tom. Jones,
 B. vii. ch. 1.

If we did not know from observation, that such strange contradictory qualities exist in some peculiar temperaments, it would be almost impossible to conceive, how any thing sublime, beautiful, elegant, and affecting, could ever, even in the most favourable and lucid intervals, be produced from such inelegant, low-lived, profligate manners.

BOXHORN (MARK ZUERIUS), a very learned person, but not exact and accurate in his writings, was born at Bergen-op-Zoom in 1612. He became professor at Leyden, first of eloquence, afterwards of politics and history. He died in 1663, after having published several works. 1. “*Historia Sacra et Profana, a Christo nato usque ad 1650,*” 4to. 2. “*Origines Gallicæ.*” 3. “*Accounts of Holland and Zealand,*” published in Latin at different times in two quartos. 4. “*Notes upon Tacitus, Pliny, Justin, Suetonius, and other ancient Latin writers.*”

BRACTON (HENRY DE), a celebrated English lawyer in the 13th century, was, according to Mr. Prince, born in Devonshire: and studied at Oxford, where he took the degree of doctor of laws. Applying himself afterwards to the study of the laws of England, he rose to great eminence at the bar; and, in 1244, was, by king Henry III. made one of his judges itinerant. At present, he is chiefly known by his learned work “*De legibus et consuetudinibus Angliæ;*” the first printed edition of it was in 1569, folio. In 1640, it was printed in 4to; and great pains was taken to collate various MSS. One of the most authentic manuscripts of this work was burnt in the fire which consumed a part of the Cotton library, Oct. 23, 1731.

Worthies of
 Devonshire,
 P. 5.

BRADLEY (JAMES), D.D. Savilian professor of astronomy in Oxford, fellow of the Royal Society at London, and member of the academies of sciences and belles letters of Paris, Berlin, Petersburg, and Bologna, was born at Shireborn in Gloucestershire, in 1692, and educated at Northleach in the same county. Thence he was admitted a commoner of Baliol college in Oxford, March 15, 1710: where he took the degree of bachelor, Oct. 14, 1714, and of master of arts, Jan. 21, 1716. He was ordained deacon and priest in

1719, and instituted the same year to the vicarage of Bridgford in Herefordshire. He never had any other preferment in the church, except the small rectory or sinecure of Landewy Welfry, in the county of Pembroke, and diocese of St. David: and his institution to this bears date the first of March, 1719. It is presumed that the Bishop of Hereford, to whom he was chaplain, was his patron to the vicarage; and Mr. Molyneux, who was then secretary to the prince of Wales, procured him the sinecure.

It appears that thus early in life he had many friends; and it is probable that by some of them he might have risen to eminence in the church, had not his natural inclination led him to pursue other studies, in which he afterwards shone so conspicuously. He received his first rudiments of the mathematics from his uncle Dr. James Pound, who resided at his living of Wanstead in Essex, where our astronomer was some time curate: this gentleman was his mother's brother, a man of singular capacity and genius, and eminent as a divine, a physician, and a mathematician. In the two former capacities he went to the East-Indies, in the company's service; and was one of those who had the good fortune to escape from the massacre of the factory, on the island of Pulo Condore, in Cochin China. An account of this shocking scene remains amongst Dr. Bradley's papers, written by Dr. Pound, together with a "Journal kept by him on board the *Rose* sloop," until, after many difficulties and distresses, they arrived at Batavia the 18th of April, 1705. The public suffered much in this catastrophe, by the loss of Dr. Pound's papers, and other valuable curiosities collected by him, which all perished in the conflagration; as he had no time to save any thing but his own life. With this relation, to whom he was dear, even more than by the ties of blood, he spent all his vacations from other duties: it was whilst with him at Wanstead, that he first began the observations with the sector, which led to those important discoveries, and enabled him to settle the laws of the alterations of the fixed stars from the progressive motion of light, and the nutation of the earth's axis.

On the death of John Keil, M. D. he was chosen Savilian professor of astronomy in Oxford; his appointment bears date Oct. 31, 1721. On this promotion, so agreeable to his taste, he resigned the living of Bridgford, and also the sinecure of Landewy Welfry, and henceforward devoted his time and studies to his beloved science; nor was he sooner known,

known, than distinguished by the friendship of lord Macclesfield, sir Isaac Newton, his colleague in the Savilian professorship, Dr. Halley, and other great mathematicians, astronomers, and patrons of science. In 1730, he succeeded Mr. Whiteside, as lecture reader of astronomy and experimental philosophy in Oxford: which was a considerable emolument to himself, and which he held till within a year or two of his death; when the ill state of his health made it necessary to resign it. At the decease of Dr. Halley, he was appointed astronomical observator, at the royal observatory at Greenwich: the appointment is dated Feb. 3, 1741-2. From letters found amongst his papers, it appears that Dr. Halley was greatly desirous that our astronomer should succeed him; and in one letter, when he found himself declining, he desires his leave to make interest for him: but he owed this new acquisition chiefly to the friendship of lord Macclesfield, the late president of the Royal Society. Upon this promotion he was honoured with the degree of doctor of divinity, by diploma from Oxford.

In 1747, he published his letter to the earl of Macclesfield, concerning an apparent motion observed in some of the fixed stars; on account of which he obtained the annual gold prize-medal from the Royal Society. It was in consequence of this letter, that in 1748 George the Second, by his sign manual, directed to the commissioners and principal officers of his navy, ordered the payment of 1000*l.* to James Bradley, D.D. his astronomer, and keeper of the royal observatory, in order to repair the old instruments in the said observatory, and to provide new ones. This enabled him to furnish it with the noblest and most accurate apparatus in the known world, suited to the dignity of the nation and the royal donor; in the executive part of this useful work, those eminent artists Mr. George Graham and Mr. Bird deserve honourable mention: who contributed much towards the perfection of those instruments, which enabled Dr. Bradley to leave behind him the greatest number of the most accurate observations that were perhaps ever made by any one man. Nor was this the last instance whereby his late majesty distinguished his royal astronomer; for, upon his refusing to accept the living of Greenwich from a conscientious scruple, “that the duty of a pastor was incompatible with his other “studies and necessary engagements,” his majesty granted him an annuity or yearly pension of 250*l.* during pleasure: “in consideration” (as the sign manual, dated Feb. 15, 1752, expresses it) “of his great skill and knowledge in the
C c 2
“several

“several branches of astronomy, and other parts of the mathematics, which have proved so useful to the trade and navigation of this kingdom.” This pension was continued to the demise of the late, and renewed by the present king.

About 1748, he became entitled to bishop Crew’s benefaction of 30*l.* per ann. to the lecture reader in experimental philosophy in Oxford. He was elected member of the Royal Society in 1752; of the academy of sciences at Paris, in 1748; of that at Petersburg, in 1754; of the academy of sciences at Bologna, in 1757; and also of the royal Prussian academy of sciences and belles lettres, but the time when does not appear amongst his papers.

By too close application to his observations and studies, as is probable, our royal astronomer was afflicted for near two years before his death, with a grievous oppression on his spirits, which quite put an end to his labours: his chief distress arose from an apprehension, that he should survive his rational faculties; but this so much dreaded evil never came upon him. In June, 1762, he was taken with a suppression of urine, occasioned (as it afterwards appeared) by an inflammation in his kidneys, which brought him to his end the 13th of July following. He died at Chalford in Gloucestershire, in the 70th year of his age, and lies interred at Minchinhampton in the same county, near to the remains of his wife and mother. In 1744, he had married a daughter of Samuel Peach, of Chalford, Esq. by whom he left one daughter.

He was a man as amiable in his manners, and exemplary in his conduct, as he was distinguished by application and skill in the sciences. He was not fond of being an author, and hence few of his works were published; but his observations survive him; and are complete and well preserved in thirteen folio and two quarto volumes; they contain the most numerous and exact collection that ever was made, and will be lodged in safety for the public use.

Biog. Brit. BRADY (Dr. NICHOLAS), an English divine of good parts and learning, was the son of Nicholas Brady, an officer in the king’s army in the civil wars of 1641; being lineally descended from Hugh Brady, the first Protestant Bishop of Meath. He was born at Bandon, in the county of Cork, Oct. the 28th, 1659; and continued in Ireland, till he was twelve years of age. Then he was sent over to England to Westminster-school; and from thence elected student to Christ Church in Oxford. After continuing there about

four years, he went to Dublin, where his father resided; at which university he immediately commenced bachelor of arts. When he was of due standing, his diploma for the degree of doctor of divinity was, on account of his uncommon merit, presented to him by that university, while he was in England; and brought over by Dr. Pratt, then senior travelling fellow, afterwards provost of that college. His first ecclesiastical preferment was to a prebend, in the cathedral of St. Barry's, at Cork; to which he was collated by Bishop Wettenhal, whose domestic chaplain he was. He was a zealous promoter of the Revolution, and in consequence of his zeal suffered for it. In 1690, when the troubles broke out in Ireland, by his interest with king James's general, M'Carty, he thrice prevented the burning of the town of Bandon, after three several orders given by that prince to destroy it. The same year, having been deputed by the people of Bandon, he went over to England, to petition the Parliament for a redress of some grievances they had suffered, while king James was in Ireland; and afterwards quitting his preferments in Ireland, he settled in London, where, being celebrated for his abilities in the pulpit, he was elected minister of St. Catherine Cree Church, and lecturer of St. Michael's, Woodstreet. He afterwards became minister of Richmond in Surrey, and Stratford upon Avon in Warwickshire, and at length rector of Clapham in Surrey; which last, together with Richmond, he held till his death. He was also chaplain to the duke of Ormond's troop of horse-guards, as he was to their majesties king William and queen Mary. He died May 20, 1726, aged 66.

He translated the "*Æneid of Virgil*," which was published by subscription. He published three volumes of "*Sermons*" in 8vo; and after his death, three more were published by his son. Among his sermons, there is one preached on St. Cæcilia's day, in vindication of church music, first printed in 1697, 4to. But what he is likely to be the longest remembered for, as indeed he is now best known by, is "*A new Version of the Psalms of David*," in conjunction with Mr. Tate. All this version was licensed at Kensington, where king William usually resided, in 1696; and is now sung in most churches of England and Ireland, instead of the old one by Sternhold and Hopkins made in the reign of Edward VI. which indeed may well be looked upon as obsolete.

BRAHE (TYCHO), a celebrated astronomer, descended of an illustrious family, originally of Sweden, but settled in
C c 3 Denmark,

Denmark, was born in Knudstorp, 1546. He was, by the direction of George Brahe his father's brother, taught Latin when seven years old. He studied five years under private tutors, and acquired a taste for poetry. His uncle sent him, in 1559, to study rhetoric and philosophy at Copenhagen: his father had died a little before. The great eclipse of the sun, on the 21st of August, 1560, happening at the precise time the astronomers had foretold, he began to look upon astronomy as something divine; and, purchasing the tables of Stadius, gained some notion of the theory of the planets. In 1562, he was sent to Leipsic to study law, but astronomy wholly engrossed his thoughts: in purchasing books of that science he employed his pocket money. Having procured a small celestial globe, he was wont to wait till his tutor was gone to bed, in order to examine the constellations and learn their names: when the sky was clear, he spent whole nights in viewing the stars. In 1565, the death of his uncle occasioned his return home; but his relations thinking the study of astronomy beneath his rank, he went in 1566 to Wittemberg, which the plague forced him to leave in 1567 to go to Kistock. In December that year, a difference arising between Brahe and a Danish nobleman, they fought, and the former had part of his nose cut off; which defect he so artfully supplied with one made of gold and silver, that it was not perceivable. It was about this time that he began to apply himself to chemistry, proposing nothing less than to obtain the philosopher's stone. In 1569, he removed to Augsburg, where he was visited by Peter Ramus. In 1571, he returned to Denmark, and was favoured by his mother's brother, Steno Belle, a lover of learning, with a convenient place at his castle of Herritzvad near Knudstorp, for making his observations, and building a laboratory. His marrying a country girl beneath his rank, occasioned such a violent quarrel between him and his relations, that the king was obliged to interpose, to reconcile them. In 1574, by his majesty's command, he read lectures upon the theory of comets at Copenhagen; and the year following visited Hesse Cassel, Frankfurt, and Basil, and some other parts of Switzerland. From thence he went to Italy, staid some time in Venice, and returned by way of Germany to Copenhagen before winter, to settle his affairs, purposing to remove with his family to Basil the following spring: but he dropt this design, upon the king of Denmark's bestowing on him for life the island of Kuen in the Sound, and a promise that an observatory and laboratory should be built for him, with a supply also of money

money for carrying on his designs. The first stone of the observatory was laid August 8, 1576. Though that, with the several buildings belonging to it and the necessary machines, cost the king an immense sum, Brahe laid out of his own money above an hundred thousand crowns during the twenty years he continued there, sparing no expence to cultivate the science of astronomy. He commonly maintained in his house ten or twelve young men, who assisted him in his observations, and whom he instructed in astronomy and the mathematics. The king likewise assigned him a pension of two thousand crowns out of the treasury, a fee in Norway, and the canonry of Roschild, worth a thousand crowns a year. James VI. of Scotland coming into Denmark to marry Anne, daughter of Frederick II. visited Brahe at Uraniburgh, the name given to the observatory, made him several noble presents, and wrote a copy of Latin verses in his honour. The particular distinction paid to Brahe excited the jealousy of some of the nobles. The physicians also were uneasy, because their patients deserted them to apply to him for the sovereign medicines which he distributed gratis. Valkendorf, treasurer of the household, was incensed against him on account of a dispute occasioned by a dog of Brahe's having bit him. All these things conspired to his ruin. It was represented to the king, that, the treasury being exhausted, many pensions, particularly Brahe's, ought to be retrenched; that the fee which he had long enjoyed ought to be given to some person more capable to serve the state; and that, though Brahe was obliged to make the necessary reparations to the chapel belonging to his canonry at Roschild, he had suffered it to fall to ruin. These insinuations had their effect: and in 1569 he was deprived of his pension, his fee, and his canonry. Being thus rendered incapable of supporting the expences of his laboratory, he went to Copenhagen, and continued his astronomical observations and chemical experiments in that city, till Valkendorf brought him an order from the king to desist. This put him upon thoughts of getting himself introduced to the emperor, who was fond of mechanism and chemical experiments. He waited upon him at Prague, was most graciously received, had a magnificent house given him till one more proper for astronomical observations could be procured, and a pension of three thousand crowns assigned him, with a promise of a fee for himself and his descendants. This good fortune he enjoyed but a short time; for, going to dine with a nobleman, he forgot to make water before he sat down to

table according to his usual custom. During the entertainment he drank more than common, and found himself uneasy, yet imprudently continued some time longer at table; and upon his return home was seized with a total suppression of urine, of which he died the 24th of October, 1601. His great skill in astrology is universally acknowledged. He was very credulous with respect to judicial astrology and presages. If he met an old woman when he went out of doors, or an hare upon the road on a journey, he used to turn back immediately, being persuaded that it was a bad omen. When he lived at Uraniburg he had at his house a madman, whom he placed at his feet at table and fed himself. As he imagined that every thing spoken by mad persons presaged something, he carefully observed all that this man said, and because it sometimes proved true, he imagined it might always be depended upon. A mere trifle put him in a passion; and against persons of the first rank, with whom it was his duty to keep in good terms, he openly discovered his resentment. He was very apt to railly others, but highly provoked if the same liberty was taken with himself.

Life of Bp.
Bramhall,
prefixed to
his works,
edit. 1677,
folio.

BRAMHALL (JOHN), an eminent divine, was descended from an ancient family, and born at Pontefract in Yorkshire, about 1593. He received his school education at the place of his birth; and was removed from thence to Sidney college, Cambridge, in 1608. After taking the degrees of bachelor and master of arts, he quitted the university; and, entering into orders, had a living given him in the city of York. About the same time he married a clergyman's widow, with whom he received a good fortune; and, what was equally if not more acceptable, a valuable library, left by her former husband. In 1623, he had two public disputations at North Alerton with a secular priest and a Jesuit. The match between Prince Charles and the Infanta of Spain was then depending; and the Papists expected great advantages and countenance to their religion from it. These two, therefore, by way of preparing the way for them, sent a public challenge to all the Protestant clergy in the county of York; and when none durst accept it, our author, though then but a stripling in the school of controversy, undertook the combat. His success in this dispute gained him so much reputation, and so recommended him in particular to Matthews, archbishop of York, that he made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York, and then of Rippon; at which last place he went and resided after the archbishop's death, which happened

happened in 1628, and managed most of the affairs of that church in the quality of sub-dean. He had great weight in the town of Rippon, and was also appointed one of his majesty's high commissioners, in the administration of which office he was by some accounted severe.

In 1630, he took a doctor of divinity's degree at Cambridge; and soon after was invited to Ireland by the lord viscount Wentworth, deputy of that kingdom, and Sir Christopher Wandesford, master of the rolls. He went over in 1633, having first resigned all his church-preferments in England; and a little while after, obtained the archdeaconry of Meath, the best in that kingdom. The first public service he was employed in was a royal visitation; when, finding the revenues of the church miserably wasted, the bishopricks in particular wretchedly dilapidated by fee-farms, and long leases, and small rents, the discipline scandalously despised, and the ministers but meanly provided, he applied, in process of time, proper remedies to these several evils. In 1634, he was promoted to the bishopric of Londonderry; and improved that see very much, not only by advancing the rents, but also by recovering lands detained from his predecessors. But the greatest service he did the church of Ireland was, by getting, with the lord deputy's assistance, several acts passed in the parliament which met in that kingdom on the 14th of July, 1634, for the abolishing fee farms, recovering impropriations, &c. by which, and other means, he regained to the church, in the space of four years, 30 or 40,000 l. a year. In the convocation that met at the same time, he prevailed upon the church of Ireland to be united in the same faith with the church of England, by embracing the thirty-nine articles of religion, agreed upon in the convocation holden at London in 1562. He would fain also have got the English canons established in Ireland; but could obtain no more, than that such of our canons as were proper for the Irish should be removed thither, and others new framed and added to them. In the mean time he met, from several quarters, with a great deal of detraction and envy, and, according to the fashion of those times, was charged with Arminianism and Popery; but he was not of a spirit to be daunted with noise and ill words.

In 1637, he took a journey into England, and was there surprised with the news of an information exhibited against him in the star-chamber, "for being present at Rippon when
" one Mr. Palmes had made some reflecting discourse upon
" his majesty, and neither reproving nor informing against
" him."

Life, &c. “him.” The words deserved no very great punishment, if they had been true, being no more than, that “he feared a Scottish mist was come over their town; because the king had altered his lodgings from Rippon, where he had designed them, to Sir Richard Graham’s house, not far from that place.” But the bishop easily cleared himself and the whole company. After having received much honour from Charles I. and many civilities from archbishop Laud and other great persons, he returned to Ireland; and, with 6000 l. for which he sold his estate in England, purchased another at Omagh, in the county of Tyrone, and began a plantation, which the distractions of that kingdom hindered him from perfecting. In March 1640-41, articles of high treason were exhibited against him in Ireland, wherein he was charged with having conspired with others, to subvert the fundamental laws of that kingdom, to introduce an arbitrary and tyrannical government, &c. The bishop was at Londonderry when he received intelligence of this accusation. All his friends wrote to him to decline the trial; but, thinking it dishonourable to fly, he went directly to Dublin, and was made a close prisoner by the parliament. In this distress, he wrote to the primate Usher, then in England, for his advice and comfort; who mediated so effectually in his behalf with the king, that his majesty sent a letter to Ireland, to stop proceedings against him. This letter was very slowly obeyed; however, the bishop was at length restored to liberty, but without any public acquittal, the charge lying still dormant against him, to be awakened when his enemies pleased. Shortly after his return to Londonderry, Sir Phelim O’Neil contrived his ruin in the following manner. He directed a letter to him, wherein he desired, “that, according to their articles, such a gate of the city should be delivered to him;” expecting that the Scotch in the place would, upon the discovery, become his executioners: but the person, who was to manage the matter ran away with the letter. Though this design took no place, the bishop did not find any safety there: the city daily filling with discontented persons out of Scotland, he began to be afraid lest they should deliver him up. One night they turned a cannon against his house to affront him; whereupon, being persuaded by his friends to look on that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king’s service, till his affairs were grown desperate; and then, embarking with several persons of distinction, he landed at Hamburg upon the 8th of July, 1644. Shortly after, at the treaty

treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that bishop Bramhall, together with archbishop Laud, &c. should be excepted out of the general pardon.

From Hamburgh he went to Brussels, where he continued for the most part till 1648, with Sir Henry de Vic, the king's president; constantly preaching every Sunday, and frequently administering the sacrament. In that year he returned to Ireland; from whence, after having undergone several difficulties, he narrowly escaped in a little bark: all the while Life, &c. he was there, his life was in continual danger. At Limerick he was threatened with death, if he did not suddenly depart the town. At Portumnagh, indeed, he afterwards enjoyed more freedom, and an allowance of the church service, under the protection of the marquis of Clanrickard: but, at the revolt of Cork, he had a very narrow deliverance; which deliverance however troubled Cromwell so, that he declared he would have given a good sum of money for that Irish Canterbury, as he called him. His escape from Ireland is accounted wonderful: for the vessel he was in was closely hunted by two of the parliament frigates; and when they were come so near, that all hopes of being saved were taken away, on a sudden the wind sunk into a perfect calm, yet somehow suffered the vessel to get off, while the frigates were unable to proceed at all. During this second time of being abroad, he had many disputes about religion with the learned of all nations, sometimes occasionally, at other times by appointment and formal challenge; and wrote several things in defence of the church of England. He likewise purposed to draw a parallel between the liturgy of the church of England, and the public forms of the Protestant churches abroad; and with this view he designed to travel about. But he met with a very unexpected interruption in his first day's journey: for he no sooner came into the house where he intended to refresh himself, but he was known and called by his name by the hostess. While the bishop was wondering at his being discovered, she revealed the secret by shewing him his picture, and assured him there were several of them upon the road, that, being known by them, he might be seized; and that her husband, among others, had power to that purpose, which he would certainly make use of, if he found him. The bishop saw evidently he was a condemned man, being already hanged in effigy; and, therefore, making use of this intelligence, prudently withdrew into safer quarters.

Life, &c.

Upon the Restoration of the church and monarchy, he returned to England, and was from the first designed for higher promotion. Most people imagined it would be the archbishoprick of York; but at last he was appointed archbishop of Armagh, to which he was translated upon the 18th of January, 1660-61. The same year he visited his diocese, where he found great disorder; some having committed horrible outrages, and many imbibed very strong prejudices, both against his person and the doctrine and discipline of the church; but, by argument, persuasion, and long suffering, he gained upon them even beyond his own expectation. He used to say, "Men must have some time to return to their wits, who had been so long out of them:" therefore, by prudence and moderation, he greatly softened the spirit of opposition, and effectually obtained the point he aimed at. As he was by his station president of the convocation, which met upon the 8th of May 1661, so was he also for his merit chosen speaker of the house of lords, in the parliament which met at the same time: and so great a value had both houses for him, that they appointed committees to examine what was upon record in their books concerning him and the earl of Strafford, and ordered the scandalous charges against them to be torn out, which was accordingly done. In this parliament many advantages were procured, and more designed, for the church, in which he was very industrious. About this time he had a violent sickness, being a second fit of the palsy, which was very near putting an end to his life; but he recovered. A little before his death, he visited his diocese; and having provided for the repair of his cathedral, and other affairs suitable to his pastoral office, he returned to Dublin about the middle of May 1663. The latter end of June, he was seized with a third fit of the palsy; of which he soon died, being then seventy years old. At this time he had a trial for some part of his temporal estate at Omagh, with Sir Audley Mervyn, depending in the court of claims; and there, at the time of hearing, the third fit of the palsy so smote him, that he sunk in the court, was carried out senseless, and so continued till death put an end to him. The cause however was determined in his favour.

He was the author of several works, which were published, as they were written, at different times; but they were reprinted at Dublin, 1677, in one volume folio, to which were added some pieces never before printed. This volume is divided into four parts, the first of which contains Discourses against the Romanists; as, I. "An Answer to M. de Milletiere his

"impertinent

“ impertinent dedication of his imaginary triumph : intituled,
 “ The Victory of Truth ; or his Epistle to the King of
 “ Great Britain,” wherein he inviteth his majesty to forsake
 “ the church of England, and to embrace the Roman Catho-
 “ lic religion : with the said Milletiere’s epistle prefixed.”
 This was first published at the Hague in 1654, 12mo, but not
 by the author. The occasion of it was, that the Romanists en-
 deavoured to persuade king Charles II. during his exile, to
 hope his Restoration by embracing their religion : and for
 that purpose employed Milletiere, counsellor in ordinary to
 the king of France, to write him this epistle. 2. “ A just
 “ Vindication of the church of England from the unjust
 “ aspersions of criminal schism : wherein the nature of cri-
 “ minal schism, the divers sorts of schismatics, the liberties
 “ and privileges of national churches, the rights of sovereign
 “ magistrates, the tyranny, extortion, and schism of the Ro-
 “ man court, with the grievances, complaints, and opposi-
 “ tion of all princes and states of the Roman communion of
 “ old, and at this very day, are manifested to the view of the
 “ world ;” first printed, says a certain author, at London in
 1661, 8vo. ; but he seems to be mistaken, for the very edi-
 tion from whence we have transcribed the title, is in 12mo,
 and dated London 1654. This is reckoned bishop Bram-
 hall’s principal work. The other pieces in this first part are
 of a polemic kind against the Papists ; among which is a con-
 futation of the story of the consecration of the first Protestant
 bishops at the Nag’s head in Cheapside, London. The se-
 cond part is against the English sectaries, and comprehends,
 1. “ Fair warning to take heed of the Scottish discipline, as
 “ being of all others most injurious to the civil magistrate, most
 “ oppressive to the subject, most pernicious to both ;” written
 in the beginning of the civil wars. 2. “ The Serpent’s salve :
 “ or, a remedy for the biting of an asp ;” written in vindica-
 tion of Charles I. wherein the author endeavours to prove,
 that power is not originally inherent in, and derived from,
 the people ; first printed in 1643. 3. “ Vindication of him-
 “ self and the episcopal clergy from the Presbyterian charge of
 “ Popery, as it is managed by Mr. Baxter, in his Treatise of
 “ the Grotian religion.” The third part is employed against
 Mr. Hobbes, and contains, 1. “ A Defence of true liberty
 “ from antecedent and extrinsical necessity.” Printed in 1656.
 2. “ Castigations of Mr. Hobbes’s animadversions upon the
 “ same, in 1658.” 3. “ The Catching of Leviathan, or the
 “ great whale ;” demonstrating out of Mr. Hobbes’s own
 works, that no man, who is thoroughly an Hobbist, can be a
 good

Bramhall's
Life.

good Christian, or a good commonwealth's man, or reconcile himself to himself: because his principles are not only destructive to all religion, but to all societies. extinguishing the relation between prince and subject, parent and child, master and servant, husband and wife; and abound with palpable contradictions. The fourth part contains small pieces and occasional sermons. He had likewise prepared an hundred sermons for the press, but they were torn by the rats before his death.

As for his person and character, we are told that he was of a middle stature and active, and of a complexion highly sanguine, and tinged with choler. Being a great lover of plain dealing and plain speaking, his conversation was free from the affectation of phrase and fancy; and he used to say, "It was a boyish sport to hunt for words, and argued a penury of matter, which would always find expression for itself." His understanding was very good, and greatly improved by labour and study. As a scholar, his excellence lay in the rational and argumentative part of learning. He was also well acquainted with ecclesiastical and other histories; and in the pulpit an excellent persuasive orator. He was a firm friend to the church, bold in the defence of it, and patient in suffering for it. "My name," says he, in the motto to his vindication of it, "is Christian, my surname is Catholic: by the one I am known from infidels, by the other from heretics and schismatics." Yet he was far from any thing like bigotry: on the contrary, he made great allowance, and entertained great charity, for men of different persuasions, looking upon those churches as in a tottering condition, who stood upon nice opinions. Accordingly, he made a distinction between articles necessary for peace and order, and articles necessary to salvation: and he often declared, that the church was not to be healed but by general propositions.

BRANDT (GERARD), a Protestant divine and minister of Amsterdam, died at Rotterdam in 1695. He was the author of the "History of the Reformation of the Low Countries," in four volumes, 4to. It is written in Flemish; and the grand pensionary Fagel said once to bishop Burnet, that it was worth learning Flemish, merely to read Brandt's history. An abridgement of it was afterwards published in French, in three volumes, 12mo. Brandt wrote also the "Life of Admiral Ruyter."

BRAY (Sir REGINALD), who was instrumental in the advancement of Henry VII. to the throne, was the second son of Sir Richard Bray, one of the privy council to Henry VI. who lies buried in the north aisle of Worcester cathedral. His family came into England with the Conqueror, and flourished in the counties of Northampton and Warwick; but Edmond, the father of Sir Richard, is styled of Eton, in the county of Bedford, which continued the seat of the family for some descents. Whether Sir Reginald had taken part with Henry VI. or what public transactions he was concerned in, in the time of Edward IV. does not appear; but it seems that he was concerned in some, as he had a general pardon granted to him in the first year of king Richard III. He was receiver-general to Sir Henry Stafford, who married Margaret countess of Richmond, mother to the earl of Richmond, afterwards king Henry VII. and continued in her service after the death of Sir Henry, and her re-marriage with lord Thomas Stanley.

Pedigree of
the family.

Willis's mi-
tried abb.

Harl. MSS.

Dugd. Bar.

When the duke of Buckingham had concerted with Morton bishop of Ely, then his prisoner at Brecknock in Wales, the marriage of the earl of Richmond with the princess Elizabeth, eldest daughter of Edward IV. and his advancement to the throne; the bishop recommended Sir Reginald for the transaction of the affair with the countess, telling the duke he had an old friend with her, a man sober, secret, and well-witted, called Reginald Bray, whose prudent policy he had known to have compassed matters of great importance; and accordingly wrote to him in Lancashire, where he was with the countess, to come to Brecknock with all speed. He readily obeyed the summons, and, receiving his charge, returned to the countess, who, having obtained the queen dowager's consent to the marriage, made this Reginald her chief manager of the conspiracy, and employed him to engage as many persons of note as he could. In a few days he brought in Sir Giles Daubeney, afterwards lord Daubeney, Sir John Cheney, Richard Guilford, Esq; afterwards Sir Richard (who were all much employed by Henry, after he came to the crown), Thomas Rame, Esq; who was taken and executed by king Richard, and many others.

Holling-
shed, Hall,
&c.

After Henry came to the crown, he was greatly in his favour as long as he lived, and had great honours and wealth bestowed upon him. He was made a knight banneret, whether at the battle of Bosworth or Blackheath, when the Cornish rebels were defeated, is uncertain. He was also made a knight of the Bath at the king's coronation; and in
the

the first year of his reign was joint chief justice with lord Fitzwalter, of all the forests south of Trent, and also a privy counsellor. After this he was made high treasurer, and knight of the Garter. He was at the battle of Blackheath, when lord Audley, having joined the Cornish rebels, was taken prisoner, and being beheaded, and his estate forfeited, his manor of Shere Vachery and Cranley in Surrey, with a considerable estate, was given to Sir Reginald. He also had the Isle of Wight in farm from the king, at 300 marks per annum.

Camdens

Antiq. of
Windsor.

His skill in architecture appears from Henry the Seventh's chapel in Westminster abbey, and the chapel of St. George at Windsor; as he had a principal concern and direction in the building of the former, and the finishing and bringing to perfection the latter, to which he was also a liberal benefactor. In the middle of the south aisle of the chapel at Windsor is a spacious chapel built by him (still called by his name) in which he is buried, and probably under the stone where lies Dr. Waterland; for on opening the vault for that gentleman, who died in 1740, a leaden coffin of ancient form and make was found, which by other appearances also was judged to be the coffin of Sir Reginald, and was, by order of the dean, immediately arched over with great decency. By his will he directed his body to be buried in this chapel (expressing that it was new made by him for that intent, and the honour of God, &c.), and that his executors should cause a tomb to be there made upon his grave, but this was never done. His arms are on the stone screen, and his crest and devices on divers parts of the roof.

He died Aug. 5. 1501, possessed of a very large estate, acquired by the favour of the king and his great employments: but notwithstanding this, and his being an active minister for seventeen years, in the reign of a monarch who extorted so much money from his subjects, historians agree in giving him an excellent character. Polydore Vergil, Hall, &c. say that he was a very father of his country, a sage and grave person, a fervent lover of justice, and one who would often admonish the king, when he did any thing contrary to justice or equity.

He married two wives, but had no issue by any of them. Sir William Sandes, who married Margery, daughter and heir of his eldest brother, got a considerable part of his fortune; Sir Edmond Bray (afterwards summoned to parliament by Henry VIII. as lord Bray), eldest son of his other brother, had a great share of it; but the estate in Surrey, which was
lord

lord Audley's, and which was a considerable one, he gave to Sir Edward Bray (younger brother of Sir Edmond), whose descendants now enjoy part thereof.

BRAY (THOMAS), an English divine. born at Marton in Shropshire, 1656, was placed at Hart-hall, Oxford; but the scantiness of his fortune forced him to leave the university, soon after he had commenced bachelor of arts. Having entered into orders, he obtained a curacy near Bridgenorth in Shropshire; from whence he soon removed to Warwickshire, to officiate as chaplain to Sir Thomas Price, by whom the donative of Lac Marfin was conferred upon him. Being introduced to the acquaintance of Simon lord Digby, his lordship recommended him to his brother (afterwards lord Digby), who gave him the vicarage of Over-Whitacre in the same county, and generously endowed it with the great tithes. In 1690, the rectory of Sheldon being vacant by the incumbent's refusing to take the oaths at the Revolution, his lordship also presented Mr. Bray to it. This living he held till about three months before his death, when he resigned it on account of his advanced age. December 12, 1693, he took the degree of master of arts at Hart-hall, Oxford. The reputation he acquired by the publication of his catechetical lectures, which he composed at Sheldon, determined Dr. Compton, bishop of London, to make choice of him to be his commissary in Maryland, for the establishment and better regulation of church-affairs in that province. Mr. Bray taking into consideration the state of the country, and the most effectual methods to promote this design, it readily occurred to him, that only the poorer clergy would leave their friends and native lands, to go to settle there; and as it was not to be supposed that these men would supply themselves with a number of books proper to qualify them for the ends of their mission, he endeavoured to provide for this defect. He represented the state of the case to the bishops, desiring their assistance and encouragement in procuring parochial libraries for the use of the missionaries: and his representation met with encouragement and success. Many libraries were founded, not only in Maryland, but also in other provinces on the continent, islands in America, and the factories in Africa: and their preservation was insured by solemn acts of assembly. He formed a design also of founding parochial libraries in England, and this scheme also met with encouragement: inasmuch that libraries were founded in several dioceses; and provision was made for their security and preservation.

servation, in an act of parliament passed in the seventh year of queen Anne, intituled "An act for the better preservation of " parochial libraries in that part of Great Britain called " England." He farther formed a design of raising libraries in sea-port towns, where the missionaries might be detained by contrary winds, obtaining several benefactions for that purpose, and taking with him a quantity of books to deposit in each port that should happen in his way; and being detained in three several places in a subsequent voyage to Maryland, he put this design in execution in every one of them, viz. Gravesend, Deal, and Plymouth. He likewise made a beginning towards parochial catechetical libraries in the Isle of Man.

In 1696, Mr. Bray accumulated the degrees of bachelor and doctor of divinity at Magdalen college, Oxford; and in December that year, published "*Bibliotheca Parochialis*," or, a scheme of such theological and other heads as seem requisite to be perused, or occasionally consulted by the reverend clergy, together with a catalogue of books, which may be profitably read on each of those points. At the same time he sent abroad another tract, intituled, "Apostolic charity, its nature and excellency;" being a discourse preached at St. Paul's at the ordination of some Protestant missionaries to be sent into the plantations: to which he prefixed a general view of the English colonies in America, in order to shew what provision was wanting for the propagation of Christianity in those parts. In 1697, he petitioned the house of commons, that a share of the alienated lands (formerly given to superstitious uses) which were proposed to be vested in Greenwich hospital, might be appropriated for the propagation of religion in the plantations. This petition was well received; and a fourth part of all that should be discovered (after one moiety to the discoverer) was allowed by the committee: but the bill was never reported. Not discouraged by this disappointment, he went over to Holland, to make application to his majesty for a grant of some arrears of taxes due to the crown; but the recovery of these arrears was very difficult, and they proved of little value. He next drew up the plan of a society *pro fide propaganda*, to be established by charter; and, in consequence thereof, letters patent for erecting a corporation by the name of, "The society " for the propagation of the gospel in foreign parts," passed the great seal in OI.

In 1702, having waited a considerable time for the return of a law from Maryland for the establishment of the church,

with

with such amendments as would render it unexceptionable at the court of England, he resolved to go over to that country, as well to hasten the passing this act in their assemblies, as to promote other matters for the service of religion. Some of his friends, seeing that he received no advantage from his commissary's place, nor had any allowance made, or preferment given him at home, to support the expences he was at, advised him to lay aside his design of going abroad, and take two good preferments that were offered him at home, that of sub-almoner, and the donative of Aldgate; but he declined every offer inconsistent with the interest of the affair he was engaged in, and though forced to dispose of his own effects, and raise money on credit for his support in the undertaking, he set sail from the Downs, Dec. 20, 1699; and, after a tedious and dangerous passage, arrived at Maryland the 12th of March 1700. By his prudent conduct, he not only gained singular respect from all, but so much of the assembly's confidence, that they ordered the attorney-general to consult with him in drawing up the bill, which passed *nemine contradicente*. After the breaking up of the assembly, and that of a general visitation at Annapolis, to which all the clergy were cited, many apprehending the opposition of the Quakers might get this new-enacted law again annulled, intimated to Dr. Bray, that it would be of great consequence to the preservation and final settlement of the church, if he were to go home with the law, and solicit the royal assent. He came over accordingly, and found that their apprehensions were not groundless: but he refuted the suggestions of the Quakers by a printed memorial, and his majesty decided without hesitation in the church's favour.

The doctor's small fortune being consumed in these undertakings, lord Weymouth generously presented him with a bill of 300l. for his private use; great part of which, however, he devoted to his public designs. Though he was vested with the character of commissary, no part of the proposed revenue was annexed to it; yet he never made any complaint, or remonstrance against this unjust disappointment; and when two sums of fifty pounds each were presented to him in Maryland, he generously threw them in towards defraying the charges of their libraries and law. In 1701, he published his circular letters to the clergy of Maryland; a memorial representing the present state of religion on the continent of North America, and the acts of his visitation, held at Annapolis. In 1706, he accepted of the donative of St. Botolph without Aldgate, worth about 150 l.

per annum. In 1712, he printed his “Martyrology, or Papal Usurpation,” in folio. This work is a collection of scarce and valuable treatises, digested into as regular a history as the nature of the subject would admit, in order to trace the origin and growth of the exorbitant claims of the papal see. He proposed to compile a second volume, but for want of leisure laid the design aside, and bequeathed, by will, his valuable collection of materials, both printed and manuscript, to Sion college. In Dr. Bray’s beforementioned voyage to Holland, his disinterested and public spirit gained him the esteem of Mr. d’Allone of the Hague, a private secretary to king William, who kept up an epistolary correspondence with him: the result whereof was, that he gave in his life-time a sum to be applied to the conversion of the negroes in the British plantations; and at his death, in 1723, left 900*l.* out of his English estate to Dr. Bray and his associates, towards raising a capital stock for the same purpose. In 1726, the doctor printed his “Directorium missionarium,” and “Primordia bibliothecaria,” and some other tracts of the like kind, in one of which he declares as his opinion, that the civilizing of the Indians must precede any successful attempt for their conversion. He wrote likewise a short account of Mr. Rawlet, author of the Christian Monitor; and reprinted the life of Mr. Gilpin; and, with a view to fix upon the minds of such as were designed for the ministry a just and awful sense of their many and important duties, he reprinted the Ecclesiastes of Erasmus.

In 1727, an acquaintance, who made a casual visit to Whitechapel-prison, representing to the doctor the miserable state of the unhappy persons there confined, he soon obtained sufficient benefactions to provide a quantity of bread, meat, and broth, on Sundays, and sometimes on the intervening days, for that place, and also for Woodstreet-compter. His benevolence did not stop here; he employed the intended missionaries in precaching to them. This enquiry into the state of the gaols brought him acquainted with general Oglethorpe, and some others of high rank and distinction, who were afterwards employed in the same enquiry, in consequence of an order of the house of commons. These gentlemen he engaged as his associates in his designs of founding libraries and converting negroes. Most of the religious societies and good designs in London are in a great measure formed on the plans he projected, particularly the charity-schools, the society for reformation of manners, and that for the relief of poor proselytes, &c. He died Feb. 15, 1730, aged 73, leaving only one daughter.

BREBEUF.

BREBEUF (GEORGE DE), a French poet, was born at Torigni in Lower Normandy, 1618. He was distinguished chiefly by a translation of Lucan; which, notwithstanding its inflated style, its numerous antitheses, and its various false brilliancies, continued to be long admired. It engaged attention and applause so powerfully at first, that cardinal Mazarine made great promises of advancement to the translator; but died, alas! without fulfilling them. But the best, and, (as should seem) the most edifying of his works is, the first book of Lucan *Travestied*. This is an ingenious satire upon the great, who are described as never losing a moment's sight of their greatness and titles; and upon the meanness and servility of those who, with a view of making their fortunes, submit to flatter them as gods. It is said of Brebeuf, that he had a fever upon him for more than twenty years. He died in 1661, aged 43; and, if the last anecdote of him be true, it is somewhat marvellous that he lived so long.

BRENT (Sir NATHANAEL), was born at Little Woodford in Warwickshire, 1573; he was educated at Merton-college in Oxford, and after taking the degree of master of arts, entered upon the law line. In 1613, he travelled abroad, and at his return married the daughter and heiress of Dr. Robert Abbot, bishop of Salisbury, and niece to Dr. Abbot, archbishop of Canterbury; who sent him to Venice about the year 1618, to procure a copy of the history of the council of Trent. He received from the joint authors, father Paul, and father Fulgentio, the sheets as they were composed, and sent them over weekly to the archbishop. When it was finished, he returned, and translated it from Italian into English and Latin [A]. In 1621, he was, by the archbishop's interest, chosen warden of Merton-college; his grace also made him his vicar-general, commissary of the diocese of Canterbury, master of the faculties, and at length judge of the prerogative. In 1623, he accumulated the degrees of bachelor and doctor of laws; and in 1629, was knighted by king Charles I. at Woodstock. He afterwards sided with the Puritans, and took the covenant, for which reason he was, by his majesty's command, deprived of his wardenship of Merton-college; but when Oxford surrendered to the parliament in 1646, he was restored, and appointed chief visitor of that university the two following years. The order made against pluralities

Wood, II.

161.

Wood,

Fasti,

col. 154.

Ubi supra.

Wood,

Fasti,

col. 154.

Ibid.

[A] Besides this translation, he revised and published, in 1625, Mr. Fr. England, concerning the consecration and ordination of bishops, &c. Wood, *Mason's Vindication of the Church of Ath.* I. 464, II. 162.

Wood, ib.

forced him to leave Merton-college in 1651, and at the same time he refused to take the Engagement. Retiring to his house in Little-Britain, London, he there ended his days, on the 6th of November, 1652, at the age of seventy-nine.

Wood's
Athenæ
Oxon.

BREREWOOD (EDWARD), a learned mathematician and antiquary, was the son of Robert Brerewood a tradesman, who was thrice mayor of Chester; and born in that city, 1565. He was educated in grammar learning at the free school in Chester; and afterwards admitted, in 1581, of Brazen-nose-college in Oxford. He studied hard there for several years, taking his degrees in arts; and then, as it is said, removed himself to St. Mary-hall. In 1596, he became the first professor of astronomy in Gresham-college, London; where he led the same private and retired course of life, as he had before done in Oxford. He died there of a fever, Nov. 4, 1613, much lamented; for he was a very learned and very excellent person. He was a great searcher into antiquity and curious knowledge; but is remarkable for having never published any thing during his life-time. After his death came out the following works: 1. "De Ponderibus, & præliis veterum nummorum, eorumque cum recentioribus collatione, 1614," 4to. This was published by his nephew Robert Brerewood of Chester, who was commoner of Brazen-nose-college in 1605, aged 17; and who succeeded our author in his estate and fortunes. It was afterwards reprinted in the eighth volume of the *Critici Sacri*, and in the *Apparatus* before the first volume of the *Polyglott Bible*. 2. "Enquiries touching the diversity of languages and religion, through the chief parts of the world, 1614," 4to. Published also by Robert Brerewood, who hath written a large and learned preface to it. 3. "Elementa Logicæ in gratiam studiosæ juventutis in Acad. Oxon. 1614," 8vo. 4. "Tractatus quidam logici de prædicabilibus & prædicamentis, 1628," 8vo. 5. "Treatise of the Sabbath, 1630." 4to. 6. "A second treatise of the Sabbath, 1632," 4to. 7. "Tractatus duo, quorum primus est de meteoris, secundus de oculo, 1631." 8. "Commentarii in Ethica Aristotelis," 1640," 4to. Mr. Wood tells us, that the original manuscript of this, written with his own hand, is in the smallest and neatest character, that his eyes ever yet beheld; and that it was finished by him on the 27th of October, 1586. 9. "The patriarchal government of the ancient church, declared by way of answer to four questions, &c. 1641," 4to.

BREVAL (**JOHN DURANT de**), son of Francis Durant Biographia Dramatica. de Breval, D. D. prebendary of Westminster, was educated at Westminster School, and removed thence to Trinity College, Cambridge. He was elected fellow of it about the year 1702; but, upon some disagreement between him and Dr. Bentley the master, he quitted his fellowship, and went into the army, then in Flanders, as an ensign. The ease with which he acquired the Flemish and German languages, his great knowledge, his exquisite pencil, and genteel behaviour, were soon noticed by the duke of Marlborough; who not only promoted him to the rank of Captain, but also employed him in divers negotiations with several German princes. He began his travels about 1720, published the two first volumes of them in 1723 and 1725, and the third and fourth in 1738. He was the author of several poems and some plays. After what has been said, it may be matter of surprise to see Mr. Breval's name among the gentlemen of the "Dunciad;" but, soon after the unsuccessful exhibition of the "Three hours after Marriage," which, though only Gay's name to it, was certainly the joint production of Gay, Pope, and Arbuthnot, Breval, under the assumed name of *Joseph Gay*, produced a farce, called "The Confederates:" and this exposed him to Pope's resentment. He died, Jan. 1738-9.

BREUGEL (**PETER**). There were three painters of this name, viz. Peter the father, and his two sons Peter and John: Vie des Peintres, 4to. Breugel the father, commonly called old Breugel, was born at a village of the same name near Breda, 1565. He was first the pupil of Peter Cock, whose daughter he married, and afterwards studied under Jerom Cock of Bolduc. It was his common custom to dress like a countryman, that he might have better access to the country people, and join with them in their frolics at their feasts and marriages. By these means, he acquired a perfect knowledge of their manners and gestures, of which he made excellent use in his pictures. He travelled to France and Italy, where he employed himself upon every thing that came in his way. In all his works he took nature Ibid. for his guide. He studied landscapes a long time on the mountains of Tyrol. His chearful and humorous turn of mind displayed itself in all his pictures, which generally consisted of marches of armies, sports and diversions, country dances and marriages. At his return from Italy, he settled at Antwerp, where he fell in love with one of his servant-maids, but of a temper so different from his, that whatever inclination

he had to marry her, his reason at last got the better of it. In 1551, he married at Brussels the daughter of Peter Cock. In his last illness he caused his wife to gather together all his immodest pictures and drawings, and burn them before his face. His death happened at Antwerp, but the time of it cannot be ascertained.

The works of old Breugel in the possession of the great duke of Tuscany are, Christ carrying his cross, with a great number of figures; and a country feast. The emperor has the Tower of Babel, the massacre of the Innocents, and the conversion of St. Paul, of his painting. The elector palatine has a landscape with St. Philip baptizing queen Candace's eunuch, and St. John preaching in the wilderness, with a great many figures.

BREUGEL (JOHN), the son of Peter, was born at Breugel about 1575. Two Flemish authors give different accounts of his education: one assures us that he was educated by the widow of Peter Koeck, commonly called Peter Van Aalst, his uncle by the mother, with whom he learned to paint in miniature, and that afterwards he studied painting in oil with one Peter Goekint, whose fine cabinet served him at once instead of a school and a master. The other author, who often contradicts the former, asserts, that John Breugel learned the first principles of his art under the tuition of his father; but the difference observable in their manner renders this very improbable. However it be, John Breugel applied himself to painting flowers and fruits with great care and wonderful sagacity; he afterwards had great success in drawing landscapes, and views of the sea, set off with small figures. He did not, however, neglect his turn for flowers and fruits, of which he made excellent use in embellishing his other works. He lived long at Cologne, and acquired a reputation which will last to the latest posterity. He made a journey to Italy, where his reputation had got before him; and his fine landscapes, adorned with small figures, superior to those of his father, gave very great satisfaction. He had the name of *FLUWEELEER*, from his affecting to wear velvet cloaths. If we may judge by the great number of pictures he left, he must have been exceedingly active and laborious; and his pieces, as they are all highly finished, must have taken up much of his time. He did not satisfy himself with embellishing his own works only, but was very useful in this respect to his friends. Even Rubens made use of Breugel's hand in the landscape part of several of his small pictures, such as his *Vertumnus* and *Pomona*.

Pomona. His drawings are so perfect, that no one, it is said, has yet been able to copy them. He died in 1642: it is remarkable, that he never had a pupil.

BREVINT (DANIEL), was born in Jersey, 1616. Before the revocation of the edict of Nantz, and till Charles I. by archbishop Laud's persuasion founded three fellowships in the colleges of Pembroke, Exeter, and Jesus at Oxford, for Jersey and Guernsey alternately, the young gentlemen of those islands, designed for the ministry, were sent to study among the Protestants in France, particularly at Saumur [A]. Here Brevint studied logic and philosophy. October 12, 1638, he was incorporated master of arts at Oxford, as he stood at Saumur; and the same year was chosen to be the first fellow at Jesus-college, upon the foundation just mentioned. Being ejected from his fellowship by the parliament-visitors, for refusing to take the covenant, he withdrew to his native country; and upon the reduction of that place by the Parliament's forces, fled into France, and became pastor of a Protestant congregation in Normandy. Soon after the viscount de Turenne, afterwards marshal of France, appointed him to be one of his chaplains [B].

At the restoration of Charles II. Brevint returned to England, and was, by that prince, who had known him abroad, presented to the tenth prebend in the church of Durham. Dr. Cosin, bishop of that see, who had been his fellow-sufferer, also collated him to a living in his diocese. In Feb. 1661-2, he took the degree of doctor of divinity at Oxford; and in Dec. 1681, he was promoted to the deanery of Lincoln [C]. He died May 5, 1695.

[A] This university was founded by the learned Philip de Mornay, Lord of Plessis Marly, who brought professors to teach academical learning in that town, of which king Henry IV. had made him governor. It was for several years in great repute, on account of its eminent professors of divinity, John Cameron, Lewis Cappel, Moses Amyrauld, John de la Place, &c. The learned Le Fevre, father of madam Dacier, was also one of the regents, or masters, in that university. It was at length suppressed by Lewis XIV. in 1684. Account of Jersey, by P. Falle, p. 316.

[B] Whilst he held this office, he was one of the persons employed in the design of reconciling the Protestant and

Popish religions: which gave him an access into, and made him acquainted with, every corner of the Romish church, as he says himself.

[C] He wrote,

1. "Mistère Romanum; or the depth and mystery of the Roman mass, laid open and explained, for the use of both reformed and unreformed Christians. Oxford, 1672."

2. "The Christian sacrament and sacrifice, by way of discourse, meditation, and prayer, upon the nature, parts, and blessings of the holy communion. Written at the desire of the princesses of Turenne and Bouillon. Oxford 1637." A third edition was published at London in 1739, upon the recommendation given of

of it by Dr. Waterland, in his charge, intituled, "The Christian sacrifice explained."

3. "Saul and Samuel at Endor; or the new ways of salvation and service, which usually tempt men to Rome, and detain them there, truly represented and refuted. Oxford, 1674."

and some other theological pieces in Latin.

He also translated into French, "The judgment of the university of Oxford concerning the solemn league and covenant." Wood's Hist. Antiq. Univ. Oxon. l. xi. p. 322.

Niceron, &c.

BRIETIUS (PHILIP), a learned Frenchman, was born at Abbeville in 1601; became a Jesuit in 1619; and died Librarian of their college at Paris, in 1668. His "*Parallela Geographiæ Veteris et Novæ*," published in three volumes 4to, 1648 and 1649, is a very exact and methodical work, and ornamented with plates well designed. These volumes, however, contain only Europe; and it can never be enough regretted, says Niceron, that he did not publish the "*Parallels of Asia and Africa*," which were assuredly finished and ready, but some how or other lost. He published, also, "*Annales Mundi*," in seven volumes 12mo, from the beginning of the world to the year of Christ 1663; and "*Theatrum Geographicum Europæ Veteris*," 1653, in folio. He was, farther, concerned in a "*Chronological work*," joined with father Labbé; but is supposed not to have succeeded so well here as in geography.

Ward's
Lives of the
Gresham
professors,
p. 120.

BRIGGS (HENRY), an eminent mathematician, was born in the parish of Hallifax in Yorkshire, about 1556. From a grammar-school in the country he was sent to St. John's college, Cambridge, about 1577, where taking both the degrees in arts, he was chosen fellow of his college March 29, 1588. His chief study was the mathematics, in which he excelled; and in 1592, he was made examiner and lecturer in that faculty, and soon after, reader of the physics-lecture, founded by Dr. Linacer. When Gresham college in London was established, he was chosen the first professor of geometry there in 1596. In 1609, he contracted an intimacy with Usher, afterwards archbishop of Armagh, which continued many years by letters, two of which, written by our author, are yet extant. In one dated Aug. 1610, he tells his friend, he was engaged on the subject of eclipses; and in the other, dated March 1615, he acquaints him with his being employed about the noble invention of Logarithms, then lately discovered, and in the improvement of which he had afterwards a large share. In 1619, he was made Savilian professor of Geometry at Oxford; and resigned his professorship of Gresham college in July 1620. Soon after his going

Ibid.

to Oxford he was incorporated master of arts in that university, where he continued till his death, which happened Jan. 1630.

Dr. Smith gives him the character of a man of great probity; easy and accessible to all; free from arrogance, moroseness, envy, ambition, and avarice; a contemner of riches, and contented with his own station; preferring a studious retirement to all the splendid circumstances of life. The learned Mr. Thomas Gataker, who attended his lectures when he was reader of mathematics at St. John's college in Cambridge, represents him as highly esteemed by all persons [A].

[A] His writings are,

1. "A table to find the height of the pole, the magnetical declination being given. Published in Blondenville's Theoriques of the planets. Lond. 1602," 4to.

2. "Tables for the improvement of navigation. Printed in the second edition of Wright's Errors in navigation detected. Lond. 1610," 4to.

3. "A Description of an instrumental table to find the part proportional, devised by Mr. Edward Wright. Lond. 1616," 12mo.

4. "Logarithmorum chilias prima. Lond. 1617," 8vo.

5. "Lucubrationes, annotationes in opera posthuma J. Naperi. Edinb. 1619," 4to.

6. "Euclidis elementorum sex libri priores, secundum vetera exemplaria restituti, ex versione Latina Frederici Commandini, multis in locis castigati. Lond. 1620." fol.

7. "A treatise of the north-most

"passage to the South sea. London, 1622," 4to.

8. "Arithmetica logarithmica, five logarithmorum chiliades triginta, pro numeris naturali specie crescentibus, ab unitate ad 20,000, et a 90,000 ad 100,000. Lond. 1624," fol. There was a second edition of this work published by Mr. Vlacq, in which the intervening numbers from 20,000 to 90,000 were filled up. Goudæ, 1628, fol. This edition was, soon after his death, translated into English. Lond. 1631, fol.

9. "Trigonometria Britannica. Goudæ, 1633," fol.

10. "Two Letters to the learned James Usher." Printed in the collection of archbishop Usher's Letters.

11. "Mathematica ab antiquis minus cognita." Published by Dr. George Hakewill in his "Apologie."

Dr. Briggs wrote some other things which have not yet been published.

BRIGGS (WILLIAM), an eminent physician, was son of Augustine Briggs, esq; who was descended of an antient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this son was born. At thirteen years of age he was sent to Bene't college in Cambridge, and placed under the care of Dr. Thomas Tenison, afterwards archbishop of Canterbury. He took both his degrees in arts, and was chosen fellow of his college, Nov. 1668. His genius leading him to the study of physic, he travelled into France, where he attended the lectures of the famous anatomist Monsr. Vieussens at Montpellier; and, after his

Ward's
Lives of the
Gresham
professors,
p. 259.

See Pref. ad his return, published his "Ophthalmographia" in 1676 [A].
 Ophthalmographiam. The year following he was created doctor of medicine at
 Phil. Transf. Cambridge, and soon after made fellow of the college of phy-
 No. 129. sicians of London. In 1682 he quitted his fellowship to his
 brother [B]; and the same year his "Theory of Vision" was
 Phil. Col. published by Hooke. In 1683, he sent to the Royal Society
 No. 6. a continuation of that discourse, which was published in their
 No. 147. "Transactions;" and the same year was by Charles II. ap-
 No. 159. pointed physician to St. Thomas's hospital. In 1684, he
 communicated to the Royal Society "Two remarkable cases
 "relating to vision," which were likewise printed in their
 "Transactions;" and in 1685 published a Latin version of
 his "Theory of vision," at the desire of Mr. afterwards sir
 Isaac Newton, with a recommendatory epistle from him pre-
 fixed to it. And for completing this curious and useful sub-
 ject relating to the eye, he promised, in the preface, two
 other treatises, one, "De usu partium oculi;" and the other,
 "De ejusdem affectibus;" neither of which, however, ap-
 pear to have been ever published: but, in 1687, came out a
 second edition of his "Ophthalmographia." He was after-
 wards made physician in ordinary to king William, and con-
 tinued in great esteem for his skill in his profession till he
 died, Sept. 4, 1704. He married Hannah, sole daughter
 and heiress of Edmund Hobart, gent. grandson to Sir Henry
 Hobart, lord chief justice of the common pleas in the reign of
 James I. by whom he left three children, Mary, Henry,
 and Hannah. His motto was "Virtus est Dei."

[A] It was printed at Cambridge in 12mo, under the following title, "Ophthalmographia, sive oculi ejus-
 "que partium descriptio anatomica, cui
 "accessit nova visionis theoria."

[B] Robert Briggs, educated in Be-
 nedict college under William. He took
 both his degrees in arts, and, in 1685,
 quitted his fellowship. The year fol-
 lowing he was chosen professor of law

in Gresham college, and, in 1693, fel-
 low of the Royal Society. He died
 Dec. 22, 1718, at Corton, a small vil-
 lage in Suffolk, where he had an estate
 of about 100l. a-year, which he, by his
 will, directed to be sold, and the money
 to be divided among the three children
 of his brother Dr. W. Briggs. Ward's
 Lives of the Gresham professors, p.
 258.

BRIL (MATTHEW and PAUL), natives of Antwerp, and
 good painters. Matthew was born in 1550, and studied for
 the most part at Rome. He was eminent for his performances
 in history and landscape, in the galleries of the Vatican;
 where he was employed by Pope Gregory XIII. He died in
 1584, being no more than thirty-four years of age. Paul
 was born in 1554; followed his brother Matthew to Rome;
 painted several things in conjunction with him; and, after
 his

his decease, brought himself into credit by his landscapes, but especially by those which he composed in his latter time. The invention in them was more pleasant, the disposition more noble, all the parts more agreeable, and painted with a better gusto, than his earlier productions in this way; which was owing to his having studied the manner of Hannibal Carrache, and copied some of Titian's works, in the same kind. He was much in favour with Pope Sixtus V. and, for his successor Clement VIII. painted the famous piece, about sixty-eight feet long, wherein the saint of that name is represented cast into the sea, with an anchor about his neck. He died at Rome in 1626, aged 72.

BRISSONIUS (BARNABY), president of the parliament of Paris, and a most eminent lawyer, was born at Fontenay in Poictou, about the middle of the sixteenth century. He appeared at first with great éclat at the bar of the parliament; and by his knowledge and skill in the law, recommended himself so powerfully to Henry III. of France, that this prince made him his advocate general in the first place, then counsellor of state, and at last in 1580 honoured him with the dignity of president of the parliament. Scævola Sammarthanus relates, how Henry III. declared in his hearing, that there was not a prince in Christendom, who could boast of so learned a man as Barnaby Briffon. The king made use of him in several negotiations, and sent him ambassador into England. At his return, he employed him to make a collection of his own ordinances, and of those of his predecessors, which he performed with wonderful expedition. He wrote some works in law: "*De verborum, quæ ad jus pertinent, significatione. De formulis solemnibus populi Romani verbis. De regio Persarum principatu, &c.*" He gave an expectation of more considerable performances, but his life was shortened by a very unfortunate accident. Living at Paris when that rebellious city was besieged by Henry IV. he remonstrated against the treasonable practices of the leaguers, who, under pretence of the Holy Union, contemned the royal authority, which was much more sacred. These religious traitors, being dissatisfied with his loyalty, fell violently upon him, dragged him to prison, and cruelly strangled him the 15th of Nov. 1591. See Thuanus, Mezeray, &c.

In Elog.
Gall.

BRINDLEY (JAMES), a most uncommon genius for mechanical inventions, and particularly excellent in planning and

Biog. Brit.
2d edit.

and conducting inland navigations, was born, 1716, at Tunstall in Derbyshire. Through the mismanagement of his father, for there was some little property in his house, his education was totally neglected; and, at seventeen, he bound himself apprentice to a mill-wright, near Macclesfield in Cheshire. He served his apprenticeship; and, afterwards, setting up for himself, advanced the mill-wright business, by inventions and contrivances of his own, to a degree of perfection, which it had not attained before. His fame, as a most ingenious mechanic, spreading widely, his genius was no longer confined to the business of his profession: for, in 1752, he erected a very extraordinary water-engine at Clifton, in Lancashire, for the purpose of draining coal-mines; and, 1755, was employed to execute the larger wheels for a new silk-mill, at Congleton, in Cheshire. The potteries of Staffordshire were also, about this time, indebted to him for several valuable additions in the mills, used by them for grinding flint-stones. In 1756, he undertook to erect a steam-engine near Newcastle under Line upon a new plan; and it is believed, that he would have brought this engine to a great degree of perfection, if some interested engineers had not opposed him.

His attention, however, was soon after called off to another object, which, in its consequences, hath proved of high importance to trade and commerce; namely, the projecting and executing "Inland navigations." By these navigations the expence of carriage is lessened; a communication is opened from one part of the kingdom to another, and from each of these parts to the sea; and hence products and manufactures are afforded at a moderate price. The duke of Bridgewater hath, at Worsley about seven miles from Manchester, a large estate abounding with coal, which had hitherto lain useless, because the expence of land-carriage was too great to find a market for consumption. The duke, wishing to work these mines, perceived the necessity of a canal from Worsley to Manchester; upon which occasion Brindley, now become famous, was consulted; and, declaring the scheme practicable, an act for this purpose was obtained in 1758 and 1759. It being, however, afterwards discovered, that the navigation would be more beneficial, if carried over the river Irwell to Manchester, another act was obtained to vary the course of the canal agreeably to the new plan, and likewise to extend a side-branch to Longford-bridge in Stretford. Brindley, in the mean time, had begun these great works; being the first of the kind ever attempted in England,

land, with navigable subterraneous tunnels and elevated aqueducts; and as, in order to preserve the level of the water, it should be free from the usual obstructions of locks, he carried the canal over rivers, and many large and deep vallies. When it was completed as far as Barton, where the Irwell is navigable for large vessels, he proposed to carry it over that river, by an aqueduct of thirty-nine feet above the surface of the water; and though this project was treated as wild and chimerical, yet, supported by his noble patron, he began his work in Sept. 1760, and the first boat sailed over it in July 1761. The duke, afterwards, extended his ideas to Liverpool; and obtained, in 1762, an act for branching his canal to the tideway in the Mersey: this part of the canal is carried over the rivers Mersey and Bollan, and over many wide and deep vallies.

The success of the duke of Bridgewater's undertakings encouraged a number of gentlemen and manufacturers in Staffordshire, to revive the idea of a canal-navigation through that county; and Brindley was, therefore, engaged to make a survey from the Trent to the Mersey. In 1766, this canal was begun, and conducted under Brindley's direction as long as he lived; but finished, after his death, by his brother-in-law Mr. Henshall, of whom he had a great opinion, in May 1777. The proprietors called it "the canal from the Trent to the Mersey;" but the engineer, more emphatically, "the Grand Trunk Navigation," on account of the numerous branches, which, as he justly supposed, would be extended every way from it. It is ninety-three miles in length; and, besides a large number of bridges over it, has seventy-six locks and five tunnels. The most remarkable of the tunnels is the subterraneous passage of Harecastle, being 2880 yards in length, and more than 70 yards below the surface of the earth. The scheme of this inland-navigation had employed the thoughts of the ingenious part of the kingdom for upwards of twenty years before; and some surveys had been made: but Harecastle hill, through which the tunnel is constructed, could neither be avoided nor overcome by any expedient the most able engineers could devise. It was Brindley alone, who surmounted this and other the like difficulties, arising from the variety of strata and quicksands, as no one but himself would have attempted to conquer.

Brindley was engaged in many other similar undertakings, for a fuller account of which, not being consistent with our plan, we refer the reader to the "Biographia Britannica;" or rather to a curious and valuable pamphlet, published some years

years since, and intituled, "The History of Inland-Navigations, particularly that of the Duke of Bridgewater." He died at Turnhurst in Staffordshire, Sept. 27, 1772, in his 56th year: somewhat immaturity, as it should seem; but he is supposed to have shortened his days by too intense application, and to have brought on a hectic fever, which continued on him for some years before it consumed him. For he never indulged and relaxed himself in the common diversions of life, as not having the least relish for them; and, though once prevailed on to see a play in London, yet he declared that he would on no account be present at another; because it so disturbed his ideas for several days after, as to render him unfit for business. When any extraordinary difficulty occurred to him, in the execution of his works, he generally retired to bed; and has been known to lie there one, two, or three days, till he has surmounted it. He would then get up, and execute his design without any drawing or model: for he had a prodigious memory, and carried every thing in his head.

As his station in life was low, and his education totally neglected, so his exterior and accomplishments were suitable to them. He could indeed read and write, but both very indifferently; and he was perhaps, in his way, as *abnormis sapiens*—"of mother-wit, and wise without the schools"—

Hist. of Inland Navigation, p. 38, 89, 96.

as any man that ever lived. "He is as plain a looking man as one of the boors in the Peake, or one of his own carters: but when he speaks, all ears listen; and every mind is filled with wonder, at the things he pronounces to be practicable." The same author gives us also no ungracious idea of his moral make: "being great in himself, he harbours no contracted notions, no jealousy of rivals: he conceals not his methods of proceeding, nor asks patents to secure the sole use of the machines, which he invents and exposes to public view. Sensible that he must one day cease to be, he selects men of genius, teaches them the power of mechanics, and employs them in carrying on the various undertakings in which he is engaged. It is not to the duke of Bridgewater only, that his services are confined: he is of public utility, and employs his talents in rectifying the mistakes of despairing workmen, &c.—His powers shine most in the midst of difficulties; when rivers and mountains seem to thwart his designs, then appears his vast capacity, by which he makes them subservient to his will."

BRISSOT (PETER), an eminent physician, was born at Fontenai-le-Comte, in Poitou, 1478. About 1495, he was sent to Paris, where he went through a course of philosophy under Villemar, a famous professor of those times. By his advice, Brissot resolved to be a physician, and studied physic there for four years. Then he began to teach philosophy in the university of Paris; and, after he had done this for ten years, he left it off, in order to prepare for the examinations necessary to his doctor of physic's degree, which he took in May 1514. Being one of those men who are not contented with custom and tradition, but chuse to examine for themselves, he made an exact comparison between the practice of his own times and the doctrine of Hippocrates and Galen: and he found, that the Arabians had introduced many things into physic, that were contrary to the doctrine of those two great masters, and also to the knowledge which reason and experience might furnish. He set himself therefore to reform physic; and for this purpose undertook publicly to explain Galen's books, instead of those of Avicenna, Rhasis, and Mesuï, which were commonly explained in the schools of physic. He found himself obstructed in the work of reformation by his ignorance of botany; and therefore resolved to travel, in order to acquire the knowledge of plants, and put himself into a capacity of correcting pharmacy. But before he left Paris, he undertook to convince the public of an inveterate error. The constant practice of physicians, in the pleurisy, was to bleed from the arm, not on the side where the distemper was, but on the opposite side. Brissot disputed about it in the physic-schools, confuted that practice, and shewed, that it was falsely pretended to be agreeable to the doctrine of Hippocrates and Galen. He left Paris in 1518, and went to Portugal. He stopped there at Eborá, where he practised physic; but his new way of bleeding in the pleurisy, notwithstanding the great success he had found by it, did not please every body. He received a long and disobliging letter about it from Denys, physician to the king of Portugal; but he justified it by an apology, which he would have published, if death had not prevented him in 1522. It was printed three years after at Paris, and reprinted at Basil in 1529. Renatus Moreau published a new edition of it at Paris, 1622, with a treatise of his own, "De missione sanguinis in pleuritide," and the "Life of Brissot;" out of which these memorials of him are taken. He never would marry, being of opinion, that matrimony did not well agree with study. One thing is related of him, which deserves to be

taken notice of, because it is singular in the men of his profession; and it is, that he did not love gain. He cared so little for it, they say, that when he was called to a sick person, he looked into his purse; and, if he found but two pieces of gold in it, refused to go. This was owing to his great love of study, from which it was very difficult to take him.

It is remarkable, that the dispute between Denys and Brissot raised a kind of a civil war among the Portuguese physicians. The business was brought before the tribunal of the university of Salamanca, where it was thoroughly discussed by the faculty of physic; but while they were canvassing the reasons pro and con, the partizans of Denys had recourse to the authority of the secular power, and obtained a decree, forbidding physicians to bleed on the same side in which the pleurisy was. At last the university of Salamanca gave their judgement; importing, that the opinion of Brissot was the true doctrine of Hippocrates and Galen. The followers of Denys appealed to Cæsar about 1529: they thought themselves superior both in authority and number, so that the matter was brought before Charles V. They were not contented to call the doctrine of their adversaries false; they said moreover, that it was impious, mortal, and as pernicious to the body as Luther's schism to the soul. They did not only blacken the reputation of their adversaries by private arts, but also openly accused them of ignorance and rashness, of attempts on religion, and of being downright Lutherans in physic. It fell out unluckily for them, that Charles III. duke of Savoy, happened to die of a pleurisy, after he had been bled according to the practice which Brissot opposed. Had it not been for this, the emperor, it is thought, would have granted every thing that Brissot's adversaries desired of him; but this accident caused him to leave the thing undecided. Two things occur in this relation, which all wise men must needs condemn; namely, the base, the disingenuous, the unphilosophic custom of interesting religion in disputes about science, and the folly and absurdity of magistrates to be concerned in such disputes. A magistrate is for the most part a very incompetent judge of such matters; and, as he knows nothing of them, so he ought to imitate Gallio in this at least, that is, not to care for them; but to leave those whose business it is, to fight it out among themselves. Besides, authority has nothing to do with philosophy and the sciences; it should be kept at a great distance from them, for the same reason that armed forces are removed from

from a borough at the time of a general assize; namely, that reason and equity may have their full play.

BRITANNICUS (JOHN), an Italian critic and grammarian, was born at Palazzolo near Brescia, about the middle of the 15th century. He published notes on some classical authors, on Persius, Terence, Statius, Ovid, and Juvenal; some rules of grammar; several little tracts and letters; and a panegyric upon Bartholomew Cajetan, a brave and learned man. He taught with great application in Brescia; and died in that city 1510. When he dedicated his commentary on Juvenal to the senate and city of Brescia, he gave a reason for it: which was, that the commentaries he had already dedicated to them, had procured him a considerable present. Was not this, says Mr. Bayle, asking for another? why, if we will be candid, perhaps not. These are Britannicus's words, translated from the Latin: "But what made me think it right, most noble fathers, to dedicate my lucubrations to you, was this; that I remember some years ago, when I published commentaries on the Achilleid of Statius and the Satires of Persius, and dedicated the latter to you, you were so pleased with them, that I had not only great commendation and thanks from you, but a very handsome present was also decreed me by a public act of the senate." So far Mr. Bayle has quoted; and from this one should be ready to ask the question he has asked. But if we only add the sentence that immediately follows, we shall perhaps be of opinion, that it was not so much to squeeze out another present, as to make a grateful acknowledgment of the last, which induced Britannicus, however indelicately and unartfully, to mention it. "By which single act of generosity you have so eternally obliged me, that whatever I may hereafter perform in this way, I shall think it my duty to dedicate and devote solely to you." Britannicus took his name from his ancestors being of Great Britain, which gives him a particular right to a place in this work.

BRITTON (THOMAS), the famous musical small-coal-man, was a most singular personage. He was born at or near Higham Ferrers, in Northamptonshire, about the middle of the 17th century, and went from thence to London, where he bound himself apprentice to a small coal-man. He served seven years, and returned to Northamptonshire; his master giving him a sum of money not to set up: but, after

Hawkins's
History of
Music,
vol. v. p. 70.

this money was spent, he returned again to London, and set up the trade of small coal, which he continued to the end of his life. Some time after, however, he applied to chemistry; and, by the help of a moving elaboratory contrived by himself, performed such things in that profession, as had never been done before. But his principal object was music; in the theory of which he was very knowing, in the practice not inconsiderable. He was so much addicted to it, that he pricked with his own hand very neatly and accurately, and left behind him a collection of music, mostly pricked by himself, which was sold for near 100*l*. He left an excellent collection of printed books, both of chemistry and music: not to mention, that he had, some years before his death, sold by auction a collection of books, most of them in the Rosicrucian faculty, of which he was a great admirer. But what distinguished him most of all, was a kind of musical meeting, held at his own little house, and kept up at his own charges, for many years. This society was frequented by gentry, even those of the best quality, with whom he conversed familiarly, and by whom he was much esteemed; for Britton was as respectable for moral endowments, as he was curious for intellectual. The singularity of his character, the course of his studies, and the collections he made, induced suspicions, that he was not the man he seemed to be: some thinking his musical assembly only a cover for seditious meetings, others for magical purposes; and that Britton himself was an Atheist, a Presbyterian, a Jesuit. But these were ill-grounded conjectures, he being a plain, simple, honest man, perfectly inoffensive, and greatly loved by all who knew him. The circumstances of his death are not less remarkable than those of his life. There was one Honeyman, a blacksmith, who was famous for speaking, as if his voice proceeded from some distant part of the house; a ventriloquist, or speaker from his belly, as these persons are called. This man was secretly introduced by Robt a Middlesex Justice, who frequently played at Britton's concert, for the sole purpose of terrifying Britton; and he succeeded in it intirely. For Honeyman, without moving his lips, or seeming to speak, announced, as from afar off, the death of poor Britton within a few hours: with an intimation, that the only way to avert his doom, was to fall on his knees immediately, and say the Lord's Prayer. The poor man did so, but it did not avert his doom; for, taking to his bed, he died in a few days, leaving Justice Robt to enjoy the fruits of his mirth. His death happened in September 1714.

Britton's wife survived her husband. He left little behind him, except his books, his collection of manuscript and printed music, and musical instruments: all which were sold by auction, and catalogues of them are in the hands of many collectors of curiosities. His instrumental music consists of 160 articles; his vocal of 42; 11 scores; instruments 27. All these are specified in Hawkins's "History of Music."

BROCARDUS (JAMES), an honest madman, and visionary of Venice, was born in the beginning of the 16th century. He embraced the Protestant religion, and expressed a great zeal against Popery. He published several books in Holland, wherein he maintained, that the particular events of the 16th century had been foretold by the prophets. After he had applied scripture, as his fancy directed, to things that had already happened, he took the liberty to apply it to future events; and, by virtue of certain passages, he foretold, that certain things would happen to the prince of Orange, Philip II. queen Elizabeth of England, the emperor, &c. He succeeded so far, as to delude a French gentleman of noble extraction, and a Protestant, into a persuasion, that a Protestant prince would quickly overthrow the pope's kingdom, and make himself the head of all the united Christians, Ségur Pordaillan was the name of this gentleman. He was a faithful servant to the king of Navarre, afterwards Harry IV. and thought heaven designed his master for the glorious enterprize which Brocardus had foretold. Big with these hopes, he Proposed to him to send an embassy to the Protestant princes, offering to be his ambassador; and, there being nothing in his proposal but what suited with the exigences of the time, it was approved of, and he was actually deputed to those princes in 1583. It was afterwards known upon what motive he undertook the embassies, and we may be sure there were not wanting persons enough to ridicule him.

The Catholic writers have abused Brocardus as an impostor, and a promoter of wars and insurrections: but though he might have been the cause of disturbances, as such men often are, he does not appear to have been a knavish impostor. He seems to have been sincere, and to have believed what he taught. He retired to Nuremberg at the latter end of his life, where he met with persons who were very kind and charitable to him. "I hear," says Bongars, in a letter to Camerarius, "that your republic has kindly received the good old man J. Brocard, who, in his youth, appeared
E e 3 " among

Bongars's
Letters, V.
I. p. 129.
Hag. 1695.

"among the most polite and learned men." This letter is dated Feb. 3, 1591. He expresses the same affection for Brocard in another, dated July 24, 1593. "I am mightily pleased with the great affection you express for Brocard. He certainly deserves that some persons of such probity as yours should take care of him. As for me, I am hardly in a capacity to oblige him. I leave no stone unturned to procure him the payment of 300 gold crowns, which Mr. Ségur left him by his will." In another, of Nov. 16, 1594: "I cannot but even thank you for your kind and generous treatment of the poor, but good, old Brocard," He died soon after; but we do not find exactly when.

Ib. vol. II.
p. 301.
Ib. p. 335.

Among the works he published, which were most of them printed at Segur Pordaillan's expence, were his Commentary on the Revelations of St. John, and his Mystical and Prophectical Explication of Leviticus. These both came out at Leyden in 1580; as did some other things not worth mentioning, the same year. The synods of the United Provinces were afraid, not without reason, that people would think they approved the extravagant notions advanced in them, if they were wholly silent about them; and therefore the national synod of Middleburg condemned, in 1581, that method of explaining the scripture; enjoining the divinity professor at Leyden to speak to Brocard about his visions. It has been said, that Brocard, not being able to answer the objections raised against his system, promised to leave off meddling with prophecies. It may be so; but he was a very good kind of man indeed, if it was; since religionists of his turn and character, whatever good qualities they may have, are seldom known to confess themselves in an error.

Blount,
Censura
Authorum.

Thuanus,
ad ann.
1563.

BRODEAU (JOHN), in Latin Brodæus, a great critic, on whom Lipsius, Scaliger, Grotius, and all the learned, have bestowed high encomiums, was descended from a noble family in France, and born at Tours in 1500. He was liberally educated, and placed under Alciat to study the civil law; but soon forsaking that, he gave himself up wholly to languages and the belles lettres. He travelled into Italy, where he became acquainted with Sadolet, Bembus, and other famous wits; and "here he applied himself to the study of philosophy, mathematics, and the sacred languages, in which he made no small proficiency. Then returning to his own country, he led a retired, but not an idle, life; as his many learned lucubrations abundantly testify. He was a man free from all ambition and vain glory, and suffered his works to be published rather under the sanction and authority

rity of others, than under his own: a singular example of modesty in this age, when men seek glory not only from riches and honours, but even from letters; and that too with a vanity which disgraceth them." These are Thuanus's words: what would Thuanus have said, if he had lived in these times, where he might have seen men not only seeking glory from letters, and in the vainest and most ostentatious manner, but writing anonymous pamphlets in praise of themselves, and for the sake of saying such things as even flatterers would deserve to be whipped for? Brodæus died, a bachelor, in 1563, and left behind him, some published, some unpublished, notes and commentaries upon various authors of antiquity; upon "Epigrammatica Græca," "Oppii Cynegeticon," "Q. Calabri Paralipomenon Homeri," "Coluthus de Helenæ raptu," "Euripides," "Dioscorides," &c.

BROKESBY (FRANCIS), a native of Stoke in Leicestershire, fellow of Trinity college, and afterwards rector of Rowley, in the East-Riding of Yorkshire, was author of a "Life of Jesus Christ;" and a principal assistant to Mr. Nelson in compiling his admirable volume on the Feasts and Fasts of the Church of England. He was also author of "An History of the Government of the Primitive Church, for the three first centuries, and the beginning of the fourth; shewing that the church, in those first ages, as it has been ever since, was governed by bishops, or officers superior to presbyters: Wherein also the suggestions of David Blondel to the contrary are considered by Francis Brokesby, B. D. sometime fellow of Trinity college, Cambridge. Printed by W. B. 1712." 8vo. In a dedication to Mr. Francis Cherry, dated Shottesbrooke, Aug. 13, 1711, the author says; "The following treatise challenges you for its patron, and demands its dedication to yourself, in that I wrote it under your roof, was encouraged in my studies by that respective treatment I there found, and still meet with; and withal, as I was assisted in my work by your readiness to supply me, out of your well-replenished library, with such books as I stood in need of in collecting this History. I esteem myself therefore in gratitude obliged to make this public acknowledgement of your favours, and to tell the world, that when I was by God's good Providence reduced to straits (in part occasioned by my care lest I should make shipwreck of a good conscience), I then found a safe retreat and kind reception in your family, and there both leisure and encouragement to write this following treatise." As Mr. Brokesby's straits arose

" from

from his principles as a Nonjuror, he was of course patronized by the most eminent persons of that persuasion. The house of the benevolent Mr. Cherry, however, was his asylum; and there he formed an intimacy with Mr. Dodwell (a pillar of that cause), whose "Life" he afterwards wrote, and with Mr. Nelson, to whom the Life of Dodwell is dedicated. He died suddenly soon after that publication. Mr. Brokesby was intimately acquainted with the famous Tom Hearne, who printed a valuable letter of his in the first volume of Leland's "Itinerary;" and was said to be the author of a tract, intituled, "Of Education, with respect to Grammar-schools and Universities. 1710." 8vo.

Wood's
Athenæ
Oxon.

BROOKE (Sir ROBERT), son of Thomas Brooke of Claverly, in Shropshire, was born at Claverly, and educated at Oxford. From thence he removed to the Middle Temple, and became one of the most eminent lawyers of his time. In 1552, he was called to be serjeant at law; and, in 1553, being the first year of queen Mary, was made lord chief justice of the Common Pleas, about which time he was knighted. He was not only esteemed a great man in his profession, but had likewise a good character for integrity and justice both at the bar and bench. He wrote, first, "An Abridgement, containing an abstract of the year-books till the time of queen Mary." Secondly, "Certain Cases adjudged in the time of Henry VIII. Edward VI. and queen Mary, from the sixth of Henry VIII. to the fourth of queen Mary." Thirdly, "Reading on the statute of limitations, made 32d Henry VIII. c. 2." Sir Robert died a judge, 1558, and in his will remembered the church and poor of Putney near London. There was another Robert Brooke, serjeant at law, and recorder of London, under whose name there is published a Reading upon the statute of Magna Charta, chap. 16.

Ibid.

Biographia
Dramatica.

BROME (ALEXANDER), an author who flourished in the reign of Charles I. and was an attorney in the lord mayor of London's court. He was born in 1620, and died in 1666; so that he lived through the whole of the civil wars and the protectorship, during all which time he maintained his loyalty untainted. He was a warm cavalier, and author of innumerable odes, sonnets, and little pieces, in which the Roundheads are treated with great keenness and severity. These, with his epistles and epigrams, were all printed in one volume 8vo. after the Restoration. He published also a ver-

son

sion of Horace, by himself and others; and a comedy, called "The Cunning Lovers," 1651. The world is indebted to him for two volumes of the plays of his namesake,

BROME (RICHARD), who lived also in the reign of Charles I. and was contemporary with Decker, Ford, Shirley, &c. His extraction was mean; for he was originally no better than a menial servant of Ben Jonson. He wrote himself, however into high repute, and is addressed in some lines by his quondam master, on account of his comedy, called "The Northern Lads." His genius was entirely turned to comedy, and we have fifteen of his productions in this way remaining. They were acted in their day with great applause, and have been often revived since. Even in our own time, one of them, called "The Jovial Crew," has, with little alteration, been revived, and exhibited at Covent Garden with great and repeated success. He died in 1652. Biographia Dramatica.

BROOME (WILLIAM), was born in Cheshire, as is said, of very mean parents. Of the place of his birth, or the first part of his life, we have not been able to gain any intelligence. He was educated upon the foundation at Eaton, and was captain of the school a whole year, without any vacancy, by which he might have obtained a scholarship at King's college. Being by this delay, such as is said to have happened very rarely, superannuated, he was sent to St. John's college by the contributions of his friends, where he obtained a small exhibition. From Dr. Johnson's Lives.

At his college he lived for some time in the same chamber with the well-known Ford, by whom Dr. Johnson heard him described as a contracted scholar and a mere versifier, unacquainted with life, and unskilful in conversation. His addiction to metre was then such, that his companions familiarly called him *Poet*. When he had opportunities of mingling with mankind, he cleared himself, as Ford likewise owned, from great part of his scholastic rust.

He appeared early in the world as a translator of the Iliads into prose, in conjunction with Ozell and Oldisworth. How their several parts were distributed is not known. This is the translation of which Ozell boasted as superior, in Toland's opinion, to that of Pope: it has long since vanished, and is now in no danger from the critics.

He was introduced to Mr. Pope, who was then visiting Sir John Cotton at Madingley, near Cambridge, and gained so much of his esteem that he was employed, to make extracts from Eusebius for the notes to the translation of the Iliad;

and in the volumes of poetry published by Lintot, commonly called "Pope's Miscellanies," many of his early pieces were inserted.

Pope and Broome were to be yet more closely connected. When the success of the *Iliad* gave encouragement to a version of the *Odyssey*, Pope, weary of the toil, called Fenton and Broome to his assistance; and, taking only half the work upon himself, divided the other half between his partners, giving four books to Fenton, and eight to Broome. Fenton's books are enumerated in Dr. Johnson's *Life of him*. To the lot of Broome fell the second, sixth, eighth, eleventh, twelfth, sixteenth, eighteenth, and twenty-third, together with the burthen of writing all the notes [A].

The price at which Pope purchased this assistance was three hundred pounds paid to Fenton, and five hundred to Broome, with as many copies as he wanted for his friends, which amounted to one hundred more. The payment made to Fenton is known only by hearsay; Broome's is very distinctly told by Pope, in the notes to the *Dunciad*.

It is evident, that, according to Pope's own estimate, Broome was unkindly treated. If four books could merit three hundred pounds, eight and all the notes, equivalent at least to four, had certainly a right to more than six.

Broome probably considered himself as injured, and there was for some time more than coldness between him and his employer. He always spoke of Pope as too much a lover of money, and Pope pursued him with avowed hostility; for he not only named him disrespectfully in the *Dunciad*, but quoted him more than once in the *Bathos*, as a proficient in the *Art of Sinking*; and in his enumeration of the different kinds of poets distinguished for the profound, he reckons Broome among "the parrots who repeat another's words in
"such a hoarse odd tone as makes them seem their own."

[A] "As this translation is a very important event in poetical history, the reader has a right to know upon what grounds I establish my narration.—That the version was not wholly Pope's was always known: he had mentioned the assistance of two friends in his proposals, and at the end of the work some account is given by Broome of their different parts, which however mentions only five books as written by the coadjutors; the fourth and twentieth by Fenton; the sixth, the eleventh, and the eighteenth by himself; though Pope,

in an advertisement prefixed afterwards to a new volume of his works, claimed only twelve. A natural curiosity after the real conduct of so great an undertaking, incited me once to enquire of Dr. Warburton, who told me, in his warm language, that he thought the relation given in the note a *lie*; but that he was not able to ascertain the several shares. The intelligence which Dr. Warburton could not afford me, I obtained from Mr. Langton, to whom Mr. Spence had imparted it."

Dr. JOHNSON.

It has been said that they were afterwards reconciled; but we are afraid their peace was without friendship. He afterwards published a Miscellany of Poems, and never rose to very high dignity in the church. He was some time rector of Sturston in Suffolk, where he married a wealthy widow; and afterwards, when the king visited Cambridge 1728, became doctor of laws. He was, 1733, presented by the crown to the rectory of Pulham in Norfolk, which he held with Oakley Magna in Suffolk, given him by the lord Cornwallis, to whom he was chaplain, and who added the vicarage of Eye in Suffolk; he then resigned Pulham, and retained the other two. Towards the close of his life he grew again poetical, and amused himself with translating Odes of Anacreon, which he published in the Gentleman's Magazine, under the name of Chester.

He died at Bath, Nov. 16, 1745, and was buried in the Abbey Church.

BROSSETTE (CLAUDE), of France, was born at Lyons in 1671. He was at first a Jesuit, but afterwards an Advocate. He was of the academy of Lyons, and librarian of the public library there. In 1716, he published the works of Boileau, in two volumes 4to. with historical illustrations: and, after that, he did the same for the works of Regnier. He purged the text of both these authors from the errors of the preceding editions, and seasoned his notes with many useful and curious anecdotes of men and things. His only fault, and it is the fault of almost all commentators, is, that he did not use the collections he had made with sufficient sobriety and judgement; for want of which, he has inserted many things, no ways necessary to illustrate his authors, and some that are even frivolous. He wrote also "*L'Histoire abrégée de la Ville de Lyon*," with elegance and precision; and died there in 1746. He had a friendship and correspondence with many of the literati, and particularly with Rousseau the poet and Voltaire. The latter used to tell him, that he "resembled Atticus, who kept terms, and even cultivated friendship, at the same time with Cæsar and Pompey." The enmity between Rousseau and Voltaire is well known.

BROSSIER (MARTHA), a very remarkable woman, who pretended to be possessed by the devil, and had like to have occasioned great disorders in France, towards the latter end of the sixteenth century. The French historians have given an

an account of her; and Thuanus has been very particular. Her father was a weaver at Romorantin; but, as Martha had the art of making a thousand distortions, he found it more convenient and profitable to ramble about with her, than to stay at home and mind his trade. Going from town to town therefore, and shewing his daughter Martha, as a woman possessed by the devil, and needing the exorcism of the church, a prodigious multitude of people resorted to him: The cheat was found out at Orleans: and for that reason, in 1598, all the priests of the diocese were forbid to proceed to exorcisms, on pain of excommunication. Nor was the bishop of Angers more easy to be imposed upon, but quickly detected the cheat: for, having invited Martha to dinner, he caused some holy water to be brought her instead of common water, and common water instead of holy water. Martha was caught: she was not at all affected when she drank the holy water, but made a great many distortions when the common water was presented to her. Upon this the prelate called for the book of Exorcisms, and read the beginning of the *Æneid*. Martha was caught again: for, supposing those Latin verses of Virgil to be the beginning of the exorcism, she put herself into violent postures, as if she had been tormented by the devil. The bishop, convinced that she was an impostor, only reproved her father in private, and advised him to go back to Romorantin with his daughter. The knave did not care to do that; on the contrary, he carried her to Paris, as a more proper theatre for her to act on, where he hoped to be supported by credulous and ill-affected people, and by those whom the edict of Nantz had lately exasperated against the king. He pitched upon St. Genevieve's church to act his farce in; and it succeeded mightily. The capuchins, who immediately took up the business, lost no time; but quickly exorcised the wicked spirit of Martha without any previous enquiry, though it is ordered by the church. The postures she made, while the exorcists performed their function, easily persuaded the common people that she was a real demoniac; and the thing was quickly noised all over the town. The bishop, willing to proceed orderly in the matter, appointed five of the most famous physicians in Paris to examine into it: who unanimously reported, "that the devil had no hand in the matter, " but that there was a great deal of imposture, and some " distemper in it."

Thuanus,
as above.

Two days after two of those physicians seemed to waver; and, before they answered the bishop, desired the three others might

might be sent for, and time granted them till the next day. On the first of April 1599, the thing was to be tried; when father Seraphin on the one side renewed his exorcisms, and Martha on the other her convulsions. She rolled her eyes, lolled out her tongue, quaked all over her body; and when the father came to these words, *Et homo factus est*, “and was made man,” she fell down, and tossed herself about from the altar to the door of the chapel. Upon this, the exorcist cried out, “That if any one persisted still in his incredulity, he needed only to fight that devil, and try to conquer him, if he durst venture his life.” Marefcot, one of the five physicians, answered that he accepted the challenge; and immediately took Martha by the throat, and bid her stop. She obeyed, and alleged for an excuse, that the evil spirit had left her, which father Seraphin confirmed: but Marefcot insisted, that he had frightened the devil away. People remained divided in their opinions of this woman; and, though these and other notorious proofs of imposture were produced, yet many believed her to be an actual demoniac. At length, there being reason to fear that some answers might be suggested to her, which might raise a sedition under pretence of the edict granted to the Protestants, Henry IV. was advised not to neglect the matter. He enjoined the parliament of Paris to use their authority; upon which the parliament ordered her to be confined. She was so for forty days; during which time they shewed her to the best physicians, who asserted, that there was nothing supernatural in her case. In the mean time the preachers gave themselves a prodigious liberty; crying out, that the privileges of the church were incroached upon, and that such proceedings were suggested by the hereticks. They were silenced however after much ado; and, on the 24th of May, Brossier was ordered to be carried with his daughter to Romorantin, and forbid to let her go abroad, without leave from the judge, on pain of corporal punishment. Notwithstanding that prohibition, the father and daughter went, and under the sanction and protection of Alexander de la Rochefoucaud, abbot of St. Martin’s, into Auverne, and then to Avignon. The parliament of Paris summoned the abbot twice, and ordered at last that the revenues of his benefices should be seized for contempt of the court: nevertheless these people proceeded in their journey, and went to Rome; thinking, says Thuanus, that Martha would act her part much better on that great stage, and find more credulous persons in that place, which is the fountain of belief. The bishop of Clermont, brother

Thuanus,
and Meze-
ray, Abreg.
Chronol.
ad ann.
1599.

to the abbot, and afterwards a cardinal, was so much suspected of having suggested this foolish design to his brother, that he was likewise deprived of his ecclesiastical revenues. Henry IV. well informed of what was going forward, countermined them at Rome; so that the Pope, who was forewarned, did nothing contrary to the sentence given by the Parliament of Paris against that pretended demoniac. Not long after the abbot fell sick, and died, it is said, of grief, for having undertaken so long a journey to make himself despised: and Martha and her father, being forsaken by every body, took sanctuary in the hospitals.

Mr. Bayle, after he had run over the principal circumstances of this affair, makes the following remarkable observation: "When I think, says he, that the wretched daughter of a weaver, carried from town to town like a bear, and at last engrossed by two or three monks, who pretended she was a demoniac, made Henry IV. the parliament of Paris, and all honest Frenchmen, very uneasy; when I think that such a creature gave occasion to fear that a large kingdom would fall again into a combustion, which was but just quenched; when I think that, upon the news of her going to Rome, the agents of the French court were directed to omit nothing with the Pope, in order to ward off that blow: I say, when I consider all these things, I cannot but pity the fate of sovereigns, and their unavoidable dependance upon the clergy. Whether they be devout or not, they will always be obliged to have a regard for them, and to fear them. They are a true Imperium in imperio. It is true, the kingdom of Jesus Christ is not of this world; he says so himself: but those who pretend to represent him are frequently masters of the kings of the earth, and will give or take away crowns;" as it is notorious that the Pope and his agents have often done.

Bayle's
Dict.
Brossier,
Not. E.

BROUGHTON (HUGH), an English divine, who died in 1612, was very learned, and published a great number of books. He was so laborious, that, unless he was hindered by some particular business, he studied twelve, or fourteen, or sixteen hours a day. His "Commentaries on the Apocalyptic and the prophet Daniel" are very poor; and if we may believe the Scaligerana, he is a very furious and abusive writer. He was extraordinarily attached to the discipline of the church of England, and rigorously condemned that of the Presbyterians. The oration he addresses to the inhabitants

of

of Geneva shews it in a very lively manner. It was printed in Greek at Mentz, 1601, under the title, when translated into English: "An Oration to the inhabitants of Geneva, concerning the signification of the expression of descending into Hell." He aimed particularly at Theodore Beza, whom he reproached elsewhere for continually altering, in every edition, his notes on the New Testament. He wrote him very rough letters, and communicated copies of them to the Jesuit Serrarius, with full permission to publish them: for though he would have thought it sinful to have held any fellowship with Presbyterians, yet he was somewhat more moderate in regard to Roman Catholics.

BROUGHTON (THOMAS), a learned divine, and one Biogr. Brit. 2d edit. of the original writers of the "Biographia Britannica," was born at London, July 5, 1704, in the parish of St. Andrew, Holborn; of which parish his father was minister. At an early age he was sent to Eton school, where he soon distinguished himself by the acuteness of his genius, and the studiousness of his disposition. Being superannuated on this foundation, he removed, about 1722, to the university of Cambridge; and, for the sake of a scholarship, entered himself of Gonville and Caius College. Here two of the principal objects of his attention were, the acquisition of the knowledge of the modern languages, and the study of the mathematics, under the famous Professor Sanderfon. May 28, 1727, Mr. Broughton, after taking the degree of Bachelor of Arts, was admitted to Deacon's orders. In the succeeding year, Sept. 22, he was ordained priest, and proceeded to the degree of M. A. At this time he removed from the university, to the curacy of Offley, in Hertfordshire. In 1739, he was instituted to the rectory of Stepington, otherwise Stibington, in the county of Huntingdon, on the presentation of John Duke of Bedford, and was appointed one of that nobleman's chaplains. Soon after, he was chosen reader to the Temple, by which means he became known to Bishop Sherlock, then master of it, and who conceived so high an opinion of our author's merit, that, in 1744, this eminent prelate presented Mr. Broughton to the valuable vicarage of Bedminster, near Bristol, together with the chapels of St. Mary Redcliff, St. Thomas, and Abbot's Leigh, annexed. Some short time after, he was collated, by the same patron, to the prebend of Bedminster and Redcliff, in the cathedral of Salisbury. Upon receiving this preferment, he removed from London to Bristol, where he married the daughter of

† Thomas

Thomas Harris, clerk of that city, by whom he had seven children, six of whom survived him. He resided on his living till his death, which happened Dec. 21, 1774, in the 71st year of his age. He was interred in the church of St. Mary Redcliff.

From the time of Mr. Broughton's quitting the university, till he was considerably advanced in life, he was engaged in a variety of publications, of which a list is given below [A]; taken, in a great measure from a paper in his own handwriting; but we cannot say whether it be strictly in the order wherein they appeared.

Mr. Broughton, some little time before his death, composed "A short View of the Principles upon which Christian Churches require, of their respective Clergy, Subscription to established Articles of religion;" but this work never appeared in print. He possessed, likewise, no inconsiderable talent for poetry, as is evident from many little fugitive pieces in manuscript, found among his papers; and particularly, from two unfinished Tragedies, both written at the age of seventeen. When he was at Eton school, Mr. Broughton was of the same year with Dr. Ewer, late Bishop of Bangor; Dr. Sumner, late provost of King's college, Cambridge; and Dr. Sleech late provost of Eton: and during his residence in London, he enjoyed the esteem and friendship of most of the literary men of his time. He was a great lover of music, particularly the ancient; which introduced him to the knowledge and acquaintance of Mr. Handel; whom he furnished

[A] 1. "Christianity distinct from the Religion of Nature, in three Parts; in Answer to Christianity as old as the Creation." 2. "Translation of Voltaire's Temple of Taste." 3. "Preface to his Father's Letter to a Roman Catholic." 4. "Alteration of Dorrel on the Epistles and Gospels from a Popish to a Protestant Book." Two volumes, octavo. 5. Part of the new edition of "Bayle's Dictionary" in English, corrected, with a Translation of the Latin and other quotations. 6. "Jarvis's Don Quixote;" the Language thoroughly altered and corrected, and the poetical parts new translated. 7. Translation of the Mottoes of the "Spectator, Guardian, and Freeholder." 8. "Original Poems and Translations, by John Dryden, esq. now first collected and published together." Two vols. 9. Translation of the quotations in "Addison's Travels," by him left

untranslated. 10. "The first and third Olynthiacs, and the four Philippics of Demosthenes (by several Hands), revised and corrected; with a new Translation of the second Olynthiac, the Oration de Pace, and that de Chersoneso: to which are added, all the Arguments of Libanius, and select Notes from Ulpian." 8vo. "Lives in the Biographia Britannica." 11. "The Bishops of London and Winchester on the Sacrament, compared." 12. "Hercules; a Musical Drama." 13. "Bibliotheca Historico-Sacra, an Historical Dictionary of all Religions, from the Creation of the World to the present times. 1756." two vols. folio. 14. "A Defence of the commonly received Doctrine of the human Soul." 15. "A Prospect of Futurity, in four Dissertations; with a preliminary Discourse on the natural and moral evidence of a future State."

with

with the words for many of his compositions. In his public character, Mr. Broughton was distinguished by an active zeal for the Christian cause, joined with a moderation of mind. In private life, he was devoted to the interests and happiness of his family; and was of a mild, cheerful, and liberal temper. This disposition, which is not always united with eminent literary abilities, attended him to his grave. In 17-8, a posthumous "Volume of Sermons, on select Subjects," was published by his son, the Rev. Thomas Broughton, M. A. of Wadham College, Oxford, and vicar of Tiverton, near Bath.

BROUKHUSIUS (JONUS), or JOHN BROEKHUIZEN, a distinguished scholar in Holland, was born Nov. 20, 1649, at Amsterdam, where his father was a clerk in the Admiralty. He learned the Latin tongue under Hadrian Junius, and made a prodigious progress in polite literature; but, his father dying when he was very young, he was taken from literary pursuits, and placed with an apothecary at Amsterdam, with whom he lived some years. Not liking this, he went into the army, where his behaviour raised him to the rank of lieutenant-captain; and, in 1674, was sent with his regiment to America in the fleet under admiral de Ruyter, but returned to Holland the same year. In 1678, he was sent to the garrison at Utrecht, where he contracted a friendship with the celebrated Grævius; and here, though a person of an excellent temper, he had the misfortune to be so deeply engaged in a duel, that, according to the laws of Holland, his life was forfeited: but Grævius wrote immediately to Nicholas Heinius, who obtained his pardon from the Stadtholder. Not long after, he became a captain of one of the companies then at Amsterdam; which post placed him in an easy situation, and gave him leisure to pursue his studies. His company being disbanded in 1697, a pension was granted him; upon which he retired to a country-house near Amsterdam, where he saw but little company, and spent his time among his books. He died Dec. 15, 1707.

As a classical editor, he is distinguished by his labours upon Tibullus and Propertius; the latter was published in 1702, the former in 1708. He was an excellent Latin poet himself: a volume of his poems was published at Utrecht 1684 in 12mo; but a very noble edition of them was given by Van Hoogstraeten at Amsterdam, 1711, in 4to. His "Dutch Poems" were also published at Amsterdam, 1712, in 8vo. by the same person, who prefixed his life, extracted from

Niceron,
Memoires,
&c. tom. 18.
Gen. Dict.

Peter Burman's funeral oration upon him. Broukhufius was also an editor of Sannazarius's and Palearius's Latin works. With regard to his Latin poems, the authors of the "Journal de Trevoux" have delivered themselves thus (and what they have said may be applied to the bulk of modern Latin poems): "His verses are written in good Latin enough; but they want fire. We find in them a great many passages borrowed from Tibullus and Propertius, but not their genius: The author was a poet by art, not by nature."

Wood's
Athen.
Oxon.

BROUNCKER (WILLIAM), viscount Brouncker, of Castle Lyons in Ireland, son of sir William Brouncker, afterwards made viscount in 1645, was born about 1620; and, having received an excellent education, discovered an early genius for mathematics, in which he afterwards became very eminent. He was created doctor of physic at Oxford June 23, 1646. In 1657 and 1658, he was engaged in a correspondence of letters on mathematical subjects with Dr. John Wallis, who published them in his "Commercium Epistolicum," printed 1658, at Oxford, in 4to. His own as well as his father's loyalty to the royal family having been constant and steady, he, with others of the nobility and gentry who had adhered to king Charles I. in and about London, signed the remarkable declaration published in April 1660.

Kennet
Registr. and
Chron.
p. 120, 121.

After the Restoration, he was made chancellor to the queen consort, and a commissioner of the navy. He was one of those great men who first formed the Royal Society, and, by the charter of July 15, 1662, and that of April 22, 1663, was appointed the first president of it: which office he held with great advantage to the society, and honour to himself; till the anniversary election, Nov. 30, 1677. Besides the offices mentioned already, he was master of St. Katherine's near the Tower of London; his right to which post, after a long contest between him and Sir Robert Atkyns, one of the judges, was determined in his favour, Nov. 1681. He died at his house in St. James's street, Westminster, April 5, 1684; and was succeeded in his honour by his younger brother Harry, who died Jan. 1687.

He published some papers in the "Philosophical Transactions," of which the chief is his "Series for the quadrature of the Hyperbola," which was the first series of the kind upon that subject.

BROUSSON

BROUSSON (CLAUDE), a French Protestant, was born at Nîmes in 1647. He was an advocate, and distinguished by his pleadings at Castres and Toulouse: and it was at his house, that the deputies of the Protestant churches assembled in 1683; where they took a resolution to continue to assemble, although their churches were demolished. The execution of this project occasioned violent conflicts, seditions, executions, and massacres, which ended by an amnesty on the part of Lewis XIV. Brousson retired then to Nîmes: but, fearing to be apprehended with the principal authors of this project, who do not seem to have been comprised within the amnesty, he became a refugee at Geneva first, and thence at Lausanne. He shifted afterwards from town to town, and kingdom to kingdom; to solicit the compassion of Protestant princes towards his suffering brethren in France. Returning to his own country, he ran through several provinces, exercised some time the ministry in the Cevennes, appeared at Orange, and passed to Berne, in order to escape his pursuers. He was at length taken at Oleron in 1698, and removed to Montpellier; where, being convicted of having formerly held secret correspondence with the enemies of the state, and of having preached in defiance of the edicts, he was broke upon the wheel the same year. He was a man of great eloquence as well as zeal, greatly esteemed among strangers, and regarded as a martyr by those of his own persuasion. The States of Holland added six hundred florins, as a pension for his widow, to four hundred which had been allowed to her husband.

Brousson was the author of many works in favour of the Calvinists: 1. "The state of the Reformed in France." 2. "Letters to the Clergy of France." 3. "Letters of the Protestants in France to all other Protestants." These were printed at the expence of the elector of Brandenburg, and dispersed in all the Protestant courts of Europe. 4. "Remarks upon Amelote's translation of the New Testament;" in which other controversial matters were treated of. The above all in French.

BROUWER (ADRIAEN), an eminent Dutch painter, was born at Haerlem, in 1608; and, besides his great obligations to nature, was much beholden to Frans Hals, who took him from begging in the streets, and instructed him in the rudiments of painting. To make him amends for his kindness, Brouwer, when he found himself sufficiently qualified to get a livelihood, ran away from his master into

France, and, after a short stay there, returned, and settled at Antwerp. Humour was his proper sphere; and it was in little pieces that he used to represent his pot-companions drinking, smoking tobacco; gaming, fighting, &c. He did this with a pencil so tender and free, so much of nature in his expression, such excellent drawing in all the particular parts, and good keeping in the whole together, that none of his countrymen have ever been comparable to him upon that subject. He was extremely facetious and pleasant over his cups, scorned to work as long as he had any money in his pocket, declared for a short life and a merry one; and, resolving to ride post to his grave by the help of wine and brandy, he got to his journey's end in 1638, only thirty years of age. He died so very poor, that contributions were raised to lay him privately in the ground; from whence he was soon after taken up, and, as it is commonly said, very handsomely interred by Rubens, who was a great admirer of his happy genius for painting.

BROWN (ROBERT), a famous schismatic, from whom the sect of the Brownists derived its name, was son of Anthony Brown, of Tolthorpe in Rutlandshire, esq; studied divinity at Cambridge, and was afterwards a schoolmaster in Southwark. He fell at first into Cartwright's opinions; but, resolving to refine upon them, began about 1580 to inveigh openly against the discipline and ceremonies of the church of England, as antichristian and superstitious. He made his first essay upon the Dutch congregation at Norwich, many of whom were inclined to Anabaptism; and, having raised himself a character for zeal and sanctity, his own countrymen began to follow him: upon which he called in the assistance of one Richard Harrison, a country schoolmaster. Brown and this man soon worked up their audience to separate entirely from the church of England, and to form a society among themselves. Brown was convened before Freaque, bishop of Norwich, and other ecclesiastical commissioners; and having not only maintained his schism, but also misbehaved to the court, was committed to the custody of the sheriff of Norwich: but the lord treasurer Burleigh, to whom he was nearly related, foreseeing, that this treatment would rather serve to propagate, than stifle his errors, wrote a letter to the Bishop of Norwich, which procured his enlargement. After this, his lordship recommended him to archbishop Whitgift for instruction and counsel; but Brown, who looked upon himself as inspired by the spirit of God,
and

and judged the archbishop's counsels to be superfluous and his practice antichristian, soon left London, and settled at Middleburgh in Zealand, where he and his followers obtained leave of the States, to form a church according to their own model. They equally condemned episcopacy and presbytery as to the jurisdiction of consistories, classes, and synods; and would not join with any other reformed church, because they were not sufficiently assured of the sanctity and probity of its members, holding it an impiety to communicate with sinners. Their form of church-government was democratical. Such as desired to be members of their church made a confession of their faith, and signed a covenant obliging themselves to walk together in the order of the gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers for preaching the word, and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands from some of the brethren. They did not allow the priesthood to any distinct order, or to give any indelible character; but as the vote of the brotherhood made a man a minister, and gave authority to preach the word and administer the sacraments among them; so the same power could discharge him from his office, and reduce him to a meer layman again. As they maintained the bounds of a church to be no greater than what would contain as many as could meet together in one place, and join in one communion, so the power of their officers was prescribed within the same limits. The minister or pastor of a church could not administer the sacrament to, nor baptize the children of, any but those of his own society. A lay brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them, after sermon, to ask questions, and reason upon the doctrines that had been preached.

Brown appears to have been in England in 1585, for in that year he was cited to appear before archbishop Whitgift, to answer to certain tenets contained in a book by him published: and being brought by this prelate's reasoning to a tolerable compliance with the church of England, the lord treasurer Burleigh sent him to his father in the country, with a letter recommending him to his favour and countenance. Brown's errors had taken too deep root in him to be easily eradicated: he soon relapsed into his former opinions; and his good old father, resolving to own him for his son no longer than his son owned the church of England for his mother,

discharged him from his family. After wandering up and down for some time, and enduring great hardships, he at length went to live at Northampton; but whilst he was industriously labouring to promote his sect, Lindfell, bishop of Peterborough, sent him a citation to come before him, which not obeying, he was excommunicated for his contempt. The solemnity of this censure affected him so deeply, that he made his submission, and, receiving absolution, was admitted into the communion of the church about 1590, and soon after preferred to a rectory in Northamptonshire. Fuller is of opinion, that he never formally recanted his opinion, with regard to the main points of his doctrine; but that his promise of a general compliance with the church of England, improved by the countenance of his patron and kinsman the earl of Exeter, prevailed upon the archbishop, and procured this extraordinary favour for him. He adds, that Brown allowed a salary for one to discharge his cure, and though he opposed his parishioners in judgement, yet he agreed in taking their tithes. Brown was a man of good parts and some learning, but of a nature imperious and uncontrollable, and so far from the sabbatarian strictness afterwards espoused by some of his followers, that he rather seemed a libertine therein. In a word, says Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and, as all the other scenes of his life were turbulent and stormy, so was his end; for the constable of his parish requiring somewhat roughly the payment of certain rates, his passion moved him to blows. Of this the constable complained to justice St. John, who was inclined rather to pity than punish him; but Brown behaved with so much insolence, that he was sent to Northampton-gaol, on a feather-bed in a cart, being very infirm, and aged above eighty years; where he soon after sickened and died, in 1630, after boasting that he had been committed to thirty two prisons, in some of which he could not see his hand at noon day.

The chief of his works is a small thin quarto, printed at Middleburgh in 1582, containing three pieces. The title of the first is, "A treatise of reformation without tarrying for any, and of the wickedness of those preachers who will not reform themselves and their charge, because they will tarry till the magistrate command and compel them. By me, Robert Brown." The second piece is, "A Treatise upon the 23d chapter of St. Matthew, both for an order of studying and handling the scriptures, and also for avoiding
" the

“ the Popish disorders, and ungodly communion of all false christians, and especially of wicked preachers and hirelings.” The title of the third piece is, “ A book which sheweth the life and manners of all true Christians, and how unlike they are unto Turks and Papists, and Heathen folk. Also the points and parts of all divinity, that is, of the revealed will and word of God, are declared by their several definitions and divisions.”

BROWN (THOMAS), of facetious memory, as Mr. Addison says of him, was the son of a considerable farmer in Shropshire, and educated at Newport school in that county; from whence he was removed to Christ-church in Oxford, where he soon distinguished himself by his uncommon attainments in literature. He had great parts and quickness of apprehension, nor does it appear that he was wanting in application; for we are told, that he was very well skilled in the Latin, Greek, French, Italian, and Spanish languages, even before he was sent to Oxford. The irregularities of his life did not suffer him however to continue long at the university; but he was soon obliged to quit that place, when, instead of returning home to his father, he formed a scheme of going to London, in hopes of making his fortune some way or other there. This scheme did not answer. He was very soon in danger of starving; upon which he made an interest to be schoolmaster of Kingston upon Thames, in which pursuit he succeeded. But this was a profession very unsuitable to a man of Mr. Brown's turn, and a situation that must needs have been extremely disagreeable to him; and therefore we cannot wonder, that he soon quitted his school, and went again to London; and as he found his old companions more delighted with his humour, than ready to relieve his necessities, he had recourse to that last refuge of half-starved wits, scribbling for bread. He published a great variety of pieces, under the names of “ Dialogues, Letters, Poems, &c.” in all which he discovered no small erudition, and a vast and exuberant vein of humour: for he was in his writings, as in his conversation, always lively and facetious. In the mean time Brown made no other advantage of these productions, than what he derived from the booksellers; for though they raised his reputation, and made his company exceedingly sought after, yet as he possessed less of the gentleman than wits usually do, and more of the scholar, so he was not apt to chuse his acquaintance by interest, but was more solicitous to be recommended to the ingenious who might admire,

than to the great who might relieve him. An anonymous author, who has given the world some account of Mr. Brown, says, that though a good-natured man, he had one pernicious quality, which was, rather to lose his friend than his joke. He had a particular genius for satire, and dealt it out liberally whenever he could find occasion. He is famed for being the author of a libel, fixed one Sunday morning on the doors of Westminster abbey; and of many others against the clergy and quality. He used to treat religion very lightly, and would often say, that he understood the world better, than to have the imputation of Righteousness laid to his charge. Nevertheless, upon the approach of death, it is said, that his heart misgave him, as if all was not right within, and he began to express sentiments of remorse for his past life; the common end of all those who scoff at Religion because it is the fashion, or because they would seem wiser and more sharp-sighted than their neighbours. Such men are generally Thralls in philosophy; and however they may bully and defy the devil at coffee houses and taverns, are all the while secretly afraid of him, and dare scarcely venture themselves alone, for fear he should surprize them with his cloven feet.

Lives of the
poets.

Towards the latter end of Brown's life, we are informed by Mr. Jacob, that he was in favour with the earl of Dorset, who invited him to dinner on a Christmas-day, with Dryden, and other gentlemen celebrated for ingenuity; when Brown, to his agreeable surprize, found a bank note of 50*l.* under his plate; and Dryden at the same time was presented with another of 100*l.* Brown died in 1704, and was interred in the cloyster of Westminster-abbey, near the remains of Mrs. Behn, with whom he was intimate in his life-time. His whole works were printed in 1707, consisting of "Dialogues, " Essays, Declamations, Satires, Letters from the dead to " the living, Translations. Amusements, &c." in four vols. Much humour and not a little learning are, as we have already observed, scattered every where throughout them; but those who think they want delicacy have certainly abundant reason on their side.

Bioz. Brit.
2d edit.

BROWN (JOHN), an ingenious English writer, was born in Northumberland, Nov. 5 1715, at Rothbury; of which place his father was curate, but removed almost immediately after to the vicarage of Wigton in Cumberland. Here, at a grammar school, young Brown received the first part of his education; and was thence removed, in 1732, to St. John's college in Cambridge. He remained here, till in 1735 he

*

took

took the degree of bachelor of arts: then returned to Wigton, and soon after went into orders. His first settlement was in Carlisle, being chosen a minor canon and lecturer in the cathedral there. In 1739, he took a master of arts degree at Cambridge. In the rebellion of 1745, he acted as a volunteer at the siege of Carlisle, and behaved himself with great intrepidity; and, after the defeat of the rebels, when some of them were tried at Carlisle in 1746, he preached two excellent sermons in the cathedral, "on the mutual connection between religious truth and civil freedom; and between superstition, tyranny, irreligion, and licentiousness." These are to be found in the volume of his sermons.

Thus distinguished, he fell under the notice of Dr. Osbaldeston; who, when raised to the see of Carlisle, made him one of his chaplains: he had before obtained for him from the chapter of Carlisle the living of Moreland in Westmoreland. It is probably about this time, that he wrote his poem, intituled "Honour;" to shew, that true honour can only be founded in virtue: it was inscribed to lord Londsdale. His next poetical production, though not immediately published, was his "Essay on Satire," in three parts: it was addressed to Dr. Warburton, who thereupon introduced him to Mr. Allen of Prior Park near Bath. While at Mr. Allen's, he preached at Bath, April 22, 1750, a sermon for promoting the subscription towards the general hospital in that city, intituled, "On the pursuit of false pleasure, and the mischiefs of immoderate gaming;" and there was prefixed to it, when published, the following advertisement: "In justice to the magistrates of the city of Bath, it is thought proper to inform the reader, that the public gaming-tables were by them suppressed there, soon after the preaching of this sermon." The year after, appeared the "Essay on Satire," prefixed to the second volume of Pope's works by Warburton; with which it still continues to be printed, as well as in Dodsley's Collection.

Brown now began to figure as a writer; and, in 1751, published his "Essays on Shaftesbury's Characteristics:" a work, written with elegance and spirit, and so applauded, as to be printed a fifth time in 1764. It is in one volume, 8vo. He is imagined to have had a principal hand in another book, published also the same year, and called "An Essay on Musical Expression;" though the avowed author was Mr. Charles Avison. In 1754, he printed a sermon, "On the use and abuse of Externals in Religion; preached before the bishop of Carlisle, at the Consecration of St. James's church

“church in Whitehaven.” Soon after this, he was promoted to Great Horkeſley in Eſſex; a living in the gift of the preſent lord Hardwicke. His next appearance in the world was as a dramatic writer; and, in 1755, his tragedy, “Barbaroſſa,” was produced upon the ſtage, and afterwards his “Athelſtan” in 1756. Theſe tragedies paſſed well enough upon the ſtage, under the management of Garrick, but were attacked by criticiſm and ſtrictures upon publication, as all dramatic productions are.

Our author had taken his doctor of divinity’s degree in 1755. In 1757, came out his famous work, intituled, “An Eſtimate of the Manners and Principles of the Times,” 8vo; famous, we call it, becauſe ſeven editions of it were printed in little more than a year, and becauſe it was perhaps as extravagantly applauded, and as extravagantly cenſured, as any book that ever was written. The deſign of it was to ſhew, that “a vain, luxurious, and ſelfiſh effeminaſy, in the higher ranks of life, marked the character of the age; and to point out the effects and ſources of this effeminaſy.” And it muſt be owned, that, in the proſecution of it, the author hath given abundant proofs of great diſcernment and ſolidity of judgement, a deep inſight into human nature, an extenſive knowledge of the world; and that he has marked the peculiar features of the times with great juſtneſs and accuracy. Pity it is, that ſuch a ſpirit of ſelf-importance, dogmaticalneſs, and oftentimes arrogance, ſhould mix itſelf in what he ſays; for this air and manner ſeems to have done more towards ſharpening the pens of his numerous adverſaries, and to have raiſed more diſguſt and offence at him, than the ſubject-matter objected to in his work. In 1758, he publiſhed a ſecond volume of “The Eſtimate, &c.” and, afterwards, “An Explanatory Defence of the Eſtimate, &c.”

Between the firſt and ſecond volume of the “Eſtimate,” he republiſhed “Dr. Walker’s Diary of the Siege of Londonderry;” with a “Preface,” pointing out the uſeful purpoſes to which the peruſal of the “Diary” might be applied. He was, about this time, preſented by the biſhop of Carlisle to the vicarage of St. Nicholas in Newcaſtle upon Tyne, reſigning Great Horkeſley in Eſſex; and made one of the chaplains in ordinary to his preſent majeſty. Theſe were all the preferments our author ever received; and, as this was ſuppoſed to be no ſmall mortification to a man of Dr. Brown’s high ſpirit, ſo it was probably this high ſpirit, which was the cauſe of it. In 1760, he publiſhed “An additional Dialogue of the Dead, between Pericles and Ariſtides, being a ſe-

“quel

“ sequel to a Dialogue of Lord Lyttelton’s between Pericles and Cosmo.” This is supposed by some to have been designed as a vindication of Mr. Pitt’s political character and conduct, against some hints of disapprobation by lord Lyttelton; while others have not excluded a private motive of resentment. His next publication was “ The Cure of Saul,” a sacred ode; which was followed the same year by “ A Dissertation on the rise, union, and power, the progressions, separations, and corruptions, of Poetry and Music,” 4to. This is a pleasing performance, displays great ingenuity; and, though not without mistakes, very instructing as well as amusing upon the whole. “ Observations” were printed upon it, and Dr. Brown defended himself in “ Remarks.” He published in 8vo, 1764, “ The History of the Rise and Progress of Poetry through its several species;” being the substance of the above work concerning poetry only, for the benefit of classical readers, not knowing in music. The same year, a volume of sermons; most of which had been printed separately. In 1765, “ Thoughts on Civil Liberty, Licentiousness and Faction;” a piece, which, though drawn up with great parade, and assuming a scientific form, is little more than a party-pamphlet; intended to censure the opposers of administration at that time. A sermon “ On the Female character and education,” preached the 16th of May 1765, before the guardians of the asylum for deserted female orphans.

His last publication, in 1766, was “ A Letter to the Rev. Dr. Lowth, occasioned by his late Letter to the Right Rev. author of the Divine Legation of Moses.” Dr. Lowth had pointed at Dr. Brown, as one of the extravagant flatterers and creatures of Warburton; and Dr. Brown defended himself against the imputation, as an attack upon his moral character. To do him all justice, he had a spirit too strong and independent, to bend to that literary subjection, which the Author of the Divine Legation expected from his followers. He insisted upon the prerogative of his own opinion; to *assent* and *dissent*, whenever he saw cause, in the most unreserved manner: and this was to Dr. Brown, as it was to many others, the cause of misunderstanding and distance with Warburton. Besides the works mentioned, he published a poem “ On Liberty,” and some anonymous pamphlets. At the end of his later writings, he advertised an intention of publishing “ Principles of Christian Legislation,” but was prevented by death. He ordered, however, by his will, that the work should be published after his decease;

but

but this has not been done; and why it has not been done, let those account to whom the care of its publication was committed. We can say nothing but upon conjecture, or at most probability; and as there are certain persons in the world to whom this would do no great credit, we rather chuse to suppress it.

Before we conclude with Dr. Brown, we must not omit one very memorable circumstance of his life; and that was his intended expedition to Russia. While Dr. Dumaresq resided in Russia, 1765, whither, having been chaplain to our factory at St. Petersburg from 1747 to 1762, he had been invited the year before by the empress, to assist in the regulation of several schools she was about to establish; a correspondent in England suggested the idea to him of communicating the affair to Dr. Brown, as a proper person to consult with, because he had published some sermons upon education. This brought on a correspondence between Dr. Dumaresq and Dr. Brown; the result of which, being communicated to the prime minister at St. Petersburg, was followed by an invitation from the empress to Dr. Brown also. Dr. Brown, acquainting the Russian court with his design of complying with the empress's invitation, received an answer from the minister, signifying how pleased her Imperial majesty was with his intention, and informing him, that she had ordered to be remitted to him, by her minister in London, 1000 l. in order to defray the expences of his journey. All the letters which passed, the plans which were drawn by Dr. Brown, and, in short, every thing relating to this affair, may be seen at large under his article in the *Biographia Britannica*, as communicated to the author of it by Dr. Dumaresq.

In consequence of the above proceedings, while he was ardently preparing for his journey, and almost on the point of setting out for St. Petersburg, the gout and rheumatism, to which he was subject, returned upon him with violence, and put a stop to the affair for the present, to his no small disappointment: this disappointment concurring with his ill state of health, was followed by a dejection of spirits, which caused him to put an end to his life, Sept. 23, 1766, in his 51st year. He cut the jugular vein with a razor, and died immediately. He had, it seems, a constitutional tendency to insanity, and from his early life had been subject at times to disorders in the brain, at least, to melancholy in its excess; of which he used to complain to his friends, and to "express his fears, that one time or another some ready mischief might present itself to him, at a time when he was wholly deprived of his reason."

See Biogr.
Britannica.

BROWNE

BROWNE (GEORGE), archbishop of Dublin, and the first prelate who embraced the Reformation in Ireland, was originally an Austin friar of London, and received his academical education in the house of his order, near Halywell in Oxford. He afterwards became provincial of the Austin monks in England; and, having taken the degree of doctor in divinity in some foreign university, was admitted to the same degree at Oxford in 1534, and also at Cambridge. After reading some of Luther's writings, he began to inculcate into the people, that they ought to make their applications solely to Christ, and not the Virgin Mary, or the saints. This recommended him to Henry VIII. who promoted him, in March 1534-5, to the archbishoprick of Dublin, and a few months after his arrival in Ireland, signified to him, by the lord privy-seal, that, having renounced the papal supremacy in England, it was his pleasure, that his subjects of Ireland should obey his commands in that respect as in England; and nominated him one of the commissioners for the execution thereof. The difficulties attending this commission appear from the following letter, which the archbishop sent to lord Cromwell, dated Nov. 28, 1535:—

‘ My most honoured lord,

‘ Your humble servant receiving your mandate, as one of
 ‘ his highness's commissioners, has endeavoured, almost to
 ‘ the danger and hazard of this temporal life, to procure the
 ‘ nobility and gentry of this nation to due obedience, in
 ‘ owning of his highness their supreme head, as well spiritual
 ‘ as temporal, and do find much oppugning therein, especially
 ‘ by my brother of Armagh, who has been the main oppugner,
 ‘ and so has withdrawn most of his suffragans and
 ‘ clergy within his see and jurisdiction. He made a speech to
 ‘ them, laying a curse on the people whosoever should own
 ‘ his highness's supremacy; saying, that isle, as it is in their
 ‘ Irish chronicles, *Insula sacra*, belongs to none but to the
 ‘ bishop of Rome, and that it was the bishop of Rome's
 ‘ predecessors gave it to the king's ancestors. There be two
 ‘ messengers by the priests of Armagh, and by that archbishop,
 ‘ now lately sent to the bishop of Rome. Your lordship
 ‘ may inform his highness, that it is convenient to call
 ‘ a parliament in this nation to pass the supremacy by act;
 ‘ for they do not much matter his highness's commission which
 ‘ your lordship sent us over. This island has been for a long
 ‘ time held in ignorance by the Romish orders; and as for
 ‘ their

' their secular orders, they be in a manner as ignorant as the
 ' people, being not able to say mass, or pronounce the words,
 ' they not knowing what they themselves say in the Roman
 ' tongue: The common people of this isle are more zealous
 ' in their blindness, than the saints and martyrs were in the
 ' truth at the beginning of the gospel. I send to you, my
 ' very good lord, these things, that your lordship, and his
 ' highness, may consult what is to be done. It is feared
 ' O'Neal will be ordered by the bishop of Rome to oppose
 ' your lordship's orders from the king's highness; for the na-
 ' tives are much in numbers within his power. I do pray
 ' the Lord Christ to defend you from your enemies.'

In the parliament which met at Dublin, May 1, 1536,
 when the bill for establishing the king's supremacy over the
 church of Ireland was depending, our prelate made the fol-
 lowing speech: ' My lords and gentry of this his majesty's
 ' realm of Ireland, behold your obedience to your king is the
 ' observing of your God and Saviour Christ; for he, that
 ' high-priest of our souls, paid tribute to Cæsar (though no
 ' Christian). Greater honour then surely is due to your
 ' prince, his highness the king, and a Christian one. Rome,
 ' and her bishops, in the fathers days, acknowledged empe-
 ' rors, kings, and princes to be supreme over their dominions,
 ' nay, Christ's own vicars. And it is as much to the bi-
 ' shop of Rome's shame, to deny what their precedent bi-
 ' shops owned. Therefore his highness claims but what he
 ' can justify the bishop Eleutherius gave to St. Lucius, the
 ' first Christian king of the Britons; so that I shall, with-
 ' out scruple, vote his highness king Henry my supreme,
 ' over ecclesiastick matters as well as temporal, and head
 ' thereof, even of both isles England and Ireland, and that
 ' without guilt of conscience, or sin to God; and he who
 ' will not pass this act as I do, is no true subject to his high-
 ' ness.' This speech had such an effect, that the act passed,
 though with great difficulty, and the execution of it met with
 many obstacles, of which the archbishop gave the lord Crom-
 well the following account:

' Right honourable and my singular good lord,

' I acknowledge my bounden duty to your lordship's good-
 ' will to me, next to my Saviour Christ's, for the place I
 ' now possess; I pray God give me his grace to execute the
 ' same to his glory, and his highness's honour, with your
 ' lordship's instructions. The people of this nation be zeal-
 ' ous, yet blind and unknowing; most of the clergy, as
 ' your

' your lordship has had from me before, being ignorant, and
 ' not able to speak right words in the mass or liturgy, as
 ' being not skilled in the Latin grammar; so that a bird may
 ' be taught to speak with as much sense as several of them do
 ' in this country. These sorts, though not scholars, yet are
 ' crafty to cozen the poor common people, and to dissuade
 ' them from following his highness's orders: George, my bro-
 ' ther of Armagh, doth underhand occasion quarrels, and is
 ' not active to execute his highness's orders in his diocese. I
 ' have observed your lordship's letter of commission, and
 ' do find several of my pupils leave me for so doing. I will
 ' not put others in their livings till I know your lordship's
 ' pleasure; for it is meet I acquaint you first, the Romish re-
 ' lics and images of both my cathedrals in Dublin, of the
 ' Holy Trinity and of St. Patrick's, took off the common
 ' people from the true worship; but the prior and the dean
 ' find them so sweet for their gain, that they heed not my
 ' words: therefore send, in your lordship's next to me, an or-
 ' der more full, and a chide to them and their canons, that
 ' they might be removed. Let the order be, that the chief
 ' governors may assist me in it. The prior and dean have
 ' written to Rome, to be encouraged; and if it be not hin-
 ' dered before they have a mandate from the bishop of Rome,
 ' the people will be bold, and then tug long before his high-
 ' ness can submit them to his grace's orders. The country
 ' folk here much hate your lordship, and despitefully call you,
 ' in their Irish tongue, the blacksmith's son. The duke of
 ' Norfolk is by Armagh and that clergy desired to assist them;
 ' not to suffer his highness to alter church rules here in Ire-
 ' land. As a friend, I desire your lordship to look to your
 ' noble person; for Rome hath a great kindness for that duke
 ' (for so it is talked here), and will reward him and his chil-
 ' dren. Rome has great favours for this nation, purposely
 ' to oppose his highness; and so having got, since the 2d pas-
 ' sed, great indulgences for rebellion, therefore my hope is
 ' lost, yet my zeal is to do according to your lordship's or-
 ' ders. God keep your lordship from your enemies here and
 ' in England. Dublin the third Kalends April 1538.'

When the monasteries in England and Ireland began to
 be suppressed, archbishop Browne removed all superstitious
 reliques and images out of the two cathedrals of St. Patrick's
 and the Holy Trinity, in Dublin, and out of the other
 churches in his diocese; placing in their room the Creed,
 the Lord's Prayer, and the Ten Commandments, in gold
 letters. In 1541, the king converted the priory of the Holy
 Trinity

Trinity into a cathedral church, consisting of a dean and chapter; and our archbishop founded in it, three years after, the prebends of St. Michael's, St. John's, and St. Michan's, from which time it hath taken the name of Christ Church. Sir Anthony St. Leger, governor of Ireland, having, by command, notified to all the clergy of that kingdom the order of king Edward VI. that they should use in all their churches the liturgy he had caused to be compiled, and published in English, and the Bible in the vulgar tongue, it was warmly opposed by the Popish party, but readily received by archbishop Browne. Upon Easter-day following, the liturgy was accordingly read, for the first time, in Christ-Church, Dublin, in presence of the mayor and bailiffs of that city, and the lord-deputy St. Leger; on which occasion, the archbishop preached a sermon against keeping the scriptures in the Latin tongue, and the worship of images, which is printed at the end of the archbishop's life. Dowdal, primate of Armagh, being, on account of his violent opposition to the king's order, deprived of the title of primate of all Ireland; it was, Oct. 1551, conferred on archbishop Browne, who did not long enjoy it, being deprived both of that dignity and his archbishoprick in 1554, the first of queen Mary, under pretence of his being married; but, in truth, on account of his zeal in promoting the Reformation. He died about the year 1556.

BROWNE (WILLIAM), an English poet, born at Tavistock in Devonshire; and, after passing through a grammar school, sent to Exeter college, Oxford. Before taking a degree, he removed to the Inner Temple, London; where he seems to have devoted himself to the Muses and polite literature, instead of law: for, in 1613, he published the first part of his "*Britannia's Pastorals*," a considerable portion of which appears to have been written before his twentieth year. To these were prefixed, in the publication, verses by Drayton, Selden, and other ingenious friends. In 1614, he published "*The Shepherd's Pipe*," in seven eclogues; and, two years after, the second part of his "*Britannia's pastorals*." These works gained him great reputation. In 1624, he returned to his college; became tutor to that earl of Caernarvon who was killed at the battle of Newbury in 1643, and of whom Clarendon speaks so highly; and the same year was created master of arts: he was stiled in the University-register "*vir omni humanâ literaturâ et bonarum artium cognitione instructus*." He afterwards went into the family

Wood's
Athen.

Wood, lb.

of

of the earl of Pembroke; and Wood says, that he "got wealth, and purchased an estate." He is supposed to have retired into his own country, and to have died there in 1645.

An edition of his works, which were become extremely scarce, was published, 1772, in three small volumes: in the advertisement prefixed to which it is said, that, "the author met with a fate uncommon and unmerited by so great a genius. He, who was admired and beloved by all the best writers of his time,—who was esteemed and highly recommended by the critical Jonson and the learned Selden,—was, in a few years after his death, almost forgotten." A certain writer, who has criticised him, seems to account for it in the following passage: "There is an amiable simplicity in most of his pieces, and he knew how to move the heart by strokes of genuine nature and passion. But it must be acknowledged, at the same time, that his writings abound with point and conceit, and those frivolous and disgusting ornaments, which are the sure indications of a vitiated taste. His imagination was fertile, and his mind vigorous; but his judgement was corrupted by those Italian models, which the fashion of his day taught him to imitate. His descriptions, though picturesque, have an air of extravagance; his conceptions, though strong, have marks of deformity; and his language never flows in a strain of continued purity. He could not plan with precision and delicacy, and was unable to join correctness with spirit."

By Mr.
Davies.

Biog. Brit.
2d edit.

BROWNE (Sir THOMAS), an eminent writer and physician, was son of Mr. Thomas Browne, a merchant, descended from an ancient family at Upton in Cheshire, and born in the parish of St. Michael, Cheapside, the 19th of October, 1605. His father died whilst he was very young, leaving him a fortune of 6000 l. His mother, who inherited a third of her husband's fortune, married Sir Thomas Dutton, who held a post under the government in Ireland; and her son, being thus deprived of both his parents, was left to the rapacity of a guardian, by which he was a considerable sufferer. He was placed at Winchester-school, and entered as a gentleman commoner of Broadgate-hall, since styled Pembroke college. He was admitted to the degree of bachelor of arts, Jan. 31, 1626-7; and having afterwards taken that of master, he turned his studies to physic, and practised it for some time in Oxfordshire. He quitted his settlement in the country to

Life prefixed
to the
Antiquities
of Norwich.

Wood's
Athen.
Oxon.

accompany his father in law to Ireland: which country offering, at that time, very little worthy of the observation of a man of letters, he passed into France and Italy; and after making some stay at Montpelier and Padua, at that time the celebrated schools of medicine, in his return home through Holland, he was created doctor of physic at Leyden. It is supposed that he arrived in London about 1634, and that the next year he wrote his celebrated piece, called "Religio Medici" [A], the Religion of a Physician. Bayle has a critique

[A] "The Religio Medici was no sooner published," says the author of his life, "than it excited the attention of the public, by the novelty of paradoxes, the dignity of sentiment, the quick succession of images, the multitude of abstruse allusions, the subtlety of disquisition, and the strength of language. What is much read, will be much criticised. The earl of Dorset recommended this book to the perusal of sir Kenelm Digby, who returned his judgement upon it, not in a letter, but a book: in which, though mingled with some positions fabulous and uncertain, there are acute remarks, just censures, and profound speculations; yet its principal claim to admiration is, that it was written in twenty-four hours, of which part was spent in procuring Browne's book, and part in reading it. Of these animadversions, when they were not yet all printed, either officiousness or malice informed Dr. Browne; who wrote to Sir Kenelm with much softness and ceremony, declaring the unworthiness of his work to engage such notice, the intended privacy of the composition, and the corruptions of the impression; and received an answer equally gentle and respectful, containing high commendations of the piece, pompous professions of reverence, meek acknowledgments of inability, and anxious apologies for the harshness of his remarks. The reciprocal civility of authors is one of the most risible scenes in the farce of life. Who would not have thought, that these two luminaries of their age had ceased to endeavour to grow bright by the obscuration of each other: yet the animadversions thus weak, thus precipitate, upon a book

"thus injured in the transcription, quickly passed the press; and Religio Medici was more accurately published, with an admonition prefixed, to those who have or shall peruse the observations upon a former corrupt copy; in which there is a severe censure, not upon Digby, who was to be used with ceremony, but upon the observator, who had usurped his name; nor was this invective wrote by Dr. Browne, who was supposed to be satisfied with his opponent's apology, but by some officious friend zealous for his honour, without his consent.

"The success of this performance was such, as might naturally encourage the author to new undertakings. A gentleman of Cambridge, whose name was Merryweather, turned it not inelegantly into Latin; and from his version it was again translated into Italian, German, Dutch, and French; and at Strasburg the Latin translation was published with large notes, by Lenuus Nicolaus Moltfarius. Of the English annotations, which in all the editions from 1644 accompany the book, the author is unknown. Of Merryweather, to whose zeal Browne was so much indebted for the sudden extension of his renown, I know nothing, but that he published a small treatise for the instructions of young persons in the attainment of the Latin style. He printed his translation in Holland with some difficulty. The first printer to whom he offered it carried it to Salmasius, who laid it by (says he) in state for three months, and then discouraged its publication: It was afterwards rejected by two other printers, and at last was received by Hackius. The peculiarities of this book

critique upon this work, much too curious to be omitted here. Mentioning those who humble reason, in order to exalt faith, he speaks as follows of the author of "Religio Medici:—" Who, he says, declares, that when he contemplates the mysteries of religion, he stops whenever reason comes to, *O the depth!* "I chose to lose myself," says that author, "in a mystery, to pursue my reason to an *O Altitudo.*" He protests, that if rebellious reason, or Satan, endeavour to puzzle him, he gets clear of their snares by this single paradox of Tertullian, *this is certain, because it is impossible.* "It is my solitary recreation," says he, "to pole my apprehension with those involved enigmas and riddles of the Trinity, with the incarnation and resurrection. I can answer all the objections of Satan and my rebellious reason, with that odd resolution I learned of Tertullian: *it is true because it is impossible.* Some people (continued he) are prompted to believe the more easily, because they have seen Christ's sepulchre and the red sea; but, with regard to myself, I am overjoyed that I have not seen either Christ or his apostles, and that I did not live in the age of miracles. My faith had then been involuntary; and I should have had no share in the following blessing, *Blessed are they that have not seen, and yet have believed.*" He specifies the objections, which reason and experience suggested to him, with respect to some articles: he adds, that his faith is nevertheless very firm and stable; and that faith, in order to be thoroughly refined and perfect, ought to persuade, not only things which are above reason, but such also as seem to clash with reason and the testimony of the senses. "Yet do I believe that all this is true, which indeed my reason would persuade me to be false; and this I think no vulgar part of faith, to believe a thing, not only above, but contrary to reason, and against the arguments of our proper senses." The following words of the gospel might therefore be applied to him,—*I have not found so great faith, no not in Israel.* I am to observe, adds Bayle, that these passages are extracted from a book, intitled "The Religion of the Physician;" which, according to some, might be entituled "The Physician of Religion;" a work of such a cast, that many have imagined the author of it a little remote from the kingdom of heaven.' "Guy Patin

Illustration
upon the
Sceptics.
See his Dic-
tionary.

Religio
Medici.

"book raised the author, as is usual, many admirers and many enemies; but we know not of more than one professed answer, written under the title of "Medicus Medicatus," by

"Alexander Ross, which was universally neglected by the world." Life of Sir Thomas Browne, by Dr. Samuel Johnson.

Lettres,
tom. i.
let. 3.

“ was one of those who imagined this : the author of ‘ Religio Medici’ hath abilities, says he ; there are many fine things in his book, and there is a pleasing melancholy in his thoughts : but in my opinion he hath, like many others, a religion to seek, and perhaps will find none at last.”

Whitefoot.

In 1636 he settled at Norwich, by the persuasion of Dr. Lushington his tutor, who was rector of Barnham Westgate in the neighbourhood ; and in 1637, he was incorporated doctor of physic at Oxford. In 1641, he married Mrs. Dorothy Milcham, of a good family in Norfolk ; “ a lady of such admirable symmetrical proportion to her worthy husband, both in the graces of her body and mind, that they seemed to come together by a kind of natural magnetism [B].” Five years after he sent abroad his “ Treatise on Vulgar Errors [C].”

Wood

[B] This marriage could not but draw the raillery of contemporary wits upon a man, who had just been wishing in his new book, that we might procreate, like trees, without conjunction ; and had lately declared, that the whole world was made for men, but only the twelfth part of men for women ; and, that man is the whole world, but women only the rib or crooked part of men. Whether the lady had been yet informed of these contemptuous positions, or whether she was pleased with the conquest of so formidable a rebel, and considered it as a double triumph to attract so much merit, and overcome so powerful prejudices : or whether, like most others, she married upon mingled motives, between convenience and inclination ; she had, however, no reason to repent ; for she lived happily with him one and forty years ; and bore him ten children, of whom one son and three daughters outlived their parents : she survived him two years, and passed her widowhood in plenty, if not in opulence. Dr. Johnson.

[C] This work, as it arose not from fancy and invention ; but from observation and books, and contained not a single discourse of one continued tenor, of which the latter part rose from the former, but an enumeration of many unconnected particulars, must have been the collection of years, and the effect of a design early formed and long

pursued, to which his remarks had been continually referred, and which arose gradually to its present bulk by the daily aggregation of new particles of knowledge. It is indeed to be wished that he had longer delayed the publication, and added what the remaining part of his life might have furnished : the thirty-six years which he spent afterwards in study and experience, would doubtless have made large additions to an enquiry into vulgar errors. He published in 1673, the sixth edition, with some improvements ; but I think rather with explications of what he had already written, than any new heads of disquisition. But with the work, such as the author, whether hindered from continuing it by eagerness of praise, or weariness of labour, thought fit to give, we must be content ; and remember, that in all sublimary things there is something to be wished, which we must wish in vain.

This book, like his former, was received with great applause, was answered by Alexander Ross, and translated into Dutch and German, and not many years ago into French. It might now be proper, had not the favour with which it was at first received, filled the kingdom with copies, to reprint it with notes partly supplemental, and partly emendatory, to subjoin those discoveries which the industry of the last age has made, and correct those mistakes which the author has committed,

not

Wood informs us, that his practice as a physician was very extensive, and that many patients resorted to him. In 1655, he was chosen honorary fellow of the college of physicians as a man "virtute et literis ornatissimus" eminently embellished with literature and virtue.

In 1658, the discovery of some antient urns in Norfolk gave him occasion to write "Hydriotaphia, Urn-burial; or, a discourse of sepulchral-urns [D], together with the garden of Cyrus, or the quincunxial lozenge, or network plantation of the antients, artificially, naturally, mystically considered."

In 1671, he received at Norwich the honour of knighthood from Charles II. Thus he lived in high reputation, when in his seventy-sixth year he was seized with a colic, which, after having tortured him about a week, put an end to his life at Norwich, on his birth-day, Oct. 19, 1682. He lies buried in the church of St. Peter Mancroft, in Norwich. Antiq. of
Norwich.

not by idleness or negligence, but for want of Boyle's and Newton's philosophy.

The reputation of Browne encouraged some low writer to publish, under his name, a book called, "Nature's cabinet unlocked;" translated, according to Wood, from the physics of Magirus: of which Browne took care to clear himself, by modestly advertizing, that if any man had been benefited by it, he was not so ambitious as to challenge the honour thereof, as having no hand in that work. Dr. Johnson.

[D] He treats with his usual learning on the funeral rites of the ancient nations; exhibits their various treatment of the dead; and examines the substances found in his Norfolkian urns. There is, perhaps, none of his works which better exemplifies his reading or memory. It is scarcely to be imagined, how many particulars he has amassed

together, in a treatise which seems to have been occasionally written; and for which, therefore, no materials could have been previously collected. Dr. Johnson.

Dr. Browne left several tracts in his closet, which, Whitefoot says, he designed for the press. Of these, two collections have been published, one by Dr. Tenison, the other in 1732, by a nameless editor.

"It is not on the praises of others, but on his own writings, that he is to depend for the esteem of posterity; of which he will not easily be deprived, while learning shall have any reverence among men: for there is no science, in which he does not discover some skill; and scarce any kind of knowledge, profane or sacred, abstruse or elegant, which he does not appear to have cultivated with success." Dr. Johnson.

BROWNE (EDWARD), an eminent physician, son of the preceding, was born about 1642. He was instructed in grammar learning at the school of Norwich, and in 1665 took the degree of bachelor of physic at Cambridge. Removing afterwards to Merton-college, Oxford, he was admitted there to the same degree in 1666, and the next year

Wood, F. created doctor. In 1668, he visited part of Germany [A], and the year following made a wider excursion into Austria, Hungary, and Thessaly, where the Turkish sultan then kept his court at Larissa. He afterwards passed through Italy. Upon his return, he practised physic in London; was made physician first to Charles II. [B] and afterwards in 1682 to St. Bartholomew's hospital. About the same time he joined his name to those of many other eminent men, in a translation of "Plutarch's Lives [c]." He was first censor, then elect, and treasurer of the college of physicians; of which in 1705 he was chosen president, and held this office till his death, which happened in August 1708, after a very short illness, at his seat at Northfleet, near Greenhithe in Kent. He was acquainted with Hebrew, was a critic in Greek, and no man of his age wrote better Latin, High Dutch, Italian, French, &c. he spoke and wrote with as much ease as his mother tongue. Physic was his business, and to the promotion thereof all his other acquisitions were referred. Botany, pharmacy, and chemistry, he knew and practised. King Charles said of him, that "he was as learned as any of the college, and as well-bred as any at court." He was married, and left a son and a daughter.

[A] Upon his return to England he published a relation of some part of his travels; and, after his second tour, added another volume; printed in 1677, 4to. In 1685, he published a new edition of both volumes with many corrections and improvements.

"His skill in natural history made him particularly attentive to mines and metallurgy. The account of the countries through which he had passed, I have heard recommended

"by a learned traveller, who has visited many places after him, as written with scrupulous and exact veracity, such as is scarcely to be found in any other book of the same kind." Life of Sir Thomas Browne, p. 38.

[B] Upon the duke of York's accession to the crown he was left out of the number of his physicians; but this did not diminish his practice.

[c] The lives of Themistocles and Sertorius are his.

Funeral Sermon by Atkey, preached at Shepton Mallet, Dec. 31, 1732.

BROWNE (SIMON), a Dissenting minister, whose uncommon talents and singular misfortunes entitle him justly to a place in this work, was born at Shepton Mallet in Somersetshire, 1680. Grounded and excelling in grammatical learning, he early became qualified for the ministry, and actually began to preach before he was twenty. He was first called to be a pastor at Portsmouth, and afterwards removed to the Old Jewry, where he was admired and esteemed for a number of years. But the death of his wife and only son, which happened in 1723, affected him so as to deprive him of his reason; and he became from that time lost to himself, to his family, and to the world: his congregation at the Old Jewry, in expectation of his recovery, delayed for some time to

to fill his post; yet at length all hopes were over, and Mr. Samuel Chandler was appointed to succeed him in 1725.

Chandler's
life, prefixed
to his Ser-
mons.

This double misfortune affected him at first in a manner little different from distraction, but afterwards sunk him into a settled melancholy. He quitted the duties of his function, and would not be persuaded to join in any act of worship, public or private. Being urged by his friends for a reason of this extraordinary change, at which they expressed the utmost grief and astonishment, he told them, after much importunity, that "he had fallen under the sensible displeasure of God, who had caused his rational soul gradually to perish, and left him only an animal life in common with brutes; that, though he retained the human shape, and the faculty of speaking in a manner that appeared to others rational, he had all the while no more notion of what he said than a parrot; that it was therefore profane in him to pray, and incongruous to be present at the prayers of others:" and, very consistently with this, he considered himself no longer as a moral agent, or subject of either reward or punishment. In this way of thinking and talking he unalterably and obstinately persisted to the end of his life; though he afterwards suffered, and even requested, prayers to be made for him.

Atkey, p. 22.
see also Ad-
venturer,
No. 88.

Some time after his secession from the Old Jewry, he retired to Shepton Mallet, his native place; and, though in this retirement he was perpetually contending, that his powers of reason and imagination were gone, yet he was as constantly exerting both with much activity and vigour. He amused himself sometimes with translating parts of the ancient Greek and Latin poets into English verse: he composed little pieces for the use of children; "An English Grammar and Spelling Book;" "An Abstract of the Scripture-History," and "A Collection of Fables," both in metre; and with much learning he brought together into a short compass all the "Themata" of the Greek and Latin tongues, and also compiled a "Dictionary" to each of those works, in order to render the learning of both these languages more easy and compendious. Of these performances none have been made public.

Atkey, p. 24.

But what shewed the strength and vigour of his understanding, while he was daily bemoaning the loss of it, were two works, composed during the two last years of his life, in defence of Christianity, against Woolston and Tindal. He wrote an answer to Woolston's fifth "Discourse on the Miracles of our Saviour," intitled, "A fit rebuke for a lu-

“dicrous Infidel, with a preface concerning the prosecution of such writers by the civil power.” The preface contains a vigorous plea for liberty, and is strongly against prosecutions in matters of religion; and in the “Answer” Woolston is as well managed, as he was by any of his refuters, and more in his own way too. His book against Tindal was called, “A Defence of the Religion of Nature and the Christian Revelation, against the defective account of the one, and the exceptions against the other, in a book intitled Christianity as old as the Creation;” and it is allowed to be as good a one as that controversy produced. He intended to dedicate it to queen Caroline; but, as the unhappy state of his mind appeared in the dedication, some of his friends very wisely suppressed it, as sure to defeat the use and intent of his work. The copy however was preserved, and we shall subjoin it at the close of our account, as much too great a curiosity to be suppressed.

The above pieces were published by Mr. afterwards Dr. W. Harris, who, in an advertisement to the reader, recommends the afflicted case of the author, under a deep and peculiar melancholy, to the compassion and prayers of all his friends, and every serious Christian. Mr. Browne survived the publication of this last work a very short time. A complication of distempers, contracted by his sedentary life (for he could not be prevailed on to refresh himself with air and exercise), brought on a mortification, which put a period to his labours and sorrows about the latter end of 1732. He was unquestionably a man of uncommon abilities and learning: his management of Woolston shewed him to have also vivacity and wit: and, notwithstanding that strange conceit which possessed him, it is remarkable that he never appeared feeble or absurd, except when the object of his frenzy was before him. Besides the two pieces abovementioned, and before he was ill, he had published some single “Sermons,” together with a “collection of Hymns and Spiritual Songs.” He was a married man, and left several daughters.

DEDICATION TO QUEEN CAROLINE.

From the Adventurer, No. 88.

“Madam,

“Of all the extraordinary things that have been rendered
 “to your royal hands, since your first happy arrival in Bri-
 “tain, it may be boldly said, what now bespeaks your Ma-
 “jesty’s acceptance is the chief. Not in itself indeed: it is
 “a trifle unworthy your exalted rank, and what will hardly
 “prove

“ prove an entertaining amusement to one of your majesty’s
 “ deep penetration, exact judgement, and fine taste; but on
 “ account of the author, who is the first being of the kind,
 “ and yet without a name.

“ He was once a man, and of some little name; but of
 “ no worth, as his present unparalleled case makes but too
 “ manifest: for, by the immediate hand of an avenging God,
 “ his very thinking substance has for more than seven years
 “ been continually wasting away, till it is wholly perished
 “ out of him, if it be not utterly come to nothing. None,
 “ no, not the least remembrance of its very ruins remains;
 “ not the shadow of an idea is left; nor any sense, so much
 “ as one single one, perfect or imperfect, whole or dimi-
 “ nished, ever did appear to a mind within him, or was per-
 “ ceived by it.

“ Such a present from such a thing, however worthless in
 “ itself, may not be wholly unacceptable to your majesty,
 “ the author being such as history cannot parallel; and if
 “ the fact, which is real and no fiction or wrong conceit,
 “ obtains credit, it must be recorded as the most memorable,
 “ and indeed astonishing, event in the reign of George II.
 “ that a tract, composed by such a thing, was presented to
 “ the illustrious Caroline: his royal consort needs not be
 “ added; fame, if I am not misinformed, will tell that with
 “ pleasure to all succeeding times.

“ He has been informed, that your Majesty’s piety is as
 “ genuine and eminent, as your excellent qualities are great
 “ and conspicuous. This can indeed be truly known to the
 “ great Searcher of hearts only. He alone, who can look
 “ into them, can discern if they are sincere, and the main
 “ intention corresponds with the appearance; and your Ma-
 “ jesty cannot take it amiss if such an author hints, that his
 “ secret approbation is of infinitely greater value than the
 “ commendation of men, who may be easily mistaken, and
 “ are too apt to flatter their superiors. But, if he has been
 “ told the truth, such a case as his will certainly strike your
 “ Majesty with astonishment; and may raise that commise-
 “ ration in your royal breast, which he has in vain endea-
 “ voured to excite in those of his friends: who, by the most
 “ unreasonable and ill-founded conceit in the world, have
 “ imagined, that a thinking being could for seven years to-
 “ gether live a stranger to its own powers, exercises, opera-
 “ tions, and state; and to what the great God has been
 “ doing in it, and to it.

“ If

“ If your majesty, in your most retired address to the King
 “ of kings, should think of so singular a case, you may per-
 “ haps make it your devout request, that the reign of your be-
 “ loved sovereign and consort may be renowned to all poste-
 “ rity by the recovery of a soul now in the utmost ruin, the
 “ restoration of one utterly lost, at present amongst men,
 “ And should this case affect your royal breast, you will re-
 “ commend it to the piety and prayers of all the truly de-
 “ vout, who have the honour to be known to your ma-
 “ jesty: many such doubtless there are, though courts are
 “ not usually the places where the devout resort, or where
 “ devotion reigns. And it is not improbable, that multi-
 “ tudes of the pious throughout the land may take a case to
 “ heart, that under your majesty’s patronage comes thus re-
 “ commended.

“ Could such a favour as this restoration be obtained from
 “ heaven by the prayers of your majesty, with what transport
 “ of gratitude would the recovered being throw himself at
 “ your majesty’s feet, and, adoring the divine power and
 “ grace, profess himself,

“ Madam, your Majesty’s most obliged

“ and dutiful servant,

“ SIMON BROWNE.”

BROWNE (PETER), a native of Ireland, was at first provost of Trinity college in Dublin, and afterwards bishop of Cork: in the palace of which see he died in 1735, after having distinguished himself by some writings. 1. “ A Refutation of Toland’s Christianity not mysterious.” This was the foundation of his preferment; which occasioned him to say to Toland himself, that it was he who had made him bishop of Cork. 2. “ The Progress, Extent, and Limits of the Human Understanding.” This was meant as a supplemental work, displaying more at large the principles on which he had confuted Toland. 3. “ Sermons.” He published also, 4. A little volume in 12mo, “ Against the custom of drinking to the memory of the dead.” It was a fashion among the Whigs of his time, to drink to the glorious and immortal memory of king William III.; which greatly disgusted our bishop, as well as other orthodox and Jacobitical prelates, and is supposed to have given rise to the piece in question.

See Brit.
 20. 211.

BROWNE (ISAAC HAWKINS), an ingenious English poet, was born at Burton upon Trent, Staffordshire, Jan.

21, 1705-6; of which place his father was the minister. He received his grammatical institution, first at Lichfield, then at Westminster; whence, at sixteen years of age, he was removed to Trinity college, Cambridge, of which his father had been fellow. He remained there, till he had taken a master of arts degree: and, about 1727, settled himself in Lincoln's Inn, where he seems, like many others, to have devoted more of his time to the Muses, than to the law. Soon after his arrival there, he wrote a Poem "on Design and Beauty," which he addressed to Mr. Highmore the painter, for whom he had a great friendship. Several other poetical pieces were written here, and particularly his "Pipe of Tobacco." This is an imitation of Cibber, Ambrose Phillips, Thomson, Young, Pope, and Swift, who were then all living; and is reckoned one of the most pleasing and popular of his performances. In 1743-4, he married the daughter of Dr. Trimnell, archdeacon of Leicester. He was chosen twice to serve in parliament, first in 1744, and afterwards in 1748; both times for the borough of Wenlock in Shropshire, near which place he possessed a considerable estate, which came from his maternal grandfather, Isaac Hawkins, esq. In 1754, he published, what has been deemed his capital work, "De Animi Immortalitate," in two books; in which, besides a most judicious choice of matter and arrangement, he is thought to have shewn himself, not a servile but happy imitator of Lucretius and Virgil. The universal applause and popularity of this poem produced several English translations of it, in a very short time; the best of which is that by Soame Jenyns, esq. printed in his "Miscellaneous." Mr. Browne intended to have added a third part, but went no farther than to leave a fragment.

This excellent person died, after a lingering illness, the 14th of Feb. 1760, in his 55th year; much regretted by all his friends, and as it should seem with the justest reason: for his moral accomplishments are represented as no ways inferior to his intellectual. And, in 1768, the present Hawkins Browne, esq. obliged the public with an elegant edition of his father's poems, in large octavo: to which is prefixed a print of the author, from a painting of Mr. Highmore, engraved by Ravenet.

BROWNE (Sir WILLIAM), a physician of our own times, was settled originally in that line at Lynn in Norfolk; where he published "Dr. Gregory's Elements of Catoptrics and Dioptrics. Translated from the Latin Original, by
" William

William Browne, M. D. at Lynn Regis in Norfolk. By whom is added, 1. A Method for finding the Foci of all Specula, as well as Lens's universally; as also magnifying or lessening a given Object by a given Speculum, or Lens, in any assigned Proportion." 2. "A Solution of those Problems which Dr. Gregory has left undemonstrated. 3. A particular Account of Microscopes and Telescopes, from Mr. Huygens; with the Discoveries made by Catoptrics and Dioptrics. The second edition. Illustrated with useful cuts, curiously and correctly engraved by Mr. Senex," 8vo. By the epigram transcribed below [A], he appears to have been the champion of the fair sex at Lynn in 1748. Having acquired a competence by his profession, he removed to Queen's Square, Ormond Street, London, where he resided till his death, which happened March 10, 1774, at the age of 82. By his will he left two prize-medals to be annually contended for by the Cambridge poets. By his lady, who died July 25, 1763, in her 60th year, he had one daughter, grandmother to the present Sir Martin-Browne Folkes, bart. A great number of lively essays, both in prose and verse, the production of his pen, were printed and circulated among his friends. Among these, were, 1. "Ode in imitation of Horace, Ode III. L. III. addressed to the right hon. Sir Robert Walpole [B], on ceasing to be minister, Feb. 6, 1741; designed as a just Panegyric, on a great Minister, the glorious Revolution, Protestant Succession, and Principles of Liberty. To which is added, the Original Ode, defended, in Commentariolo, by Sir William Browne, M. D. 1765," 4to. 2. "Opuscula varia [C] utriusque Linguae, Medicinam; Medicorum Collegium

[A] Domino Wilhelmo Browne Militi,
Sic, miles, terror, castigatorque Gigantis,
Victima cui Virgo nocte dieque cadit.
Herculeo monstris purgata est Lerna labore,
Monstris purgetur Lenna labore tuo.

I: English.

Be thou, O knight, the giant's scourge and dread,
Who night and day preys on the victim-maid.
Herculean labour Lerna's monsters hew;
Oh, may thy labour those of Lynn subdue!

[B] This edition of the Ode was inscribed to George earl of Orford, as an acknowledgement of favours conferred by his lordship, as well as by his father and grandfather. On the first institution of the militia, sir William Browne

had the honour of being appointed one of the earl's deputy lieutenants, and was named in his lordship's first commission of the peace.

[C] This little volume (which was dated "Ex aedâ dicta regionali,"

"MDCCLXV,

“ Collegium ; Literas, utrasque Academias ; Empiricos,
 “ eorum Cultores ; Solicitorem, Præfigiatorem ; Poëti-
 “ cen, Criticen ; Patronum, Patriam ; Religionem, Liber-
 “ tatem, spectantia. Cum Præfatione eorum editionem de-
 “ fendente. Auctore D. Gulielmo Browne, Equite Aurato,
 “ M. D. utriusque et Medicorum et Physicorum S. R. S.
 “ 1765,” 4to. 3. “ Appendix Altera ad Opuscula ; Ora-
 “ tiuncula [D], Collegii Medicorum Londinensis Cathe-
 “ dræ

“ MDCCLXV, III nonas Januarias, ipso
 “ Ciceronis et auctoris natali) contain-
 “ ed, 1. “ Oratio Harveiana, in Thea-
 “ tro Collegii Medicorum Londinensis
 “ habita, 1751.” 2. “ A Vindica-
 “ tion of the College of Physicians, in
 “ reply to Solicitor-general Murray,
 “ 1753.” 3. “ Ode, in Imitation of
 “ Horace, Ode I. addressed to the duke
 “ of Montague. With a new Inter-
 “ pretation, in Commentariolo, 1765.”
 4. The Ode, above-mentioned, to Sir
 Robert Walpole. Some time before,
 Sir William had published “ Odes
 “ in Imitation of Horace ; addressed
 “ to Sir John Dolben ; to Sir John
 “ Turner ; to doctor Askew ; and to
 “ Robert lord Walpole.”

[D] This farewell oration contains
 so many curious particulars of Sir Wil-
 liam's life, that the reader will not be
 displeased to see some extracts from it :
 “ The manly age and inclination, with
 “ conformable studies, I diligently

“ applied to the practice of physic in
 “ the country : where, as that age ad-
 “ viseth, I sought riches and friend-
 “ ships. But afterward, being fatiated
 “ with friends, whom truth, not flat-
 “ tery, had procured, satiated with
 “ riches, which Galen, not fortune,
 “ had presented, I resorted immediate-
 “ ly to this college : where, in farther
 “ obedience to the same adviser, I
 “ might totally addict myself to the
 “ service of honour. Conducted by
 “ your favour, instead of my own
 “ merit, I have been advanced, through
 “ various degrees of honour, a most
 “ delightful climax indeed, even to
 “ the very highest of all, which the
 “ whole profession of physic hath to
 “ confer. In this chair, therefore,
 “ twice received from the elects, shew-
 “ ing their favour to himself, he con-
 “ fesseth, much more than to the college,
 “ your President

“ Acknowledges, that he has happy been,
 “ And, now, content with acting this sweet scene,
 “ Chuses to make his *exit*, like a guest
 “ Retiring pamp'rd from a plenteous feast :

“ in order to attach himself and the re-
 “ mainder of his life, no longer, as be-
 “ fore, solely to the college, but, by
 “ turns, also to the medicinal springs
 “ of his own country, although, as a
 “ physician, never unmindful of his
 “ duty, yet after his own manner, with

“ hilarity rather than gravity : to en-
 “ joy liberty more valuable than silver
 “ and gold, as in his own right, be-
 “ cause that of mankind, not without
 “ pride, which ever ought to be its
 “ inseparable companion.

“ Now the free foot shall dance its fav'rite round.

“ Behold an instance of human am-
 “ bition ! not to be satiated, but by
 “ the conquest of three, as it were,
 “ medical worlds ; lucre in the country,
 “ honour in the college, pleasure at
 “ medicinal springs ! I would, if it
 “ were possible, be delightful and use-

“ ful to all : to myself even totally,
 “ and equal : to old age, though old,
 “ diametrically opposite, not a censor
 “ and chastiser, but a commender and
 “ encourager, of youth. I would have
 “ mine such as, in the satire,

“ Crispus's hoary entertaining age,
 “ Whose wit and manners mild alike engage.

“ The

“dræ valedicens. In comitiis, postridie Divi Michaelis,
 “MDCCLXXVII, ad Collegii administrationem renovandam
 “designatis; Machinaque Incendiis extinguendis apta con-
 “tra Permissos Rebelles munitis [E]; habita à D. Gulielmo
 “Browne, Equite Aurato, Præside, 1768,” 4to. 4. “A
 “Farewell Oration, &c. (a translation of the preceding
 “article) 1768,” 4to. 5. “Fragmentum Isaaci Hawkins
 “Browne, Arm. five Anti-Bolingbrokiius, Liber primus [F].
 “Translated

“The age of præsiding, by the custom
 “of our prædecessors, was generally a
 “*lustrum*, five years; although our
 “Sloane, now happy, like another
 “Nestor, lived to see three ages, both
 “as Præsident, and as man. But two

“years more than satisfy me: for,
 “that each of the elects may in his
 “turn, hold the sceptre of prudence,
 “far more desirable than power, given
 “by Caius, which the law of justice
 “and aequity recommends,

“No tenure pleases longer than a year—

“But in truth, among such endearing
 “friendships with you, such delightful
 “conversations, such useful communi-
 “cations, with which this amiable
 “situation hath blessed me, one or two
 “things, as is usual, have happened
 “not at all to my satisfaction. One,
 “that, while most studious of peace
 “myself, I hoped to have præserted
 “the peace of the college secure and
 “intire, I too soon found, that it was
 “not otherwise to be sought for than
 “by war: but even after our first ad-
 “versary, because inconsiderable, was
 “instantly overthrown, and his head
 “completely cut off by the hand of the
 “law, yet from the same neck, as if
 “Hydra had been our enemy, so many
 “other heads broke out, yea, and,
 “with inhuman violence, broke into
 “this very senate, like monsters swim-
 “ming in our medical sea, whom I be-
 “held with unwilling indeed, but with
 “dry or rather fixed eyes, because not
 “suspecting the least mischief from
 “thence to the college, and therefore
 “laughing, so far from fearing. The
 “other, in reality, never enough to
 “be lamented, that, while I flattered
 “myself with having, by my whole
 “power of persuasion, in the room of
 “Orphaean music, raised the Croonian
 “medical lecture as it were from the
 “shades into day, if there could be
 “any faith in solemn promises; that
 “faith being, to my very great won-
 “der, violated, this lecture, like
 “another Eurydice, perhaps looked
 “after by me too hastily, beloved by
 “me too desperately, instantly slipped

“back again, and fled indignant to
 “the shades below.” He used to say
 “he resigned the presidentship because he
 “would not stay to be beat:—alluding to
 “the attack of the licentiates.

[E] The active part taken by Sir
 William Browne, in the contest with
 the Licentiates, occasioned his being
 “introduced by Mr. Foote in his
 “Devil upon Two Sticks.” Upon
 Foote’s exact representation of him with
 his identical wig and coat, tall figure,
 and glass stiffly applied to his eye, he
 sent him a card complimenting him on
 having so happily represented him;
 but, as he had forgot his muff, he had
 sent him his own. This good-natured
 method of resenting disarmed Foote.

[F] The author modestly calls this
 “a very hasty performance;” and says,
 “In my journey from Oxford to Bath,
 “meeting with continued rain, which
 “kept me three days on the road, in
 “compassion to my servants and
 “horses; and having my friend a poc-
 “ket companion, I found it the best
 “entertainment my tedious baiting
 “could afford to begin and finish this
 “translation.” This was dated Oct.
 24, 1768; and his second part was
 completed on the 20th of the following
 month: “My undertaking,” he says,
 “to complete, as well as I could, the
 “Fragment of my friend, hath ap-
 “peared to me so very entertaining a
 “work, even amongst the most charm-
 “ing delights, and most cheerful con-
 “versations at Bath; that I have used
 “more expedition, if the very many
 “avocations there be considered, in
 “performing

"Translated for a Second Religio Medici. By Sir William
 "Browne, late President, now Father of the College of
 "Physicians; and Fellow of the Royal Society, 1768,"
 4to. 6. "Fragmentum Isaaci Hawkins Browne comple-
 "tum, 1769," 4to. 7. "Appendix ad Opuscula; Six
 "Odes [G], 1770," 4to. 8. Three more "Odes, 1771,"

"performing this, than in that former
 "translation;" and to this part was
 prefixed a congratulatory poem, "to
 "Isaac Hawkins Browne, esq; son of
 "his deceased friend, on his coming of
 "age, Dec. 7, 1766."—The good old
 knight's "Opuscula" were continually
 on the increase. The very worthy
 master of a college at Cambridge, now
 living, relates a story of him, that,
 waiting for Sir William in some room
 at the college where he was come to
 place a near relation, he found him
 totally absorbed in thought over a fine
 quarto volume of these "Opuscula,"
 which he constantly, he said, carried
 about with him, that they might be
 benefited by frequent revisions.—Once
 making a visit to the late bishop of Glou-
 cester at Prior Park, while he waited,
 he amused himself with reading Ho-
 race, which he had in his pocket.
 After the first compliments were past,
 he took an opportunity to ask his lord-
 ship's sense of a passage, adding, that he
 himself understood it so. The bishop
 replied, he doubted not his idea was
 right; and asked him to walk in the
 garden; at the same time he winked to
 the servant to keep him there a good
 while, and then to let him out at a
 back door, which was done.—On a
 controversy for a raker in the parish
 where he lived in London, carried on
 so warmly as to open taverns for men,
 and coffee-house breakfasts for ladies,
 he exerted himself greatly; wondering
 a man bred at two universities should
 be so little regarded. (He had been
 expelled one, and therefore taken de-
 grees at another.) A parishioner an-
 swered, "he had a calf that sucked two
 "cows, and a prodigious great one it
 "was."—He used to frequent the an-
 nual ball at the ladies boarding school,
 Queen Square, merely as a neighbour,
 a good-natured man, and fond of the
 company of sprightly young folks. A
 dignitary of the church being there one
 day to see his daughter dance, and find-

ing this upright figure stationed there,
 told him he believed he was Hermip-
 pus *redivivus* who lived *arbelitu pucl-
 larum*.—When he lived at Lynn, a
 pamphlet was written against him: he
 nailed it up against his house-door.—
 At the age of 80, on St. Luke's day,
 1771, he came to Batson's coffee-house
 in his laced coat and band, and fringed
 white gloves, to shew himself to Mr.
 Crosby, then lord Mayor. A gentle-
 man present observing that he looked
 very well, he replied, "he had neither
 "wife nor debts."

[G] 1. "De Senectute. Ad ami-
 "cum D. Rogerum Long, apud Can-
 "tabrigienses, Aulæ Cuitodem Pem-
 "brokianæ, Theologum, Astrono-
 "mum, doctissimum, jucundissimum,
 "annum nonagesimum agentem, scrip-
 "ta. Adjecta Versione Anglicâ. Ab
 "Amico D. Gulielmo Browne, annum
 "agente ferè octogesimum." 2.
 "De Choreis, et Festivitate. Ad No-
 "bilissimum Ducem Leodensem, diem
 "Walliæ Principis natalem Acidulis
 "Tunbrigiensibus celebrantem, scripta.
 "A Theologo festivo, D. Georgio
 "Lewis. Adjecta Versione Anglicâ
 "ab Amico, D. Gulielmo Browne." 3.
 "De Ingenio, et Jucunditate. Ad
 "Lodoicum Amicum, Sacerdotem
 "Cantium, ingeniosissimum, jucun-
 "dissimum, scripta. Adjecta Ver-
 "sione Anglicâ. A D. Gulielmo
 "Browne, E. A. O. M. L. P. S. R. S." 4.
 "De Wilkesio, et Libertate. Ad
 "Doctorem Thomam Wilson, Theo-
 "logum doctissimum, liberrimum,
 "tam mutui Amici, Wilkesii, Ami-
 "cum, quam suum, scripta." 5.
 "De Otio Medentibus debito. Ad
 "Moyseum Amicum, Medicum Ba-
 "thoniæ doctissimum, humanissimum,
 "scripta." 6. "De potiore Metallicis
 "Libertate: et omnia vincente Forti-
 "tudine. Ad eorum utriusque Patro-
 "tronum, Gulielmum illum Pittium,
 "omni et titulo et laude majorem,
 "scripta."

4to. 9. "A Propofal on our Coin [H]; to remedy all pre-
 "sent, and prevent all future Diforders. To which are
 "præfixed, præceding Propofals of Sir John Barnard, and
 "of William Shirley, efq. on the fame fubject. With Re-
 "marks, 1774," 4to. 10. "A New Year's Gift. A
 "Problem and Demonftration on the XXXIX Articles [I],
 "1772," 4to. 11. "The Pill Plot. To Doctor Ward, a
 "Quack of Merry Memory, written at Lynn; Nov. 30;
 "1734,"

[H] "To the moft revered memory
 "of the right honourable Arthur On-
 "slow, Speaker of the houfe of Com-
 "mons during XXXIII years; for
 "ability, judgement, eloquence, integ-
 "rity, impartiality, never to be for-
 "gotten, or excelled: who fitting in
 "the gallery, on a committee of the
 "houfe, the day of publishing this pro-
 "pofal, and seeing the author there,
 "sent to fpeak with him, by the chap-
 "lain; and, after applauding his per-
 "formance, defired a frequent corre-
 "fpondence, and honoured him with
 "particular refpect, all the reft of his
 "life; this was, with moft profound
 "veneration, infcribed."

[I] "This problem, and demon-
 "ftration, though now firft published,
 "on account of the præfent contro-
 "verfy concerning thefe articles, owe
 "their birth to my being called upon
 "to fubfcribe them, at an early period
 "of life. For in my Soph's year,
 "1711, being a ftudent at Peter-houfe,
 "in the univerfity of Cambridge, juft
 "nineteen years of age, and having
 "performed all my exercifes in the
 "fchools, (and alfo a firft opponyency
 "extraordinary to an ingenious pupil
 "of his, (afterwards Dr. Barnard, Pre-
 "bendary of Norwich), on mathema-
 "tical queftions, at the particular re-
 "queft of Mr. Proctor Laughton, of
 "Clare-hall, who drew me into it by
 "a promife of the fenior optime of the
 "year), I was then firft informed, that
 "fubfcribing thefe articles was a ne-
 "ceffary ftep to taking my degree of
 "B. A. as well as all other degrees. I
 "had confidered long before at fchool,
 "and on my admiffion in 1707, that
 "the univerfal profeflion of religion
 "muft much more concern me through
 "life, to provide for my happinefs
 "hereafter; than the particular pro-
 "fession of phyfic, which I propofed to

"perfue, to provide for my more con-
 "venient exiftence here: and there-
 "fore had felectd out of the library
 "left by my father, (who had himfelf
 "been a regular phyfician, educated
 "under the tuition of Sir John Ellis,
 "M. D. afterwards mafter of Caius
 "college,) Chillingworth's Religion of
 "a Proteftant; the whole famous Pro-
 "teftant and Popifh Controverfy;
 "Commentaries on Scripture; and
 "fuch other books as futed my pur-
 "pofe. I particularly pitched upon
 "three for perpetual pocket-com-
 "panions, Bleau's Greek Teftament,
 "Hippocratis Aphoriftica, and Elzevir
 "Horace; expecting from the firft to
 "draw divinity, from the fecond phy-
 "fic, and from the laft good fenfe and
 "vivacity. Here I cannot forbear re-
 "collecting my partiality for St. Luke;
 "because he was a phyfician; by the
 "particular pleafure I took in perceiv-
 "ing the fuperior purity of his Greek,
 "over that of the other evangelifts.
 "But I did not then know, what I
 "was afterwards taught by Dr. Freind's
 "learned Hiftory of Phyfic, that this
 "purity was owing to his being a phy-
 "fician, and confequently converfant
 "with our Greek fathers of phyfic.
 "Being thus fortified, I thought my-
 "felf as well præpared for an encoun-
 "ter with thefe articles, as fo young a
 "perfon could reafonably be expected.
 "I therefore determined to read them
 "over as carefully and critically as I
 "could: and upon this, met with fo
 "many difficulties, utterly irreconcil-
 "able by me to the Divine Original,
 "that I almoft defpaired of ever being
 "able to fubfcribe them. But, not to
 "be totally difcouraged, I refolved to
 "reconfider them with redoubled dili-
 "gence; and then at laft had the plea-
 "fure to difcover, in article vi, and
 "xx, what appeared to my beft pri-
 "vate

" 1734, 1772," 4to. 12. " Corrections in verse [K], from the Father of the College; on Son Cadogan's Gout Dissertation: containing False Physic, False Logic, False Philosophy, 1772," 4to. 13. " Speech to the Royal Society, 1772," 4to. 14. " Elogy and Address, 1773," 4to. 15. " A Latin Version of Job," unfinished, 4to. We shall subjoin a well-known epigram [L], by Sir William Browne, which the critics have pronounced to be a good one:

" The king to Oxford sent a troop of horse,
 " For Tories own no argument but force;
 " With equal skill to Cambridge books he sent,
 " For Whigs admit no force but argument."

" vate judgement and understanding a " ever to conviction, by superior reason
 " clear solution of all the difficulties, " and argument.
 " and an absolute defeazance of that " WILLIAM BROWNE."
 " exceptionable authority, which in [K] Although the corrections are
 " consistently with Scripture they seem jocular, it is not intended that they
 " to assume. I subscribe my name to should be less, but more sensibly felt,
 " whatever I offer to the public, that I for that very reason: according to the
 " may be answerable for its being my rule of Horace,
 " sincere sentiment: ever open how-

" ——— Ridiculum acri
 " Fortius et melius magnas plerumque secat res.
 " AD FILIUM.
 " Vapulans lauda Baculum Paternum,
 " Invidum, FILI, fuge suspicari,
 " Cujus Æ-denum trepidavit aetas
 " Claudere Lustrum."

The author repeated these verses to Dr. " he would not talk to him; for there
 Cadogan himself, who censured their " were two sorts of gout, freehold and
 want of rhyme; he answered, that " copyhold: the first where it was
 " the gout had a fourth cause, study, " hereditary, the other where a person
 " which was never his case: if he did " by debauchery took it up."
 " not understand law and gavelkind,

[L] The following by an Oxonian, which gave rise to that by Sir William, is at least as good:

" The king, observing with judicious eyes,
 " The state of both his universities,
 " To Oxford sent a troop of horse; and why?
 " That learned body wanted loyalty:
 " To Cambridge books, as very well discerning,
 " How much that loyal body wanted learning."

BROWNRIG, or BROUNRIG (RALPH), bishop of Wood's
 Exeter, was son of a merchant at Ipswich, and born 1592. Athenæ
 At fourteen he was sent to Pembroke-hall in Cambridge; of Oxon.
 which he successively became scholar and fellow. He was
 appointed Prevaricator, when James I. visited the university.
 He was first collated by Dr. Felton, bishop of Ely, to the rec-
 tory of Bårley in Herefordshire, and, in 1621, to a prebend in

the church of Ely. He took the degree of doctor in divinity at Oxford in 1628; and the following year was collated to a prebend in the church of Litchfield, which he quitted on being made archdeacon of Coventry in 1631. He was likewise master of Catherine-hall in Cambridge, and in the years 1637, 1638, 1643, and 1644, discharged the office of vice-chancellor. In 1641, he was presented to a prebend in the church of Durham, by Dr. Morton, bishop of that see, and the same year nominated to succeed Dr. Hall, translated to the bishoprick of Norwich, in the see of Exeter, to the liking of all good men, says Wood. Upon the breaking out of the civil war, his relation Mr. John Pym, and others of the Presbyterian stamp, by whom he had formerly been much esteemed, forsook him, and suffered him to be deprived of the revenues of his see; and about 1645, the parliament party, taking offence at some passages in a sermon preached by him before the university, on the king's inauguration, removed him from the mastership of Catherine-hall. After this he spent several years at the house of Thomas Rich, of Sunning, esq; in Berkshire, and at London, at Highgate, and St. Edmundsbury. It is said, he had the courage to advise Oliver Cromwell to restore Charles II. to his just rights. About a year before his decease, he was chosen preacher at the Temple in London. A violent fit of the stone, his old distemper; attended with the dropsy, and the infirmities of age, put an end to his life in 1659. He was once married, but never had a child. Dr. Gauden, who had known him above thirty years, declares, that he never heard of any thing said or done by him, which a wise and good man would have wished unsaid or undone [A].

[A] Forty of his sermons, being such as had been perused and approved of by Dr. Gauden, were published at London in 1662, fol. by William Martyn, M. A. preacher at the Rolls. These were reprinted, with the addition of twenty-five more, in 1674, fol.

in three volumes. The preface to the first volume is a letter from bishop Gauden to the publisher, dated June 12, 1661, wherein he gives both the author and the sermons a very great character.

BRUEYS (DAVID AUGUSTIN), a French writer of a singular history and character, was born at Aix in 1640, and trained in Calvinism and controversy. He wrote against Bossuet's "Exposition de la Foi," or "Exposition of the Faith;" but the prelate, instead of answering, converted him. Brueys, become Catholic, combated with the Protestant ministers, with Jurieu, Lenfant, and La Roche; but his

his airy spirit, not rightly accommodating itself to serious works, he quitted theology for the theatre. He composed jointly with Palaprat, his intimate friend, several comedies full of wit and gaiety. We have also of this writer a profane paraphrase of Horace's "Art of Poetry," which is properly nothing but a continued commentary upon it. In his latter years, he became again a controversial writer in the religious way; and thus may be said to have imitated Bel-larmine and Moliere by turns. He died at Montpelier in 1723, aged 83; and all his dramatic pieces were collected, 1735, in three volumes, 12mo.

BRUIN (JOHN DE), professor of natural philosophy and mathematicks at Utrecht, was born at Gorcum 1620. He went through a course of philosophy at Leyden; and then pursued his studies at Bois-le-duc, where he was very much esteemed by Samuel des Marets, who taught philosophy and divinity in that place. He went from thence to Utrecht, where he learnt the mathematicks, and then removed to Leyden, where he obtained leave to teach them. He was afterwards made professor at Utrecht; and because the professors had agreed among themselves that every one might teach at home such a part of philosophy as he should think fit, De Bruin, not contented with teaching what his public professorship required, made also dissections, and explained Gro-tius's book "De Jure Belli et Pacis." He had uncommon skill in dissecting animals, and was a great lover of experiments. He made also observations in astronomy. He published dissertations "De vi altrice, De corporum gravitate & levitate, De cognitione Dei naturali, De lucis causa & origine, &c." He had a dispute with Isaac Vossius, to whom he wrote a letter, printed at Amsterdam 1663; wherein he cites Vossius's book "De natura & proprietate lucis," and strenuously maintains the hypothesis of Descartes. He wrote also an apology for the Cartesian philosophy against a divine, named Vogellang. In 1655, he married the daughter of a merchant of Utrecht, sister to the wife of Daniel Elzevir, the famous bookseller of Amsterdam; by whom he had two children, who lived but a few days. He died in 1675, and his funeral oration was pronounced by Grævius.

BRUMOIY (PETER), a very distinguished Frenchman, was born at Rouen in 1688, and entered into the society of the Jesuits in 1704. After teaching the Belles Lettres in the country, he was called at length to Paris, and charged

with the education of the Prince of Talmont, as also with some articles in the "Journal de Trevoux." He died in 1742, after having signalized himself by certain literary productions; the chief of which are, 1. "Le Théâtre des Grecs, &c." or, "Theatre of the Greeks, containing translations of Greek Tragedies, with discourses and remarks upon the Greek Theatre." 3 vols. 4to. This is a very profound and well-reasoned work; the translations are as elegant as faithful, and the whole is full of taste. Some think, that, in his parallels of ancient and modern pieces, he has done too much justice to the former, and too little to the latter. This may be true; but it is, I believe, equally true, that Perrault, La Motte, Voltaire, and others, who have thus leaned to the side of the moderns, had not scholarship enough to read the ancients in their original languages, and therefore could not be competent to a just and proper criticism upon them. The above work has been published in English, in three vols. 4to. 2. "Un Recueil de diverses pieces en prose & verse." i. e. "A Collection of divers pieces in prose and verse," in four vols. 12mo. This man did honour to his society by his character, his manners, and his works.

BRUN (CHARLES LE), an illustrious French painter, was of Scottish extraction, and born in 1619. His father was a statuary by profession. At three years of age it is reported that he drew figures with charcoal; and at twelve he drew the picture of his uncle so well, that it still passes for a fine piece. His father being employed in the gardens at Segulier, and having brought his son along with him, the chancellor of that name took a liking to him, and placed him with Simon Vouet, an eminent painter, who was greatly surprised at young Le Brun's amazing proficiency. He was afterwards sent to Fontainebleau, to take copies of some of Raphael's pieces. The chancellor sent him next to Italy, and supported him there for six years. Le Brun, in his return, met with the celebrated Poussin, by whose conversation he greatly improved himself in his art, and contracted a friendship with him which lasted as long as their lives. Cardinal Mazarine, a good judge of painting, took great notice of Le Brun, and often sat by him while he was at work. A painting of St. Stephen, which he finished in 1651, raised his reputation to the highest pitch. Soon after this, the king, upon the representation of Mr. Colbert, made him his first painter, and conferred on him the order of St. Michael. His majesty employed two hours every day in looking upon him, whilst he

was painting the family of Darius at Fontainebleau. About 1662, he began his five large pieces of the history of Alexander the Great, in which he is said to have set the actions of that conqueror in a more glorious light than Quintus Curtius in his history. He procured several advantages for the royal academy of painting and sculpture at Paris, and formed the plan of another for the students of his own nation at Rome. There was scarce any thing done for the advancement of the fine arts in which he was not consulted. It was through the interest of M. Colbert, that the king gave him the direction of all his works, and particularly of his royal manufactory at the Gobelins, where he had a handsome house, with a genteel salary assigned to him. He was also made director and chancellor of the royal academy, and shewed the greatest zeal to encourage the fine arts in France. He was endowed with a vast inventive genius, which extended itself to arts of every kind. He was well acquainted with the history and manners of all nations. Besides his extraordinary talents, his behaviour was so genteel, and his address so pleasing, that he attracted the regard and affection of the whole court of France: where, by the places and pensions conferred on him by the king, he made a very considerable figure. He died at his house in the Gobelins in 1690, leaving a wife, but no children. He was author of a curious treatise "Of Physiognomy;" and of another, "Of the Characters of the Passions."

The paintings which gained him greatest reputation were, besides what we have already mentioned, those which he finished at Fontainebleau, the great stair-case at Versailles, but especially the grand gallery there, which was the last of his works, and is said to have taken him up fourteen years. A more particular account of these, or a general character of his other performances, would take up too much room here. Those who want further satisfaction on this subject, may consult the writings of his countrymen, who have been very lavish in his praises, and very full in their accounts of his works.

BRUNO (JORDANO), was born at Nola, in the kingdom of Naples. About the year 1582, he began to call in question some of the tenets of the Romish church, which occasioned his retiring to Geneva. After two years stay here, he expressed his dislike to Calvinism in such a manner, that he was expelled the city. He went first to Lyons, afterwards to Toulouse, and then to Paris, where he was made pro-

fessor extraordinary, because the ordinary professors were obliged to assist at mass. From Paris he came to London, and continued two years in the house of M. Castelnau, the French ambassador. He was very well received by queen Elizabeth and the politer part of the court. His principal friends were Sir Philip Sidney and Sir Fulke Greville. At Sir Philip's request, he composed his "*Spaccio della bestia triomphante (A)*," which was printed in 8vo, 1584, and dedicated to that gentleman. From England he removed, in about two years, to Wittemberg, where he was professor for the space of two years more. He next went to Prague, and printed in that city some tracts, in which he openly discovered his atheistical principles. After visiting some other towns of Germany, he made a tour to Venice, where he was apprehended by order of the inquisition, tried, and convicted of his errors. Forty days being allowed him to deliberate, he promised to retract them. At the expiration of that term, he still maintained his errors, and obtained a further respite for forty days. At last, it appearing that he imposed upon the Pope in order to prolong his life, sentence was finally passed upon him on the 9th of February 1600. He made no offer to retract during the week that was allowed him afterwards for that purpose, but underwent his punishment on the 17th, by being burnt at a stake. Though he denied the being of a God, he believed the effects of magic and sorcery. Several passages in his works seem to shew, that he was not one of those atheists, if any such there are, who lead a good moral life.

[A] "Nothing has more surprized the learned in England, than the price which a small book, intituled, "*Spaccio della bestia triomphante*," bore in a late auction. This book was sold for thirty pounds. As it was written by one Jordanus Brunus, a professed atheist, with a design to depreciate religion, every one was apt to fancy, from the extravagant price it bore, that there must be something in it very formidable. I must confess, that, happening to get a sight of one of them myself, I could not forbear perusing it, with this apprehension; but, found there was so very little danger in it, that I shall venture to give my readers a fair account of the whole plan upon which this wonderful treatise is built. The author pretends, that Jupiter once upon a time resolved on a reformation of the constellations; for which purpose having summoned the stars toge-

ther, he complains to them of the great decay of the worship of the Gods, which he thought so much the harder, having called several of those celestial bodies by the names of the heathen deities, and, by that means, made the heavens, as it were, a book of the pagan theology. Momus tells him, that it is not to be wondered at, since there were so many scandalous stories of the deities; upon which the author takes occasion to cast reflections upon all other religions, concluding that Jupiter, after a full hearing, discarded the deities out of heaven, and called the stars by the names of moral virtues. This short fable, which has no pretence in it to reason or argument, and but a very small share of wit, has however recommended itself wholly by its impiety to those weak men, who would distinguish themselves by the singularity of their opinions." *Spectator*, No. 389.

BRUSCHIUS

BRUSCHIUS (GASPAR), a Latin historian and poet, Melchior Adam, in
 was born at Egra in Bohemia, 1518. He was devoted to vit. philo-
 books from his childhood, and especially to poetry; in which soph.
 he so happily succeeded, that he could make a great number
 of verses, and those not bad ones, extempore. He began
 early to publish some of them on several subjects; and he
 got so much reputation by them, that he attained to the
 poetical crown, to the dignity of poet laureat, and of Count
 Palatine. He received that honour at Vienna from Ferdin-
 and of Austria, king of the Romans, in 1552. His business
 thither was to present a work to Maximilian, king of Hun-
 gary, which he had dedicated to him. It was the "First
 "Century of the German Monasteries." In his return from
 Vienna, he stopped at Passau; where, finding a patron in
 Wolfgang bishop of Salms, he resolved to settle, and to remove
 his library and family. He hoped that he could better go on
 there with a great work he had undertaken, which was,
 "The history of all the bishopricks and bishops of Ger-
 "many." He had travelled much, and looked into several
 records and libraries, to gather materials for his purpose.
 How long he stayed there does not appear; but he was at
 Basil in June 1553, and lived in the citadel of Oporin, "Arx
 "Oporina:" so they called that famous printer's house, which
 stood on a rising ground. Here he published writings he Ibid.
 had finished at Passau, some in prose, and others in verse.
 Bruschius was married, but had no children. He was far
 from being rich; so far that, if his poetical patrons had not
 assisted him, he would have had much ado to have maintain-
 ed himself. He received presents also from the abbots and
 abbesses, whose monasteries he described. He was very well
 received by the abbess of the convent of Caczi: he supped
 and danced with her, and obtained some presents from her.
 This, Melchior Adam says, was owing to his having describ-
 ed the antiquities of that convent. The liberalities of some
 abbots, while he was with Oporin at Basil, enabled him to
 buy a new suit of cloaths; but when he found that appear-
 ing well-dressed in the streets procured him many marks of
 respect from the vulgar, he tore his new finery to pieces,
 "as slaves (says the same author) that had usurped their Ibid.
 "masters honours." Bruschius seems to have been too
 great a philosopher for the age he lived in, or indeed for any
 age; for what is it that procures a man respect and deference
 from the vulgar, the great vulgar and the small? nothing a
 jot superior to fine cloaths. We think that Bruschius had
 better have preserved his cloaths: for the veneration they
 H h 4 procured

procured him could do him no harm, it might do him good; and then it would be far preferable to the veneration of judges and criticks, when it suffers a learned and deserving man, as it does but too often, to want almost the common necessaries of life. This unhappy man was murdered in the forest of Scalingenbach, between Rottemberg on the Tauber and Winsheim: and it was believed that this assassination was concerted and carried into execution by some gentlemen against whom Bruschius was about to write something. His writings are numerous. There is a catalogue of them to be seen in the Epitome of Gesner's Bibliothæque. His Ecclesiastical History of Germany is said to favour of Lutheranism, with which he was supposed to be strongly tainted, from his taking every slight occasion to speak ill of Rome and of the popes.

Bayle's
Dict.

BRUTUS (JOHN-MICHAEL), a very learned Venetian, was born about 1518, and studied at Padua. It appears from his letters, that he was obliged to leave his country in such a manner, that he was looked upon as an exile: but he does not say on what account, only that it was without any blemish to his honour. He travelled much, passing part of his life in Spain, England, France, Germany, Transylvania, and Poland. Notwithstanding this itinerant kind of life, he made himself very learned, as appears from his notes on Horace, Cæsar, Cicero, &c. He was in Transylvania in 1574; having been invited thither by prince Stephen, in order to compose a history of that country. One of his letters, dated from Cracow, Nov. 23, 1577, informs us, that he had followed that prince, then king of Poland, in the expedition into Prussia. He had a convenient apartment assigned him in the castle of Cracow, that he might apply himself the better to his function of historiographer. He left Poland after the death of that monarch; and lived with William of St. Clement, ambassador from the king of Spain to the Imperial court. He was honoured with the title of his Imperial majesty's historiographer. He was at Prague Jan. 1590; but what became of him afterwards, and when and where he died, Mr. Bayle was not able to collect.

His writings, become very scarce, were so earnestly sought after by the best judges, that there was great joy in the republic of letters, on hearing that Mr. Cromer had undertaken to publish a new edition of them. The first part of that design was accomplished in 1698, when were printed at Berlin in 8vo. "*Joh. Michaelis Bruti opera varia selecta*:"

"nimirum,

“ nimirum, Epistolarum libri quinque ; de historiæ laudibus, “ five de ratione legendi scriptores historicos liber ; precep- “ torum conjugalium liber ; epistolis & orationibus com- “ pluribus editione Cracoviensi auctiora.” Eleven hundred and fifty-five pages. The Cracow edition was in 1582. Brutus promises, in one of his letters, to add another to them, wherein he designed to treat of an ill custom of giving the same lofty titles to persons whom we write to in Latin, as are given in common languages. There are but few countries, in which they are more nice in this point than in Poland ; and yet our Brutus would not conform to the new style, not even in writing to some Polish lords, but dispensed with all ceremonies that might make him deviate from the purity of the ancient language of Rome. This was his only motive ; nor had pride any thing to do with it. Hear the honest plain-spoken man, in a letter he wrote to John Ponetowski. “ This is my first letter to you, which I write in “ the Roman manner, as I use to do even to the king. I “ can bring myself to every thing else, can love you, obey “ you, and always regard you, which I shall do very willingly, as you highly deserve. But when I have any thing to “ write to you in Latin, suffer me, without offence, to write “ according to the use of the Latin tongue ; for I cannot “ understand, that I am writing to your greatneses, your “ magnificences, &c. which exist no where on this side the “ moon : I am writing to you.” Brutus was right : such pompous titles were the introductions only of barbarous ages ; and it is certain, that ancient Rome had no such usage in the time of its greatest glory, and of its most accomplished politeness.

Epist. lib.
III. p. 351.

ib. lib. IV.
p. 479.

It is said, that the “ History of Florence,” composed by our Brutus, and printed at Lyons in 1562, is not favourable to the house of Medicis ; and that it greatly displeased the duke of Florence.

BRUYERE (JOHN DE LA), a celebrated French author, was born at Dourdan about 1644. He wrote Characters, or described the Manners of his Age, in imitation of Theophrastus, which Characters were not always imaginary, but descriptive of real persons. In 1693, he was, by an order of the king, chosen a member of the French academy, and died 1696. Father Bouhours, Menage, and other French critics, have said vast things of his Characters ; and Mons. l'Abbe Fleuri, who succeeded him in the academy, and according to custom made his elogy, calls his book “ a work very singu- “ lar

Peer Janv.
1700, p. 92.

Age of
Lewis XIV.
ch. 29.

“lar in its kind, and, in the opinion of some judges, even superior to that great original Theophrastus, whom the author himself at first did only propose to imitate.” A Carthusian friar of Rouen, under the name of Mons. de Vigneul Marville, but whose true name was Bonaventura Dargogne, a Spaniard, wrote a critical piece against the person and writings of M. Bruyere; but M. Coste, by an ingenious answer, effectually exposed the Carthusian, and, as the author of the “Nouvelles de la Republique des lettres” observed, “There was not much likelihood, that M. de Vigneul Marville would dispossess the public of the esteem they had conceived for the Characters of Bruyere.” It has happened accordingly, for they have kept their credit, and maintained an high reputation ever since. “The Characters of Bruyere (says Voltaire) may justly be ranked among the extraordinary productions of this age. Antiquity furnishes no examples of such a work. A style rapid, concise, and nervous; expressions animated and picturesque; an use of language altogether new, without offending against its established rules, struck the public at first; and the allusions, which are crowded in almost every page, completed its success. When La Bruyere shewed his work in manuscript to Malefieux, this last told him, that the book would have many readers, and its author many enemies. It somewhat sunk in the opinion of men, when that entire generation, whose follies it attacked, was passed away; yet, as it contains many things applicable to all times and places, it is more than probable that it will never be forgotten.”

BUC (GEORGE), a learned antiquary, was descended of an ancient family, and born in Lincolnshire. In the reign of James I. he was made one of the gentlemen of his majesty's privy chamber, and knighted: he was also appointed master of the revels. His writings are, 1. “The Life and Reign of Richard III.” in five books [A]. This is properly a defence of that king, whom he would not allow to have had any deformity in body or mind. 2. “The Third university of England; or, A treatise of the foundations of all the colleges, ancient schools of privilege, and of houses of learning and liberal arts within and about the most famous city of London. With a brief report of the

[A] Printed in Kennet's Complete History of England.

“ sciences, arts, and faculties therein professed, studied, and
 “ practised [B]” He also wrote “ A Treatise of the art of
 “ Revels.”

[B] It is printed at the end of the folio edition of Stowe's Chronicle.
 Lond. 1631.

BUCER (Martin), was born in 1491, at Schelestadt, a Melchior Adam.
 town of Alsace. At the age of seven he took the religious
 habit in the order of St. Dominic, and with the leave of the
 prior of his convent went to Heidelberg to learn logic and
 philosophy. Having applied himself afterwards to divinity, Ibid.
 he made it his endeavour to acquire a thorough knowledge
 of the Greek and Hebrew. About this time some of Eras-
 mus's pieces came abroad, which he read greedily. Meeting
 afterwards with certain tracts of Luther, and comparing the
 doctrine there delivered with the sacred Scriptures, he began
 to entertain doubts concerning several things in the Popish
 religion. His uncommon learning and his eloquence, which
 was assisted by a strong and musical voice, and his free cen-
 sure of the vices of the times, recommended him to Frederick
 elector palatine, who made him one of his chaplains. After
 some conferences with Luther at Heidelberg in 1521, he
 adopted most of his religious notions, particularly those
 with regard to justification. However, in 1532, he gave Ibid.
 the preference to the sentiments of Zuinglius concerning re-
 ligion; but used his utmost endeavours to reunite the two
 parties, who both opposed the Romish religion. He is looked
 upon as one of the first authors of the Reformation at Stras-
 burgh, where he taught divinity for twenty years, and was
 one of the ministers of the town. He assisted at many con-
 ferences concerning religion, and, in 1548, was sent for to
 Augsborg to sign that agreement betwixt the Protestants and
 Papists, which was called the Interim. His warm opposition Ibid.
 to this project exposed him to many difficulties and hard-
 ships; the news of which reaching England, where his fame
 had already arrived, Cranmer, archbishop of Canterbury,
 gave him an invitation to come over, which he readily ac-
 cepted. In 1549, an handsome apartment was assigned him
 in the university of Cambridge, and a salary to teach theo-
 logy. King Edward VI. had the greatest regard for him:
 being told that he was very sensible of the cold of this cli-
 mate, and suffered much for want of a German stove, he
 sent him an hundred crowns to purchase one. He died of a
 complication of disorders in 1551, and was buried at Cam-
 bridge with great funeral pomp. Five years after, in the
 reign

Hist. of Re-
form, ii.
164-

reign of queen Mary, his body was dug up and publicly burnt, and his tomb demolished; but it was afterwards set up again by order of queen Elizabeth. He married a nun, by whom he had thirteen children. This woman dying of the plague, he married another, and, according to some, upon her death he took a third wife. His character is thus given by Burnet: "Martin Bucer was a very learned, judicious, pious, and moderate person. Perhaps he was inferior to none of all the reformers for learning: but for zeal, for true piety, and a most tender care of preserving unity among the foreign churches, Melancthon and he, without any injury done to the rest, may be ranked apart by themselves. He was much opposed by the Popish party at Cambridge; who, though they complied with the law, and so kept their places, yet either in the way of argument, as if it had been for dispute's sake, or in such points as were not determined, set themselves much to lessen his esteem. Nor was he furnished naturally with that quickness that is necessary for a dispute, from which they studied to draw advantages; and therefore Peter Martyr wrote to him to avoid all public disputes." His writings were in Latin and in German, and exceedingly numerous.

In vita propria
poematis
prefixa.

Ibid.

Ibid.

Ibid.

BUCHANAN (GEORGE), an illustrious person, was born near Kellorne, in the shire of Lenox, in Scotland, 1506. His family, never very rich, was soon after his birth reduced to great straits, by the bankruptcy of his grandfather, and the death of his father, who left a widow with five sons and three daughters, whom, nevertheless, she brought up by her prudent management. Her brother Mr. James Heriot, observing a promising genius in George when at school, sent him to Paris for his education; but in two years the death of his uncle, and his own bad state of health and want of money, forced him to return. About a year after he made a campaign with the French auxiliaries, in which he suffered so many hardships that he was confined to his bed by sickness all the ensuing winter. Early in the spring he went to St. Andrew's to learn logic under Mr. John Mair, whom he followed in summer to Paris. Here he embraced the Lutheran tenets, which at that time began to spread; and, after struggling for near two years with ill fortune, he went in 1526, to teach grammar in the college of St. Barbe, which he did for two years and an half. The young earl of Castles meeting with him, took a liking to his conversation; and valuing his parts, kept him with him for five years, and carried

ried him into Scotland. Upon the earl's death, about two years after, Buchanan was preparing to return to France to resume his studies; but James V. detained him, to be preceptor to his natural son James, afterwards the famous earl of Murray, regent of Scotland. Some sarcasms thrown out against the Franciscan friars, in a poem, intituled, "Son-
 "nium," which Buchanan had written to pass an idle hour, so highly exasperated them, that they represented him as an atheist. This served only to increase that dislike, which he ^{*In vita propria poematis prefixa.*} ~~had~~ ^{*Ibid.*} already conceived against them, on account of their irregularities. Some time after, the king having discovered a conspiracy against his person, in which he was persuaded some of the Franciscans were concerned, commanded Buchanan to write a poem against them. Our poet, unwilling to disoblige either the king or the friars, wrote a few verses susceptible of a double interpretation. But the king was displeased, because they were not severe enough; and the others held it a capital offence so much as to mention them but to their honour. The king ordered him to write others more poignant, which gave occasion to the piece, intituled, "Franciscanus." Soon after, being informed by his friends at court, that the monks sought his life, and that cardinal Beaton had given the king a sum of money to have him executed, he fled to England. But things being there in such an uncertain state that Lutherans and Papists were burnt in the same fire on the same ^{*Ibid.*} day, whilst Henry VIII. studied more his own interest than the purity of religion, he went over to France. On his arrival at Paris, he found his inveterate enemy cardinal Beaton at that court, with the character of ambassador: wherefore he retired privately to Bourdeaux, at the invitation of Andrew Govianus, a learned Portuguese. He taught in the public school lately erected there three years; in which time he wrote four tragedies, which were afterwards occasionally published. The "Baptista" was the first written though it was the last published, and then the "Medea" of Euripides. He wrote them to comply with the rules of the school, which every year demanded a new fable; and his view in choosing these subjects was, to draw off the youth of France as much as possible from the allegories, which were ^{*Ibid.*} then greatly in vogue, to an imitation of the ancients, in which he succeeded beyond his hopes. Mean while cardinal Beaton sent letters to the archbishop of Bourdeaux, to cause him to be apprehended; but these luckily fell into the hands of some of Buchanan's friends, who prevented their effect.

In vita propria
poëmatibus
prefixa.

Ibid.

Ibid.

Ibid.

effect. Not long after he went into Portugal with Andreas Govianus, who had received orders from the king his master to bring him a certain number of men able to teach philosophy and classical learning, in the university he had lately established at Coimbra. Every thing went well whilst Govianus lived; but after his death, which happened the year following, the learned men who followed him, and particularly Buchanan, who was a foreigner and had few friends, suffered every kind of ill usage. His poem against the Franciscans was objected to him by his enemies, though they knew nothing of its contents: the eating of flesh in Lent, which was the common custom throughout the kingdom, was charged upon him as a crime; some things which he had said glancing at the monks, but at which none but a monk would have been offended, were also objected to him. It was reckoned a heinous offence in him to have said in a private conversation with some Portuguese youths, that he thought St. Austin favoured rather the Protestant, than the Popish doctrine of the Eucharist; and two men were brought to testify that he was averse to the Romish religion. After cavilling with them a year and a half, his enemies, that they might not be accused of groundlessly harassing a man of reputation, sent him to a monastery for some months, to be better instructed by the monks, who indeed were not bad men, Buchanan tells us, but knew nothing of religion. It was chiefly at this time that he translated the "Psalms of David" into Latin verse. Upon obtaining his liberty in 1551, he applied to the king for a passport, to return to France; but his majesty asked him to stay, and supplied him with money for his current expences, till he could give him a place. Tired out with delays, Buchanan went aboard a ship, which brought him to England, where things were in such confusion during the minority of Edward VI. that he refused some very advantageous offers to stay here, and went to France in the beginning of 1552. In July 1554, he published his tragedy of "Jephtha," with a dedication to Charles de Cossi, marshal of France; with which the marshal was so much pleased, that the year following he sent for Buchanan into Piedmont, and made him preceptor to his son. He spent five years in France with this youth, employing his leisure hours in the study of the Scriptures, that he might be the better able to judge of the controversies which at that time divided the christian world. He returned to Scotland in 1563, and joined the Reformed church in that kingdom. In 1565, he went again to France, whence he was recalled the year following;

by

by Mary queen of Scots, who had fixed upon him to be preceptor to her son, when that prince should be of a proper age to be put under his care. In the mean time she made him principal of St. Leonard's college in the university of St. Andrews, where he resided four years; but, upon the misfortunes of that queen, he joined the party of the earl of Murray, by whose order he wrote his "Detection," reflecting on the queen's character and conduct. He was by the states of the kingdom appointed preceptor to the young king James VI. He employed the last twelve or thirteen years of his life in writing the history of his country, in which he happily united the force and brevity of Sallust with the perspicuity and elegance of Livy. He died at Edinburgh, Feb. 28, 1582. The Popish writers, angry at the part he acted with regard to queen Mary, represent him in the most odious colours; but Sir James Melvil, who was of the opposite party to him, and therefore cannot be supposed to be partial in his favour, tells us, that Buchanan "was a stoic philosopher, who looked not far before him; a man of notable endowments for his learning and knowledge in Latin poesy, much honoured in other countries, pleasant in conversation, rehearsing at all occasions moralities, short and instructive, whereof he had abundance, inventing where he wanted. He was also religious, but was easily abused, and so facile that he was led by every company that he haunted, which made him factious in his old days, for he spoke and wrote as those who were about him informed him; for he was become careless, following in many things the vulgar opinion, for he was naturally popular, and extremely revengeful against any man who had offended him; which was his greatest fault."

Memoirs,
p. 125.

Dr. Burnet, in his "History of the Reformation," says of him, "That though he had been obliged to teach school in exile for almost twenty years, yet the greatness of his mind was not depressed by that mean employment. In his writings there appear not only all the beauty and graces of the Latin tongue, but a vigour of mind and a quickness of thought, far beyond Bembo, or the other Italians, who at that time affected to revive the purity of the Roman style. It was but a feeble imitation of Tully in them; but his style is so natural and nervous, and his reflections on things are so solid (besides his immortal poems, in which he shews how well he could imitate all the Roman poets in their several ways of writing, that he who com-

parates

“ pares them, will be often tempted to prefer the copy to
 “ the original), that he is justly reckoned the greatest and best
 “ of our modern writers.”

BUDÆUS (WILLIAM) was descended of an antient and illustrious family, and born at Paris in 1467. He was placed young under masters; but barbarism prevailed so much in the schools of Paris, that he took an utter dislike to them. He was then sent to the university of Orleans to study law, where he passed three years without adding to his knowledge; for his parents, sending for him back to Paris, found his ignorance no less than before, and his reluctance to study, and love of gaming and other pleasures, much greater. They talked no more to him of learning of any kind, and as he was heir to a large fortune, left him to follow his inclinations. He was passionately fond of hunting, and took great pleasure in horses, dogs, and hawks. The fire of youth beginning to cool, and his usual pleasures to pall upon his senses, he was suddenly seized with an irresistible passion for study. He immediately disposed of all his hunting equipage, and even abstracted himself from all business to apply himself wholly to letters, in which he made, without any assistance, a very rapid and amazing progress, particularly in the Latin and Greek languages. The work which gained him greatest reputation was his treatise “*De asse*.” His erudition and high birth were not his only advantages: he had an uncommon share of piety, modesty, gentleness, and good breeding. He took a singular pleasure in serving his friends, and procuring establishments for men of letters. Francis I. often sent for him, and, at his persuasion and that of Du-Bellay, founded the royal college of France, for teaching the languages and sciences. The king sent him to Rome with the character of his ambassador to Leo X. and in 1522 made him master of requests. The same year he was chosen provost of the merchants. He died at Paris in 1540. He had by his wife four sons and two daughters. His works, printed at Basil in 1557, make four volumes in folio.

Erasmus called him *portentum Galliæ*, “the prodigy of France.” There was a close connection between these two great men. “Their letters,” says a certain writer, “though full of compliments and civilities, are also full of little bickerings and contests: which shew, that their friendship was not entirely free from some small degree of jealousy and envy; especially on the side of Budæus, who yet in other respects was an excellent person.” It is not
 easy

easy to determine on which side the jealousy lay; perhaps it was on both. Budæus might envy Erasmus for his superior taste and wit, as well as his more extensive learning; as possibly Erasmus might envy Budæus for a superior knowledge of the Greek tongue, which was generally ascribed to him.

Let us close this short account with a couple of distichs made upon him: the first by Beza, the second by Buchanan.

1.

Quod sibi vix multo multi peperere labore,
Uno Budæus comparat Assè sibi.

2.

Gallia quod Græca est, quod Græcia barbara non est,
Utraque Budæo debet utrumque suo.

BUFFIER (CLAUDE), a French writer, and of French parents, was born at Poland, 1661: he became a Jesuit in 1679, and died at Paris in 1737. There are many works of this author, which shew deep penetration and accurate judgment: the principal of which is "Un Cours des Sciences," &c. that is, "A Course of Sciences upon principles new and simple, in order to form Language, the Understanding, and the Heart, 1732," in folio. This collection includes an excellent "French Grammar upon a new plan; a Philosophic and Practical Treatise upon Eloquence; an Art of Poetry," which however is not reckoned the best part of this miscellany; "Elements of Metaphysics; An Examination into Vulgar Prejudices; A Treatise of Civil Society; and an Exposition of the Proofs of Religion:" all full of reflections, just as well as new. He was the author of other works, in verse and prose, of which no great account is had; and it is remarkable, that his style in both is rather easy, than accurate and correct, notwithstanding the precepts in his "Grammar," which is really philosophic.



I N D E X

T O T H E

S E C O N D V O L U M E.

	Page		Page
B ABINGTON, Gervase	1	Barbarus, Hermolaus	42
Baccio, Andreas	2	Barberini, Francis	46
Bacon, Roger	ib.	Barbeyrac, John	ib.
— Sir Nicholas	6	Barclay, Alexander	47
— Francis, Vis. St. Albans	7	— William	48
Bagford, John	13	— John	49
Baglivi, George	14	— Robert	50
Baillet, Adrian	ib.	Barkham, Dr. John	53
Bainbridge, John	17	Barlaeus, Gaspardus	ib.
Baker, Sir Richard	19	Barlowe, Thomas	54
— Thomas, the mathe-		— William	56
matician	ib.	Barnard, Sir John	57
— Thomas, the antiqua-		Barnes, Joshua	60
rian	20	Baro, Peter;	61
— Henry	25	Baronius, Cæsar	62
Balamio, Ferdinand	30	Barrington, John Shute	63
Baldinucci, Philip	ib.	Barrow, Isaac	67
Bale, John	ib.	Barthius, Caspar	70
Bales, Peter	31	Bartholin, Caspar	71
Ballanden, Sir John	33	— Thomas	72
Ballard, George	34	Barton, Elizabeth	73
Baluze, Stephen	ib.	Basil, Sr.	75
Balzac, John Lewis Guez de	36	Basnage, James	77
Banier, Anthony	37	— Henry	78
Banister, John	40	Bassian, James du Pont	ib.
Banks, John	41	Bastwick, Dr. John	79
Baratier, John Philip	42	Bate, George	80

I N D E X.

	Page		Page
Bate, Julius	80	Bernardine, St.	178
Bates, William,	82	Bernier, Francis	179
Bathurst, Ralph	83	Bernini, or Bernin, John	ib.
—— Allen, earl	84	Lawrence	ib.
Battie, Dr. William	85	Bernoulli, James	180
Baudius, Dominic	88	Berriman, Dr. William	182
Bautru,	90	Berquin, Lewis de	183
Baxter, Richard	ib.	Bertius, Peter	184
—— William	94	Bessarion, archbp.	ib.
—— Andrew	95	Betterton, Thomas	185
Bayle, Peter	96	Beveridge, William	191
Bayly, Lewis	104	Beverland, Hadrian	194
—— Thomas	105	Beza, Theodore	195
Beale, Mary	106	Biddle, John	198
Beaton, David, archb.	107	Bidloo, Godfrey	203
Beaumont, Sir John	112	Bignon, Jerome	ib.
—— Francis,	ib.	Bilson, Thomas	204
Beaufobre, Isaac de	113	Bingham, Joseph	206
Becket, Thomas	114	Bion. See Moschus.	
Beda, or Bede	119	Birch, Thomas	207
Bedell, William	122	Birkenhead or Berkenhead,	
Bedford, Hilkezh	126	Sir John	210
—— Thomas	127	Blackhall, Offspring, D.D.	211
Behn, Aphara	128	Blackmore, Sir Richard	213
Bek, David	131	Blackstone, Sir William	214
Bekker, Balthazar	ib.	Blackwall, Anthony	217
Bell, Beaupré	133	Blackwell, Thomas	219
Bellai, William du	136	—— Alexander	220
Bellarmin, Robert	137	Bladen, Marten	221
Belleau, Remi	139	Blagrove, John	222
Belleforet, Francis de	140	Blair, James	223
Bellin, Gentil	ib.	—— John	225
Bellini, Laurence	141	Blake, Robert	226
Bembo, Peter	ib.	—— John Bradly	234
Benedict, St.	143	Blanchard, James	235
Benefield, Sebastian	144	Bloemart	236
Beni, Paul	ib.	Blondel, David	ib.
Bennet, Henry	145	—— Francis	237
—— Dr. Thomas	149	Blondus, Flavius	ib.
—— Christopher	152	Blount, Thomas	238
Benferade, Isaac de	ib.	—— Sir Henry	ib.
Benfon, George	154	—— Sir Thomas Pope	240
Bentham, Edward	157	—— Charles	241
Bentivoglio, Guy	160	Blow, Dr. John	242
Bentley, Richard	161	Boccace, John	243
Berkley, Dr. George	166	Boccalini, Trajan	245
Bernard, St.	172	Bocconi, Sylvio	ib.
—— Edward	173	Bochart, Samuel	246
—— James	176	Bochius, John	247

I N D E X.

	Page		Page.
Bodin, John	248	Bourdelot, John	318
Bodley, Sir Thomas	249	Bourdon, Sebastian	ib.
Boecler, John Henry	253	Bourignon, Antoinette	319
Bœhmen, Jacob	254	Bourdalone, Louis	326
Boerhaave, Herman	257	Bourne, Vincent	327
Boethius, or Boetius, Flavius Anicius Manlius Torquatus Severinus	262	Bowyer, William	ib.
Boethius, Boece, or Boeis, Hector	263	Boxhorn, Mark Zuerius	385
Boffrand, Germain	264	Boyd, Mark Alexander	332
Boileau, Sieur Despreaux, Nicholas	265	Boyer, Abel	333
Boissard, John James	268	Boyle, Richard	ib.
Boleyn, Anne	269	—— Roger	339
Bolfec, Jerome	271	—— Robert	347
Bolton or Boulton, Edmund	273	—— Charles	374
Bona, John	ib.	—— John	376
Bonaventure, John Fidaufa	274	Boyse, Boys, or Bois, John	379
—— of Padua	275	Boyse, Joseph	380
Bond, John	276	—— Samuel	381
Bonet, Theophilus	ib.	Bracton, Henry de	ib.
Bonfadius, James	277	Bradley, James	ib.
Bonfinius, Anthony	278	Brady, Dr. Nicholas	388
Bongars, James	279	Brahe, Tycho	389
Bonner, Edmund	280	Bramhall, John	392
Bonwicke, Ambrose	285	Brandt, Gerard	398
Booth, Barton	286	Bray, Sir Reginald	399
—— Henry	290	—— Thomas	401
Bordone, Paris	291	Brebeuf, George de	405
Borelli, John Alphonso	ib.	Brent, Sir Nathanael	ib.
Borgarutius, Prosper	293	Brerewood, Edward	406
Borgia, Cæsar	ib.	Breval, John Durant de	407
Borlace, Dr. Edmund	296	Breugel, Peter	ib.
Borlase, William	297	—— John	408
Borri, Joseph Francis	299	Brevint, Daniel	409
Borrichius	302	Brietius, Philip	410
Bos, John Baptist du	303	Briggs, Henry	ib.
Bossu, René le	304	—— William	411
Bossuet, James	305	Bril, Matthew and Paul	412
Bott, Thomas	307	Briffonius, Barnaby	413
Bouchardon, Edmund	308	Brindley, James	ib.
Boucher, John	309	Briffott, Peter	417
Bouhours, Dominick	310	Britannicus, John	419
Boulai, Cæsar Egasse du	312	Britton, Thomas	ib.
Boulainvilliers, Henry de	313	Brocardus, James	421
Boulanger, Nicholas Anthony	314	Brodeau, John	422
Boulter, Hugh	315	Brokefby, Francis	423
		Brome, Alexander	424
		Brooke, Sir Robert	ib.
		—— Richard	425
		Broome, William	ib.
		Brossette, Claude,	427
		Broffier,	

I N D E X.

	Page		Page
Broffier, Martha	407	Browne, Sir William	459
Broughton, Hugh	430	Brownrig, or Brounrig,	465
——— Thomas	431	Ralph	466
Broukhufius, Jonus	433	Brueys, David Augustin	467
Brouncker, William,	434	Bruin, John de	ib.
Brousson, Claude,	435	Erumoy, Peter	468
Brouwer, Adriaen	ib.	Brun, Charles le	469
Brown, Robert	436	Bruno, Jordano	471
——— Thomas	439	Bruschius, Caspar	472
——— John	440	Brutus, John-Michael	473
Browne, George	445	Bruyere, John de la	474
——— William	448	Buc, George	475
——— Sir Thomas	449	Bucer, Martin	476
——— Edward	453	Buchanan, George	480
——— Simon	454	Budæus, William	481
——— Peter,	458	Buffier, Claude	
——— Isaac Hawkins	ib.		

END OF THE SECOND VOLUME.



